

LIVES OF SAINTS,

SELECTED AND ABRIDGED

FROM THE

ORIGINAL WORK

OF THE

REV. ALBAN BUTLER.

IN TWO VOLUMES.

VOL. I.

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PREFACE.

AS in corporal distempers a total loss of appetite which no medicines can restore, forebodes certain decay and death; so in the spiritual life of the soul, a neglect or disrelish of pious reading and instruction is a most fatal symptom. What hopes can we entertain of a person to whom the science of virtue and of eternal salvation doth not seem interesting or worth his application? "It is impossible," says St. Chrysostom, *Hom. 3. de Lazar, t. 1.*, "that a man should be saved, who neglects assiduous pious reading or consideration." No less criminal and dangerous is the disposition of those, who mispend their precious moments in reading romances and play-books; which fill the mind with a worldly spirit, with a love of vanity, pleasure, idleness and trifling; which destroy and lay waste all the generous sentiments of virtue in the heart, and sow there the seeds of every vice. What food is to the body, that our thoughts and reflections are to the mind: by these the affections of the soul are nourished. The cameleon changes its colour as it is affected by sadness, anger or joy: and we see an insect borrow its lustre and hue from the plant or leaf upon which it feeds. In like manner, what our meditations and affections are, such will our souls become, either holy and spiritual, or earthly and carnal. By pious reading, the mind is instructed and enlightened, and the affections of the heart are purified and inflamed. It is recommended by St. Paul as the summary of spiritual advice,
1 Tim. iv. 12.

Devout persons never want a spur to assiduous reading or meditation. They are never tired with this exercise; and, according to the golden motto of Thomas à Kempis, they find their chief delight in a closet with a good book. Worldly and tepid Christians certainly stand in the utmost need of this help to virtue. The world is a whirlpool of busines, pleasure and sin: Its torrent is always beating upon their hearts, ready to break in and bury

them under its flood, unless frequent pious reading and consideration oppose a strong barrier to its waves. The more deeply a person is immersed in its tumultuous cares, the greater should be his solicitude to find leisure to breathe, after the fatigues and dissipation of business and company; to plunge his heart by secret prayer into the ocean of the Divine immensity, and by pious reading to afford his soul some spiritual refection: as the wearied husbandman, returning from his labor, recruits his spent vigor and exhausted strength, by allowing his body necessary refreshment and repose.

The Lives of the Saints furnish the Christian with a daily spiritual entertainment, which is not less agreeable than affecting and instructive. For in sacred biography the advantages of devotion and piety are joined with the most attractive charms of history. The method of forming men to virtue by example is of all others the shortest, the most easy, and the best adapted to all circumstances and dispositions. Nor does virtue here appear barren and dry, as frequently happens in discourses, but animated and sprightly, arrayed with all her charms, exerting all her powers, and secretly obviating the pretences, and removing the difficulties, which self-love never fails to raise. In the lives of the saints we see the most perfect maxims of the gospel reduced to practice, and the most heroic virtue made the object of our senses, and exhibited to our view in its most amiable dress. Here, moreover, we are taught the means by which virtue is obtained, and learn the precipices and snares which we are to shun, and the blinds and by-ways in which many are bewildered and misled, in its pursuit. The example of the servants of God points out to us the true path, and conducts us in a manner by the hand, sweetly inviting and encouraging us to walk cheerfully in the steps of those who are gone before us.

Neither is it a small advantage, that, by reading the history of the saints, we are introduced into the acquaintance of the greatest personages who have ever adorned society, the brightest ornaments of the Church militant, the shining stars and suns of the Church triumphant, and our future companions in eternal glory. While we admire the wonders of grace and mercy which God hath displayed in their favor, we are strongly moved to praise his adorable good-

saints; and in their penitential lives and holy maxims, we learn the sublime lessons of practical virtue; which their assiduous meditation on the Divine word, the most consummate experience, their watchings and unceasing commerce with heaven, best qualified them to impart to others. The lives of the saints will become still more interesting to the reader, when he finds that the greatest part of them have been the objects of the veneration of the whole Christian world during several ages. Their names stand recorded in the titles of our churches, in our towns, estates, writings and almost every other monument of our Christian ancestors. But it is superfluous to shew from reason the eminent usefulness of the example and history of the saints, which the most sacred authority recommends to us as one of the most powerful helps to virtue. It is the admonition of St. Paul, "that we remember our holy teachers; and that, having the end of their conversation before our eyes, we imitate their faith." *Heb.* xiii. 7.

For our instruction, the Holy Ghost himself inspired the Prophets to record the lives and actions of many illustrious saints in the holy scriptures. The Church could not in a more solemn manner recommend to us to have these great models often before our eyes, than by inserting in her daily office an abstract of the lives of the martyrs and other saints; which constant sacred custom is derived from the primitive ages, when the histories of the martyrs were publicly read at the divine office in the assemblies of the faithful, on their annual festivals. This is testified of the acts of St. Polycarp, in the life of St. Pionius, and by St. Augustin, *Serm.* 280. *t.* 5. *p.* 1134; of those of SS. Perpetua and Felicitas, &c. The council of Africa, under Aurelius, archbishop of Carthage, in 397, mentions the acts of the martyrs being allowed to be read in the church on their anniversary days; *Can.* 47. *Conc.* *t.* 2. *p.* 1072. St. Cæsarius permitted persons who were sick and weak to hear the histories of the martyrs sitting, when they were of an uncommon length; but complained, that some who were healthful unreasonably took the same liberty; *Serm.* 95.

All great masters of a spiritual life exceedingly extol the advantages which accrue to souls from the devout reading of the lives of eminent saints. Many Fathers have employed their pens in transmitting down

to posterity the actions of holy men: and the histories of saints have always been the delight of pious persons, who have ever found in them a most powerful mean of their encouragement and advancement in virtue; as St. Bonaventure writes of St. Francis of Assisium. "By the remembrance of the saints, as by the touch of glowing coals, he was himself enkindled, and converted into a divine flame." St. Stephen of Grandmont read their lives every day, and often on his knees. St. Junian, St. Antoninus, St. Thomas and other holy men, are recorded to have been remarkably diligent in this exercise, and by the example of the saints to have inflamed themselves daily with fervor in all virtues. St. Boniface of Menn sent over to England for books of the lives of saints, *Ep. 35. Bibl. Patr.*; and by reading the acts of the martyrs, animated himself with the spirit of martyrdom. This great apostle of Germany, St. Sigiran and others, always carried about with them in their journeys the acts of the martyrs, that they might read them wherever they travelled. It is related of Anastasius the Martyr, that while he read the conflicts and victories of the martyrs, he watered the book with his tears, and prayed that he might suffer the like for Christ. And so much was he delighted with this exercise, that he employed in it all his leisure hours. St. Teresa declares how much the love of virtue was kindled in her breast by the same pious practices, even when she was a child. Joseph Scaliger, a rigid Calvinist critic, writes as follows, on the acts of certain primitive martyrs; *Animadv. in Chronic. Eus. ad. An. 2187.* "The souls of pious persons are so strongly affected in reading them, that they always lay down the book with regret. This every one may experience in himself. I with truth aver, that there is nothing in the whole history of the Church with which I am so much moved: when I read them, I seem no longer to possess myself." It would be very easy to compile a volume of the remarkable testimonies of eminent and holy men concerning this most powerful incitement to virtue, and to produce numberless examples of sinners who have been converted by it to a heroic practice of piety. St. Augustin mentions two courtiers of his time who were moved on the spot to forsake the world, and become fervent solitaries, by accidentally reading the life of St. Antony; *Conf. l. 8. c. 6.* St. John Columbin, from a rich, covet-

ous and passionate nobleman, was changed into a saint, by casually reading the life of St. Mary of Egypt; *Fleury, l. 97. n. 2. T. 20.* The duke of Joyeuse, marshal of France, owed his perfect conversion to the reading of the life of St. Francis Borgia, which his servant had one evening laid upon the table. To these the example of St. Ignatius of Loyola and innumerable others might be added. Dr. Palafox, the pious bishop of Osma, in his Preface to the fourth tome of the Letters of St. Teresa, relates, that an eminent Lutheran minister at Bremen, famous for several works which he had printed against the Catholic Church, purchased the life of St. Teresa, written by herself, with a view of attempting to confute it; but by attentively reading it over, was himself converted to the Catholic faith, and from that time led a most edifying life. The example of Mr. Abraham Woodhead and others of our own nation have not been less remarkable.

But to appeal to our own experience; who is not awakened from his spiritual lethargy, and confounded at his own cowardice, when he considers the fervor and courage of the saints? When we read how many young noblemen and tender virgins have despised the world, and joyfully embraced the cross and the labors of a penitential life, are we not encouraged to suffer afflictions with patience, and cheerfully to undertake suitable practices of penance? While we see many sanctifying themselves in all states, and making the very circumstances of their condition, whether on the throne, in the army, in the state of marriage, or in the deserts, the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us, in every lawful profession; and that we need only sanctify our employments by a perfect spirit and the fervent exercises of religion, to become saints ourselves, without quitting our station in the world. When we behold others of the same frail mould with ourselves, many in age or other respects weaker than we are, struggling with greater difficulties, and yet courageously surmounting and trampling upon all the obstacles by which the world endeavoured to obstruct their virtuous choice, we are forced to condemn our own cowardice and sloth, and to cry out with St. Augustin: " Cannot you do what such and such have done?" But to wind up this discourse and draw to a conclusion; whether

we consult reason, authority or experience, we may boldly affirm, that except the sacred writings, no book has reclaimed so many sinners, or formed so many holy men to perfect virtue, as that of *The Lives of Saints*.

Our motive in reading must be a sincere desire of improving ourselves in Divine love and all Christian virtues. A short and humble petition for the light of the Holy Ghost should be our preparation; for which end we may say with the prophet: "Open thou mine eyes, and I will consider the wonderful things of thy law." *Ps. cxviii. 18.* We must apply what we read to ourselves, entertain pious affections, and form particular resolutions for the practice of virtue. It is the admonition of a great servant of God: "Whatever good instructions you read, unless you resolve and effectually endeavour to practise them with your whole heart, you have not read to the benefit of your soul. For knowledge without works only accuseth and condemneth." *Lansberg. Enchir. c. 11.* Though we cannot imitate all the actions of saints, we can learn from them to practise humility, patience and other virtues, in a manner suiting our circumstances and state of life; and can pray that we may receive a share in the beatitude and glory of the blessed. As they who have seen a beautiful flower-garden, gather a nosegay to smell at the whole day; so ought we, in reading, to cull out some flowers, by selecting certain pious reflections and sentiments, with which we are most affected; and these we should often renew during the day, "lest we resemble a man who, having looked at himself in the glass, goeth away, and presently forgetteth what sort of a man he is."

INTRODUCTORY DISCOURSE.

CERTAIN modern *critics*, as they style themselves, are displeased with all histories of miracles ; not considering that these wonders are in a particular manner the works of God, intended to raise our attention to his holy Providence, and to awake our souls to praise his goodness and power ; often also to bear testimony to his truth. Entirely to omit the mention of them would be an infidelity in history, and would tend in some measure to obstruct the great and holy purposes for which they were effected. Yet a detail of all miracles, though authentically attested, cannot be here expected ; and it is hoped it will be deemed sufficient to refer the reader to the original records for his further satisfaction in such instances.

It is also objected, that certain actions of some saints, which were performed by a special instinct of the Holy Ghost, are to us rather objects of admiration than imitation : but even in these we read lessons of perfect virtue, and a reproach of our own sloth, who dare undertake nothing for God. But some may say, what edification can persons in the world receive from the lives of apostles, bishops or recluses ? To this it may be answered, that though the functions of their state differ from ours, yet patience, humility, penance, zeal and charity, which all their actions breathe, are necessary virtues in all persons. Christian perfection is in its spirit every where the same, how much soever the means or exercises may vary in its attainment.

Others there are, Christians only in name, but utter strangers to the spirit of the gospel, who endeavour to throw an air of ridicule upon the actions of the saints. Their voluntary poverty, their meekness, their penitential life, their ardent zeal in the cause of God, their facility in pardoning injuries, their admirable disengagement from the things of this world, the peaceable simplicity of their demeanor, their wonderful constancy under persecution ; these are

alike the subject of their impious raillery. As to that angelical purity of soul and body, so conspicuous in the lives of thousands of the servants of God, these men, judging of others by the corruption of their own heart, ascribe it all to the basest hypocrisy, and deem the practice of this lovely virtue above the power of grace. Why do not these liberal-minded gentlemen point their shafts directly against the maxims of Jesus Christ? Why do they not at once throw off the mask, and openly attack the principles of all revealed religion? It is not however our design (as we shall frequently have occasion to repeat) to recommend in practice certain extraordinary actions of particular saints: but sincerity and Christian charity equally oblige us to interpret in a favorable light some circumstances in the conduct of persons of the most consummate virtue, which in common life we deem reprehensible; by reason of that purity of intention with which they are accustomed to act: not like those *fools*, in the language of the Apostle, *who ridicule whatever they do not understand*. Men of this description are the very pests of Christian societies, and sworn enemies to all virtue.

In this small collection pious reflections are occasionally interspersed, though sparingly, not to swell the volume, or seem to suspect the judgment of the reader, or to forestall the pleasure of his own reflections. But in every work an author's principal care should be a scrupulous attachment to truth; the foundation or rather the soul of all history, especially of that which tends to the advancement of piety and religion. Tertullian, *L. de bapt.* c. 17., and St. Jerom, *Catal. vir. illusfr.* c. 7., inform us, that in the time of the Apostles a certain priest of Asia, having out of veneration for St. Paul and St. Theela forged false acts of their peregrinations and sufferings, for this crime was deposed from the priesthood by St. John the Evangelist. No good motive can on any account excuse the least lie; and to advance, that *pious frauds*, as some improperly call them, can ever be lawfully used, is no better than blasphemy. All wilful lying is essentially a sin; as Catholic divines unanimously teach, with St. Augustin, against the Priscillianists. It is most hateful to the God of Truth, and a heinous affront and injury offered to our neighbour; it destroys the very end and use of speech, and the sacred bond of society, and all commerce among men; for it would be better to live

among dumb persons than to converse with liars. To tell any lie whatsoever in the least point relating to religion, is to lie in a matter of moment, and can never be excused from the guilt of mortal sin, in the judgment of Catholic divines. Grotius, the Protestant critic, takes notice, that forgeries cannot be charged upon the popes, who by the most severe canons forbid them, punish the authors if detected, and give all possible encouragement to judicious critics; *Grot. l. de Antichr. t. 3. op. Theolog.* This also appears from the works of innumerable learned men among the Catholics, and from the unwearied labors with which they have given to the public the most correct editions of the ancient Fathers and historians. Good men may sometimes be too credulous in things in which there appears no harm. But no good man can countenance and abet a known fraud for any purpose whatever. The pretence of religion would exceedingly aggravate the crime. If any particular persons among the Monks could be convicted of an attempt to palm any false writing or lie upon the world, the obligations of their profession would render their crime the more odious and enormous. But to make this a charge upon that venerable order of men, in any age, is a most unjust and notorious slander. See their learned vindication by Melchior Cano *De loc. Theol. l. 11. c. 5.*; and more at large by the celebrated Mabillon, *Diplomat. l. 3. c. 3.* Before universities were erected, monasteries, and often the palaces of bishops, were the seminaries of the clergy, the nurseries for the education of young noblemen, and the great schools of all the sciences. To the libraries and industry of the Monks we are principally indebted for the works of the ancients, which we now possess. Many learned men of the Monastic Order have also, for our assistance, with no less industry than success, separated in ancient writings the sterling from the counterfeit, and by collating manuscripts and clearing difficult points, have rendered the most essential services to the literary world. It must also be added, that the devout part of mankind in particular are under the highest obligations to several judicious and learned men, chiefly of the Monastic and other religious Orders, for the care with which they have compiled the lives of many particular saints. Thus have Mabillon and Bulteau written the lives of the saints of the Order of St. Benedict; the elegant Tauron, of that of St. Dominic; Le

Nain, of the Cistercian Order; Tillemont, the Maurist Benedictine monks and Orsi, those of the principal Fathers of the Church, &c. The genuine acts of the primitive martyrs, the most valuable monument of ecclesiastical history, have been carefully published by Ruinart. Some of them are presidial, *i. e.* extracted from the court registers; others were written from the relations of eye-witnesses of undoubted veracity. To this treasure an accession, which the learned Orsi and others hesitate not to call of equal value, has been lately made, by the publication of the genuine acts of the martyrs of the East, or of Persia, and of the West, or Palestine, in two volumes, folio, at Rome. Those of the East were written chiefly by St. Maruthas, a neighbouring bishop of Mesopotamia: the others seem to contain the entire work of Eusebius on the martyrs of Palestine, which he abridged in the eighth book of his history. Both parts were found in a Chaldaic manuscript, in a monastery of Upper Egypt, and purchased by Stephen Assemani, archbishop of Apamea, and his nephew Joseph Assemani, at the charges of pope Clement XII. who had sent them into the East on that errand. The manuscripts remained deposited in the Vatican library till the late Revolution. Stephen Assemani is known in the republic of letters by his Oriental library, and his share in the publication of the works of St. Ephrem and other monuments of the Syriac church. The learned Jesuits at Antwerp, Bollandus and his continuators, have given us the *Acta Sanctorum*, enriched with curious remarks and dissertations, in forty-one large volumes, in folio, to the fifth day of September. To mention other monuments and writers made use of, both in the original work and partially in this abridgment, would be tedious and superfluous. The authorities every where produced will speak for themselves. Original authors are our chief guides. The stream which in a long course often contracts a foreign mixture, runs clear and pure from the source. But the lucubrations of many judicious modern critics have cast a great light upon ancient historians. These also have been consulted and compared.

N. B. The first volume of this publication contains the life of one saint at least for each day of the first six Calendar months, beginning with the first day of January.—The second volume will also contain at least one life for each day of the remaining six months.

An Alphabetical Index of the Contents of the whole work, with the profession of life of each saint annexed, will be subjoined at the end of the second volume; as also an Index of Controversy, in which the reader will be referred to the respectable authorities of the Fathers and other saints, quoted in the course of this work. It was first in contemplation to have given also in these volumes an abstract of some of Mr. Butler's excellent lessons upon festivals. But as this cannot now be done without swelling the present publication considerably beyond its limits, the defect may possibly be supplied hereafter by a third volume, in which an abridgment of the same author's Moveable Feasts may also be comprised.—The following is a short sketch of ecclesiastical history by Bishop Challoner, which it is conceived will not be altogether uninteresting to the generality of our readers.

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A
SHORT VIEW
OF THE
HISTORY of the CHURCH.

THE great founder of the Church was our Lord and Saviour Jesus Christ, the Saint of Saints, our High Priest and King for ever. Its first Saints were—

His blessed Virgin Mother, full of grace, and blessed among women, St. Luke i. and her chaste spouse St. Joseph the just. St. Matthew i.

Zachary and Elizabeth, both just before God, walking in all the commandments and justifications of the Lord without blame. Luke i. 6.

Simeon, a just and devout man, who had the Holy Ghost in him, &c. Luke ii. 25. Anna, a prophetess, who departed not from the Temple, by fasting and prayers serving night and day, till the age of fourscore and four years. Luke ii. 36, 37.

John the Baptist, the forerunner of our Lord, as an Angel sent before his face, Elias in spirit; a Prophet, and more than a Prophet, the greatest amongst the born of women: a hermit from his childhood, a missionary sent by God himself to prepare his people for their Messiah, by preaching penance; a burning and a shining light: the special friend of the bridegroom; and a martyr of truth, justice, and purity. See Matt. iii. 1, &c., chap xi. 9, 10, 11. chap. xiv. 4, &c. Luke i. 15, 16, 17, 76, 77, 80. John iii. 29. chap. v. 35.

Nathanael, an Israelite indeed, in whom there was no guile. John i. 47.

The Apostles of the Lamb; generous lovers of him, more especially after they were confirmed by the Holy Ghost. *Act*s ii. and faithful to him even unto death.

Mary Magdalene, the most ardent lover of our Lord, *Luke* vii. and *John* xx. together with the other holy women that followed him. Martha also and Lazarus, especial friends of our Lord. *John* xi. 5, &c.

Joseph of Arimathea, a good and just man, &c. Luke xxiii. 50.

The other disciples of our Lord, such as Cleophas and his companion, Luke xxiv. whose hearts were burning within them, from the conversation of our Lord: Joseph called Bar-sabas, surnamed Justus, Acts i. 23, &c. not to speak of the more than five hundred brethren, by whom our Lord was seen at once after his resurrection. 1 Corinth. xv. 6.

The first Christian converts of Jerusalem, of whom we read, Acts ii. 41, &c. They that received his, Peter's, word, were baptized: and there were added to them in that day, of Pentecost, about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communion of breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles in Jerusalem; and there was great fear in all. And all that believed were together, and had all things common. They sold their possessions and goods, and divided them to all according as every man had need. And continuing daily with one accord in the Temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart; praising God, and having favour with all the people: and the Lord added daily to their society such as should be saved.

Chap. iv. 4. Many of them that had heard the word believed, and the number of the men was made five thousand, v. 32. And the multitude of believers had but one heart and one soul: neither did any one say that ought of the things he possessed was his own: but all things were common to them. And with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all, &c.

Chap. v. 12, &c. And by the hands of the Apostles were many signs and wonders wrought among the people; and the multitude of men and women that believed in the Lord was more increased: insomuch that they brought forth their sick into the streets, and laid them on beds and on couches: that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing their sick and such as were troubled with unclean spirits, who were all healed:

Chap vi. 5. Stephen, full of faith and of the Holy Ghost, &c. 7. And the word of the Lord increased, and the number of the Disciples was multiplied in Jerusalem exceedingly: a great multitude also of the Priests obeyed the faith. And Stephen, full of

grace and fortitude, did great wonders and miracles among the people, &c.

After the martyrdom of St. Stephen, and the persecution raised against the Church on that occasion, the kingdom of Christ began to make new acquisitions. For the faithful being dispersed through the countries of Judea and Samaria, went about preaching every where the word of God. *Acts viii.* And in particular, Philip the Deacon, by his doctrine and miracles converted the Samaritans to Christ, to the great joy of that city; who soon after were confirmed by Peter and John, and received the Holy Ghost by the imposition of their hands. In the mean time, Philip was sent to convert the Eunuch of Ethiopia: and when he had baptized him, he was carried by the spirit of the Lord to Azotus, a city of the Philistines; and passing through he preached the gospel to all the cities, till he came to Cesarea, the capital of Palestine. Others who had been dispersed by the persecution, carried the word still farther, some to Phenice, some to the Isle of Cyprus, some to Antioch, the capital city of all the East. *Acts xi. 19.* Some also to Damascus, the chief city of Coele-syria. Here Saul the persecutor was happily overthrown; and miraculously changed into a St. Paul, *a vessel of election to carry the name of Christ before the Gentiles, and Kings, and the children of Israel.* *Acts ix. 15.*

After this persecution, the Church had peace throughout all Judea, and Galilee, and Samaria, and was edified, walking in the fear of the Lord; and was filled with the consolation of the Holy Ghost. *Acts ix. 31.* St. Peter making use of this opportunity, passed through visiting all the faithful. On this occasion he wrought the miracle of suddenly healing, at Lydda, Æneas the paralytick, who for eight years had been confined to his bed: by which wonder he brought over the cities of Lydda and Saron to the faith of Christ. From Lydda he was sent for to Joppe, where he raised Tabitha to life, and converted many. From Joppe the spirit of God sent him to Cesarea, *Acts x.* where he opened the gates of the Church to the Gentiles, by receiving in Cornelius the Roman Centurion, *a religious man, and one that feared God with all his house, who gave much alms, and prayed to God always,* together with many of his kinsmen and friends. After which, some others of the Disciples, men of Cyprus and Cyrene, spoke also to the Greeks in Antioch. *Acts xi. 20, &c.* And the hand of the Lord was with them; and a great number believing, were

converted to the Lord, and the tidings came to the ears of the Church that was at Jerusalem, and they sent Barnabas as far as Antioch; who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord; for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, of Cilicia, to seek Paul; and when he had found him he brought him to Antioch: and they conversed there in the Church a whole year, and they taught a great multitude; so that at Antioch the Disciples were first named Christians. About this time Herod Agrippa, persecuting the Church, beheaded St. James the Greater; and imprisoned St. Peter, designing to put him also to death: but he was miraculously delivered out of prison by an angel; and while the justice of God quickly overtook the persecutor, the word of the Lord increased and multiplied, *Acts xii. 24.*

But the greatest accessions to the Church were after this time, when Paul and Barnabas being ordained, and sent by the Holy Ghost to be the Apostles of the Gentiles, *Acts xiii.*, carried the word of life into Cyprus; where amongst others they converted the Roman Governor Sergius Paulus; and then sailing into Pamphylia, and passing on to Antioch, the capital city of Pisidia, they converted there a great number both of Jews and Gentiles: and the word of the Lord was published throughout the whole country, v. 49; and the Disciples were filled with joy and with the Holy Ghost, v. 52 notwithstanding the persecution raised against their Apostles, which obliged them to leave that city. Their next acquisitions were in Iconium, the capital city of Lycaonia, where a very great multitude both of the Jews and of the Greeks were brought over to the faith, *Acts xiv. 1.* and in the cities of Lystra and Derbe: in all which places they ordained them priests; and after preaching in Perge, the capital city of Pamphylia, they returned to Antioch of Syria.

In a second expedition, Paul taking Silas along with him, went through Syria and Cilicia, confirming the churches of those provinces, *Acts xv. 41.* They also visited all the Churches they had founded in Pisidia and Lycaonia; where they received Timothy into their company: and the Churches here were confirmed in faith, and increased in number daily, *Acts xvi. 5.* From hence they carried the gospel into Phrygia, where it took deep root, and afterwards sent forth its branches, by the preaching of Epaphras, to the cities of Colossa, Laodicea,

and Hierapolis, *Coloss.* i. 7. and iv. 12, 13. and from Phrygia they went on to Galatia, where Paul was received as an angel of God, even as Christ Jesus, *Gal.* iv. 14. and established numerous Churches. From Galatia they carried the word of life to Myzia and Troas; and from hence were called over by a vision into Macedonia, where they preached, and established numerous Churches in the great cities of Philippi, Thessalonica, and Berea, *Acts* xvi. and xvii. Then passing into Achaia, after Paul had laid the foundations of the Church in Athens, they preached with great fruit in Corinth, the capital city of Greece, where the Lord said to Paul in the night by a vision: *Do not fear, but speak, and hold not thy peace: because I am with thee: for I have much people in this city,* *Acts* xviii. 9, 10.

From Corinth Paul, after making a journey to Jerusalem, and from thence returning by Antioch, and then going through Galatia and Phrygia, confirming all the Disciples, *Acts* xviii. 23. came to Ephesus, the capital city of Asia Minor, and established a numerous Church there, *Acts* xix. So numerous, that Demetrius, the Silversmith, v. 26. tells his companions, *You see, and hear, how this Paul, by persuasion, hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no Gods which are made with hands.* These men raised a great tumult on this occasion, but were not able to stop the progress of the gospel: whilst St. Paul, departing from Ephesus, visited again the Churches of Macedonia and Achaia; and then designing a journey to Rome, where there was already a numerous Church established by St. Peter, and from thence to carry the gospel into Spain, *Rom.* xv. 24. he writes his Epistle to the Romans, highly commanding their faith, which he says was spoken of in the whole world, *Rom.* i. 8. and their obedience which was published in every place, c. xvi. 19. and telling them, that he, by the virtue of signs and wonders, in the power of the Holy Ghost, had filled up the gospel of Christ. From Jerusalem round about as far as Illyricum, *Rom.* xv. 19. that is, through all the provinces of Syria, Cœle-syria, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Phrygia, Myzia, Asia Minor, Macedonia, and all Greece: so that he had now no more place, to work in, in those countries, v. 23. So far of the labours of St. Paul, before his coming to Rome.

In the mean time, the other Apostles were not idle: St. Peter, who, according to the ancients, was seven years Bishop of Antioch, during those seven years made his apostolic excuse

sions, in order to propagate the kingdom of Christ, into the provinces of Pontus, Cappadocia, Galatia, Asia Minor and Bithynia; and there brought over great numbers to the faith; to whom also he directed his two Epistles. Then going to Rome, the capital city of the world, he set up there the standard of the cross of Christ; and established a very numerous Church, which he made his own particular see, and in that quality the capital of Christendom. From Rome the faith was quickly spread through the rest of Italy, insomuch that St. Paul, at his first coming into those parts, landing at Puteoli, a city in Campania, found Brethren there, by whom he was entertained seven days: And going from thence to Rome, had the pleasure to meet with divers of the faithful in his way, who were come out to receive him as far as Appii Forum, and Tres-tabernæ.

But how numerous soever the Church of the Romans might be before the coming of St. Paul, it received great accessions by the preaching of this Apostle, who for this reason is joined by the ancients with St. Peter, and considered as a principal founder of the Church of Rome: which therefore is called by St. Irenæus in the following century, L. iii. c. 3. *the greatest and most ancient Church, founded and established by the two most glorious Apostles, Peter and Paul.* And by Tertullian Prescript. c. 36. *A Church happy in her establishment, to which the Apostles, Peter, Paul, and John, bequeathed their whole doctrine with their blood.* From whence also, as he takes notice, the Africans received their faith; as indeed did all the rest of the Churches of the West.

From Rome St. Peter sent his Disciple, St. Mark the Evangelist, to found the great Church of Alexandria, and the other Churches of Egypt, Lybia and Pentapolis, which this Saint established in great perfection, as was sufficiently evidenced by the fruits these fields produced; not only when they were first sowed, but for four hundred years after, both in the cities and in the wildernesies.

As to the other Apostles, St. Andrew, according to the ancients, preached the faith of Christ in Scythia, Thrace, Epirus, and Achaia, where he sealed it with his blood, dying upon a cross at the city of Patras.

St. John carried the Gospel into the great empire of the Parthians, and directed his first Epistle, which breathes nothing but *Charity* in both its branches, and the necessity of good works, to his converts there; as appears from the ancient

title of the Epistle. In the latter part of his life he settled in the Lesser Asia; and there founded, or directed and governed all the Asiatick Churches, till he was carried prisoner to Rome, to bear testimony to the faith of Christ by martyrdom; and after his miraculous delivery, was banished into Patmos; from whence he wrote his *Revelations* to the seven principal Churches of Asia, viz. Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. Being released from his banishment after the death of the tyrant Domitian, he returned to Ephesus, and there wrote his Gospel; and there at length slept in the Lord.

St. Thomas's first labours were in Mesopotamia, where by himself, or by his brother Thadæus, one of the seventy-two Disciples of Christ, he received into the Church Abgarus King of Edessa, and all his people: after which he preached the faith to the Parthians, Medes, Persians, Caramanians, Hyrcanians, Bactrians, and Indians; and at length sealed it with his blood. St. Philip's labours were in the two Phrygias, as the Ancients assure us, from undoubted monuments: though we are not to suppose they were confined to these two Provinces. He was martyred at Hierapolis. St. Bartholomew carried the Gospel into India, amongst the Brachmans; where St. Pantænus, above a hundred years after, found a remnant of the fruits of his preaching. *Eusebius L. 1. c. 34.* His last labours were in the greater Armenia; where he planted a numerous Church, and watered it with his blood. The Armenians to this day honour St. Bartholomew, jointly with St Thadæus, as their Apostles.

St. Matthew, according to the Ancients, preached the faith in Ethiopia, and was martyred there. St. Simon and St. Jude preached in Persia; where both of them gave testimony to their preaching by their blood. St. Matthias, after labouring in Judea, &c. is said to have planted the faith amongst the barbarous people, lying between the Euxine and the Caspian seas, and there to have met with the crown of martyrdom: which St. Barnabas, after many labours, and great fruit, in divers countries, met with at Salamis, in Cyprus; and St. Luke in Peloponnesus.

St. James the Less being made Bishop of Jerusalem, had the peculiar charge of the Churches of Judea; which were multiplied exceedingly under his administration, by the wonders of his works, and of his life, to many myriads, or tens of thousands, *Act. xxi. 20.* After his martyrdom he had for his

successor his Brother St. Simeon; who, by divine admonition, removed, with all his flock, before the last siege of Jerusalem, to Pella, beyond the Jordan; so that the Christian Jews were not involved in any of those dreadful calamities, which over-took the rest of the nation in that siege. St. Simeon survived till the time of Trajan, and suffered a glorious martyrdom, when he was 120 years old: after whom the Church of Jerusalem had thirteen holy Bishops successively, all of the Jewish nation: till the city being entirely destroyed by Adrian, and a new one built up, on a different spot, to which he gave the name of *Ælia*, forbidding any of the Jews to come near it; a new Church of Jerusalem, composed of Christian Gentiles, was formed about the middle of the second century, of which St. Marcus was the first Bishop. See *Eusebius*, L. iv. c. 6.

St. Peter and St. Paul glorified God by martyrdom at Rome, under Nero; having first sent before them a very great multitude of their converts, falsely charged by the tyrant with setting the city on fire, and put to the most cruel deaths, as we learn from the Heathen historian Tacitus, L. xv. c. 44. The chief among the Disciples of the Apostles, at Rome, were Linus, Cletus, and Clement; who had been their helpers in their life-time; and were, one after the other, their successors after their death. St. Clement has left us an excellent Epistle, written to the Church of Corinth, on occasion of a schism there; a work highly esteemed by primitive antiquity, and worthy of a Disciple of the Apostles. In his days Hermas, supposed to be the same whom St. Paul salutes, Rom. xvi. 14. wrote the book called *Pastor*, or the *Shepherd*, in recommendation of *Penance*; which some of the ancient Fathers have ranked among the Holy Scriptures.

Amongst the Disciples of St. Paul, two of the most eminent were St. Timothy, whom he made the first Bishop of Ephesus, and St. Titus, to whom he entrusted the charge of the Churches of Crete, which he had gained over to Christ, between the time of his first and second coming to Rome. With these we must join St. Dionysius the Areopagite, whom the Apostle ordained first Bishop of Athens; and who being crowned with martyrdom, was succeeded by St. Publius, who suffered death for Christ under the Emperor Adrian, anno 125. His Successor was St. Quadratus, a Disciple also of the Apostles, and who, in an eminent degree, inherited both their spirit, and their gifts of prophecy, and of working of miracles; as Eusebius testifies, L. 3. c. 37. He wrote an excel-

sent apology for the Christian Religion, which he presented to the Emperor then at Athens ; and by it put a stop to the persecution. We have a fragment of it in Eusebius's history, in which he takes notice with regard to the miracles of Christ our Lord, " That the sick who were cured by him, and the dead, who were restored to life, were not only restored in appearance, or for a short time ; but that they remained so, both whilst Christ was on earth, and long after he was departed : so that some of them, faith he, have come down to our Times."

St. Mark had for his successor in the See of Alexandria, St. Anianus, an admirable man, and who had been his first convert there : Anianus was succeeded by Abilius, and he by Cerdö, &c. Whilst in the See of Antioch, after St. Peter, Evodius first sat, and after him the great Ignatius, surnamed Theophorus ; who was sentenced by the Emperor Trajan, to be devoured at Rome by the wild beasts, for his faith and confession of Jesus Christ. In his way thither he wrote seven Epistles, still extant, full of an Apostolic spirit, and every where breathing forth charity and humility. He suffered anno 107.

Among the Disciples of St. John the Evangelist, one of the most eminent was St. Polycarp, ordained by him Bishop of Smyrna, and supposed to be the Angel of the Church of Smyrna, to whom our Lord bears testimony, *Apocalypse* ii. 8, 9, 10. He, after serving our Lord fourscore and six years, and shining as a bright light to all the Churches of Asia, gave testimony to Christ by a glorious martyrdom, anno 166, of which the Church of Smyrna has given us a most authentic and edifying account. The Saint wrote an Epistle to the Philippians, yet extant, and no ways unworthy of a Disciple of the Apostles ; which used to be read in the public assemblies of the Asiatic Churches, as we learn from St. Jerome, *De Scriptoribus*.

As to the Disciples of St. Peter, who helped to propagate the Church of Christ in the West ; one of the chief of them was St. Apollinaris, who founded the Church of Ravenna, and there glorified God by martyrdom. There were also seven of the Disciples of the Apostles, ordained Bishops, and sent by them into Spain, viz. Torquatus, Ctesiphon, Secundus, Indaletus, Cæcilius, Hesychius and Euphrasius, who were the first Fathers and Founders of the Spanish Churches ; from whom the Bishops there derive their succession.

THE SECOND AGE.—In the second century, which was the first after the Apostles, the succession of saints was kept up in the Church of Christ, by a multitude of holy Prelates, succeeding the Apostles, or the Bishops by them appointed; and by great numbers of Martyrs; as well as by the admirable piety and sanctity of thousands of the faithful, in that first fervour of primitive Christianity.

During this century, after St. Clement, there sat in the chair of St. Peter, Anacleetus, Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, Eleutherius and Victor; all of them for their piety ranked among the Saints; and the greatest part of them, for their sufferings in the cause of Christ, amongst the Martyrs.

The See of Alexandria was held successively by the holy Prelates Cerdò, Primus, Justus, Eumenes, Marcus, Celadon, Agrippinus and Julianus. And the See of Antioch, by Heros Successor of St. Ignatius, Cornelius, Heros II. Theophilus, Maximinus, and Serapion, not to speak of the succession of other Churches.

In this Century, the spiritual Kingdom of Christ in his Church, was more and more enlarged by new acquisitions. In Gaul it was firmly established at Lyons and Vienna, by those illustrious Prelates Pothinus and Irenæus, who had been Disciples of St. Polycarp: Where also many glorious Martyrs confirmed it by their blood, under the persecution of Marcus Aurelius Antoninus; whose edifying acts, written by the Churches of Lyons and Vienna, are to this day a standing monument of the purity both of the faith and of the morals of those ancient Christian Heroes. In the mean time it gradually gained ground in other parts of Gaul, by the preaching of Missionaries sent from Rome by the successors of the Apostles; and was more fully received in Britain, where it had begun to be known even in the apostolic age, under King Lucius, and the Holy Pope Eleutherius.

To this wonderful propagation of the spiritual Kingdom of Christ through the whole known world, the ecclesiastical writers of those times bear ample testimony. St. Justin, in his dialogue with Tryphon the Jew, p. 345, tells him “There are some nations, in which as yet none of your race, the Jews, have ever dwelt. But there is not so much as any one nation of men, either of Barbarians, or Grecians, or of any other denomination whatsoever, or even of those who live in waggons instead of houses, or that dwell in tents; in

“ which prayers and Eucharists are not offered to the Father
 “ and Maker of all things, in the name of Jesus, who was
 “ crucified.” And St. Irenæus writing against heresies, L. i.
 c. 3 says, “ This faith, the Church, disseminated through the
 “ whole world, keeps with great care. For though in the
 “ world there is a variety of languages; yet the virtue of tra-
 “ dition is one and the same. Nor do those Churches that
 “ are founded in Germany, believe otherwise, or deliver any
 “ other doctrine; nor those which are in Spain; nor those
 “ which are in Gaul; nor those which are in the East; nor
 “ those which are in Egypt; nor those which are in Lybia;
 “ nor those which are established in the midst of the world.
 “ But as the Sun, the creature of God, is one and the same
 “ in the whole universe; so also the light of the preaching of
 “ the truth every where shines and enlightens all men, who
 “ are willing to come to the knowledge of the truth.” So
 far St. Irenæus. And Tertullian in his Book against the Jews,
 chap. 7, tells them: “ That now the various people of the
 “ Getulians, and the many coasts of the Moors, and all the
 “ limits of the Spaniards; and the divers nations of the
 “ Gauls; and the places of the Britons that are inaccessible
 “ to the Romans, are subject to Christ. As likewise the Sar-
 “ matians, and the Dacians, and the Germans, and the Scy-
 “ thians; and many remote nations and provinces, and many
 “ islands unknown to us, and which are innumerable; in all
 “ which places the name of Christ reigns.” And in his
Apology, c. 37. he tells the Heathen Persecutors, that the
 Christians are spread throughout all the universe, and have no
 other limits than those of the world. “ Our Original, says he,
 “ is but of late: and we fill already all that your power
 “ reaches to; your cities, your islands, your castles, your cor-
 “ porations, your assemblies of the people, your very camps,
 “ your city wards, your court, your senate, your forum; we
 “ have left you nothing to yourselves, but your temples.” So
 far he, within a hundred years after the death of the Apostles.
 See also in the same *Apology*, what he writes, *chap.* 39. con-
 cerning the purity of the morals, and of the lives of the
 Christians of those times.

The principal Fathers and Ecclesiastical Writers, who
 illustrated and defended the Church during the second century
 against Pagans, Jews, and Heretics, though the greatest
 part of their writings are now lost, were, 1. St. Quadratus
 and St. Aristides, of Athens, both of them illustrious for

their faith and wisdom: who presented each of them an apology for the Christian Religion to the Emperor Adrian.

2. St. Hegeſippus, a Christian Jew, who came to Rome in time of St. Anicetus, and wrote five books of Church history.
3. St. Melito, Bishop of Sardis in Lydia, who wrote many books concerning the doctrine and discipline of the Church, as also a defence of the Christian Religion.
4. St Justin, the philosopher, who being wonderfully called to the faith of Christ, maintained it in his writings, both against Jews and Gentiles, and at length sealed it with his blood.
5. St. Theophilus, Bishop of Antioch, the sixth from the Apostles; and St. Serapion, the eighth Bishop of the same See; who were also in their days illustrious defenders of the faith: as were likewise
6. St. Dionysius, Bishop of Corinth; St. Pinytus, Bishop of Gnoſſus in Crete; and St. Philip, Bishop of Gortyna in the same island.
7. St. Apollinaris, Bishop of Hierapolis in Phrygia; who also wrote an apology for the Christian Religion, which he addressed to the Emperor Marcus Aurelius; in which he speaks of the miraculous victory obtained by the Emperor, against the Quades and Marcomans, by the prayers of the Christian soldiers.
8. St. Apollonius, a Roman senator, who being accused by one of his slaves of being a Christian, wrote an excellent apology for Christianity, which he pronounced before the senate, by whose sentence he was condemned to be beheaded, anno 186,
9. St. Irenæus, Bishop of Lyons, of whom we have five books against heresies, besides fragments of other works: he is also believed to have been the writer of the beautiful Acts of the Martyrs, who suffered under Marcus Aurelius, at Lyons and Vienna.
10. Athenagoras, a Christian philosopher, who addressed also an apology for the Christian Religion to Marcus Aurelius.
11. St. Pantænus, a man of admirable learning, master of the famous theological school of Alexandria, and afterwards preacher of the gospel in the East Indies: with whom we must join his disciple and successor in that school, Clemens Alexandrinus; whose writings still extant, on the one hand display an immense fund of erudition, and on the other, lay down excellent documents of an internal and spiritual life.

With these we should have been glad to have joined Tatian the Assyrian, disciple of St. Justin Martyr; of whom we have a learned treatise against the Gentiles; had not he, after the martyrdom of his master, fallen from the Church: as also Tertullian, the Carthaginian, if he had continued in those

excellent sentiments, which he shewed forth in his book of *Prescriptions against Heresies*, and had not blindly exchanged them for the reveries of the Montanists.

THE THIRD AGE.—In the third century, the succession of Bishops, of Saints, and of Martyrs, was kept up in the Chair of Peter, by Zephyrinus, Calixtus, Urbanus, Pontianus, Anterus, Fabianus, Cornelius, Lucius, Stephanus, Xystus, Dionysius, Felix, Eutychianus, Caius, and Marcellinus. Whilst the See of Alexandria was held by Demetrius, Heraclas, Dionysius, Maximinus, and Theonas; and that of Antioch, bating for a short interruption by the heretic Paul of Samosata, by Asclepiades, Philetas, Zebennius, Babylas, Fabius, Demetrianus, Domnus, Timaeus, and Cyrillus.

During this century, the spiritual kingdom of Christ was still more and more propagated, in spite of the grievous persecutions of the Emperors Severus, Maximinus, Decius, Gallus, Valerianus, Aurelian, Diocletian, and Maximian; which crowned innumerable Martyrs, in all parts of the Empire. But the blood of the Martyrs was a seed, which continually produced new harvests, and was multiplied to a hundred fold. In the mean time, new acquisitions were made to the Church by the conversion of great numbers among the Goths, through the preaching and miracles of christian captives; and by its propagation among the Armenians and Persians. While many of her children, either flying from the rage of the persecutors, or from the contagion of a wicked world, in the latter part of this century, settled a new colony of Saints, of whom Paul and Anthony were captains, in the Deserts of Egypt and Thebais.

The principal Fathers and Ecclesiastical Writers of this century were, 1. Caius, a Priest of Rome, some time disciple of the great St. Irenæus, afterwards ordained Bishop to announce the gospel to unbelievers. 2. St. Hippolitus, a most learned and holy Prelate, and a glorious Martyr. 3. Minucius Felix, a Roman Lawyer, and a zealous advocate for Christianity, in his elegant dialogue, called Octavius. 4. Origen, a Priest of Alexandria, the prodigy of his age, for his genius and extensive knowledge. He wrote an incredible number of learned works; but by blending the Platonick Philosophy with Christian Theology, he fell into some gross errors; for which he was condemned after his death by the Church; though he never, as long as he lived, withdrew himself from her communion. 5. Julius Africanus, a learned

Chronologist. 6. St. Cyprian, Bishop of Carthage, and Martyr, whose works, says St. Jerome, shine brighter than the sun. *De Scriptoribus in Cypriano.* 7. St. Gregory, Bishop of Neocesarea in Pontus, from the greatness and multitude of his miracles, surnamed Thaumaturgus or the *Worker of Wonders.* 8. St. Dionysius, Bishop of Alexandria, equally eminent for his learning and sanctity. 9. St. Victorinus, a learned Bishop in Pannonia, and Martyr. 10. St. Methodius, Bishop, martyred at Chalcis in Greece under Diocletian; a writer of many volumes, which for the most part are now lost. With whom we may join Arnobius the Orator, and his Scholar Lactantius, the christian Tully, who survived till the time of Constantine, under whom he wrote his Book of the *Death of the Persecutors:* But being a mere Laic, and imperfectly instructed in Christian Theology, he has made divers slips; on account of which his works were censured by Pope Gelasius, in the council of Rome, anno 470.

THE FOURTH AGE.—In the fourth century the succession of Bishops in the chair of Peter was kept up by the illustrious Prelates, Marcellus, Eusebius, Melchiades, Silvester, Marcus, Julius, Liberius, Damasus, Syricius, and Anastasius. While the see of Alexandria was occupied by Peter, Achillas, Alexander, Athanasius, Peter II. Timotheus and Theophilus: and that of Antioch by Tyrannus, Vitalis, Philogonius, Paulinus, and Eustathius, banished by the Arians, who intruded themselves into his see.

The Church of Christ never suffered more violent assaults; never gained more glorious victories; and never sent more saints to heaven than in this century. Diocletian and his colleague Maximian Herculius had made many martyrs, especially among the soldiery, before the close of the third century; and among the rest, St. Sebastian, St. Marcus, and St. Marcellinus, St. Maurice and his Legion, &c. to whom we may add our British Martyrs, St. Alban, SS. Julius and Aaron, and a great number of others. But as yet they had published no new edicts against the Christians, of whom there were many at court, many in places of honour and trust, and an innumerable multitude of all degrees in all the provinces of the empire. At length in the beginning of the fourth century, at the instigation of Maximian Galerius, whom Diocletian had associated with himself in the Empire, and to whom he had married his daughter Valeria, edicts upon edicts were published for pulling down all the Churches through-

out the empire, burning the scriptures, &c. and for putting all to death, priests and Laics, who refused to renounce Christianity. The two Empresses Prisca and Valeria, the wife and daughter of Diocletian, who were both of them Christians, had the weakness to offer sacrifice; and for their reward they were both afterwards beheaded by Licinius, anno 313. The chamberlains of the court were more constant; of whom Dorotheus, Gorgonius, Peter, &c. after most cruel torments, obtained a glorious crown. Anthimus, Bishop of Nicomedia, where Diocletian and Galerius then resided, was martyred with all his clergy and all his people; and a most dreadful slaughter was made, throughout the whole empire, of Christians of all degrees; insomuch that the persecutors flattered themselves that they had quite put an end to the Christian name. But behold, in spite of the whole power of earth and hell, exerted for ten long years, at least in all the provinces of the East, against the spiritual kingdom of Christ, the Church comes off with victory; all her enemies are baffled and confounded, and overtaken with the visible judgments of God; and Christianity in a very short time becomes the religion of the empire. In vain did the Emperor Julian, after the middle of this century, seek to heal the *Death's Wound*, which the beast had received from Constantine, and to renew the war against Christ; he was quickly forced to quit the field by a most tragical death.

But it was not only in the whole extent of the Roman Empire, that Christianity suffered these violent assaults; it endured no less, during a good part of this century, in the great Empire of Persia, at this time full of Christians, in three most bloody persecutions, raised by King Sapor; the first was in the year 327; the second in the year 339; the third, the most cruel of all, in the year 341; which continued for forty years, and crowned innumerable Martyrs. Sozomen the historian says, L. 2. c. 15. that the names of sixteen thousand were upon record; but that there were many more whose names were not known upon earth. Other authors make their number amount to two hundred thousand. Among these the most illustrious were St. Simeon Bishop of Seleucia, and Ctesiphon, who suffered in the year 341, with one hundred others, Bishops, Priests and Clerks: And in the following year St. Milles, Bishop, renowned for sanctity and miracles; SS Aceplimas, Mareas, Bicar, and twenty other Bishops, about two hundred and fifty Priests, Deacons, and others of the

Clergy, besides a great many religious men and sacred Virgins, together with Azades the King's Chamberlain, and his special Favourite.

Another storm was raised against the Church of Christ in Gothia, by King Athanaric, which began in the year 370, before the Arian Heresy had corrupted the Goths, and crowned many martyrs, among whom the most celebrated were St. Sabas and St. Nicetas.

Nor was it only from Infidels, and enemies of the name of Christ, that the Church of the fourth century suffered grievous persecutions; for one of the most violent assaults that ever was made against the city of God, was the unnatural rebellion of those who pretended to be her children, viz. the Arian heretics. This pestilential heresy, which attacked the divinity of Jesus Christ, was broached by Arius a Priest of Alexandria, and was immediately anathematized by St. Alexander the Patriarch, and not long after by the universal Church, in the great council of Nice, anno 325, the decrees of which were confirmed by the council of Sardica, anno 347, and the first council of Constantinople, anno 381. However after the death of the Emperor Constantine, having found means to insinuate itself into the favor of his son and successor Constantius, under his protection it began to wage a most cruel war against the orthodox Prelates, and spared neither force nor fraud, to make error disguised under equivocal terms, to triumph over the Catholic Truth. But all in vain; for when the Arians flattered themselves that they had abolished the Nicene Faith, by their imposing upon a number of Western Bishops assembled at Rimini in Italy; Divine Providence, which never forsakes the Church, steps in, and removes Constantius out of the way; and presently all the Bishops, who had been beguiled, protest against the imposture, and almost all the provinces of the Empire unanimously condemn the Arian blasphemies. The Bishops who were the chief pillars of the Church, and upon whom this persecution chiefly fell, were St. Athanasius, Bishop of Alexandria, with almost all the rest of the Bishops of Egypt; St. Eustathius, Bishop of Antioch, St. Paul, Bishop of Constantinople, Lucius of Adrianople, St. Hilary of Poitiers, St. Paulinus of Trieris, Rhodon of Toulouse, St. Dionysius of Milan, St. Eusebius of Vercelli, Lucifer of Cagliari, St. Asterius of Petra in Arabia, St. Potamon of Heraclea, St. Serapion of Thmuis, Asclepas of Gaza, &c.

The war of the Arians against the Church was afterwards

renewed, and carried on with great violence, by Valens, the Emperor, but to no other purpose, than to shew how vain are the attempts of men against the Almighty. This wicked prince prevailed indeed upon the Goths, by the means of their Bishop Ulphilas, to embrace his heresy; but for his reward, not long after, he was burnt alive, by those same Goths, whom he had perverted.

During this century, the kingdom of Christ was greatly enlarged, by the accession of Ethiopia or Abyssinia to the Church by the preaching of St. Frumentius, ordained Bishop by St. Athanasius; and of the Greater Armenia, with their King Tiridates, by the preaching of St. Gregory, their Bishop and Apostle. The Iberians also, a people inhabiting the country now called Georgia, were about this time wonderfully converted to Christ, by occasion of the sanctity and great miracles of a christian maid, who was a slave among them: not to speak of acquisitions among the Saracens in Arabia, and the extending the bounds of the Church of Gaul, by the means of that apostolic Prelate St Martin, Bishop of Tours.

As sacred learning flourished much in this age, the Church during this century, was like the *Tower of David, built with bulwarks,* Cantic. iv. 4. *a thousand bucklers hung upon it, all the armour of valiant men.* Among these were the four chief Doctors of the Eastern Churches, no less eminent for their sanctity than for their learning, viz. St. Athanasius, St. Basil, St. Gregory of Nazianzum, surnamed the *Divine*, and St. John, from his extraordinary eloquence, called *Chrysostome*, or *Golden Mouth*: among these were also three out of the four Doctors of the Western or Latin Church, viz. St. Ambrose, St. Jerome, and the great St. Austin; though these two latter flourished also in the beginning of the fifth century; as did likewise St. John Chrysostome.

The other chief writers and defenders of the faith in the fourth century were, in the West, St. Hilary Bishop of Poitiers, Lucifer of Cagliari, St. Phebadius of Agen, Gregory of Illiberis, and Marius Victorinus, in their books against the Arians; St. Pacian, Bishop of Barcelona, in his writings against the Novatians, who allowed no return by penance to those who had fallen into mortal sin after baptism; St. Opatus, Bishop of Milevis in Africa, in his books against the Donatists, who re-baptized all who had been baptized out of their communion; St. Philastrius and St. Gaudentius, Bishops of Brescia, Juvencus and Prudentius, Christian Poem,

sc. In the Eastern Churches, St. Serapion, Bishop of Thmuis in Egypt, and Titus, Bishop of Bostra in Arabia, in their Books against the Manicheans; Didymus of Alexandria, St. Cyril Bishop of Jerusalem, St. Gregory Bishop of Nyssa, brother to St. Basil, St. Amphilochius Bishop of Iconium, St. Epiphanius Bishop of Salamina in Cyprus, St. Ephrem Deacon of Edessa in Mesopotamia, &c. Among these, Eusebius the Church historian, Bishop of Cesarea of Palestine, would have deserved a place by his extraordinary erudition, and his learned writings in defence of christianity, had not his adhesion to the Arians, and his unwarrantable proceedings in the cause of St. Athanasius, &c. cast an indelible blemish on his character.

The Church of the fourth century was also very much illustrated with a set of Fathers of another kind, whom we call the *Fathers of the Desert*; being a great multitude of Saints, who following the example of Paul and Anthony, withdrew from the world into the Deserts of Egypt, Syria, Mesopotamia, &c. and there dedicated their whole lives to divine love; of whose extraordinary sanctity and wonderful miracles the Ancients have given most ample testimony. Among these the most eminent were St. Ammon, St. Pachomius, the two SS Theodoses, the two SS. Macarius, St. Pammon, St. Pambo, St. Isidore, St. John of Lycopolis, &c. in Egypt and Thebais; St. Hilarion in Palestine; St Julian Sabas, St. Abraham, &c. in Mesopotamia; with whom Theodoret joins the great St. James, Bishop of Nisibis, a Prelate most renowned for his sanctity and miracles, and one of the leading men in the general Council of Nice.

THE FIFTH AGE.—During the fifth century, the succession of Bishops from the Apostles, was kept up in the Chair of Peter, by Innocentius, Zosimus, Bonifacius, Celestinus, Sixtus III. Leo the Great, Hilarius, Simplicius, Felix III. Gelasius, Anastasius II. and Symmachus.

The Donatists had for more than a hundred years caused great tumults in the six Roman Provinces of Africa, where they counted above four hundred Bishops of their sect; till in the year 411, being worsted by St. Austin and the Catholic Prelates, in the famous conference of Carthage, the greatest part of them yielded themselves up to the Church.

Pelagius a Briton, and Celestius a Scot, denying the corruption of man by sin, and the necessity of divine grace, drew after them many followers. But their errors were amply

confuted by St. Austin and St. Jerome, and being condemned by the authority of the See Apostolic, were quickly banished from all the Continent, and not long after expelled from Britain also, by the doctrine and miracles of those two Apostolic Prelates, St. Germanus Bishop of Auxerre, and St. Lupus Bishop of Troyes.

But the two chief heresies, broached in this century, were that of the Nestorians, so called from Nestorius Bishop of Constantinople, who divided Christ into two Persons, the one God, the other Man; and therefore denied the blessed Virgin to be the Mother of God: and that of the Eutychians, so called from Eutyches, Superior of the Monks of Constantinople, who confounded the divine and human nature, and allowed but one nature in Christ our Lord. But these heresies were censured at their first appearance by the Apostolic See, and were soon after anathematized by the whole Church; the one in the general Council of Ephesus, anno 431; the other in the general Council of Chalcedon, anno 451. However the Patrons of these condemned errors refused to acquiesce to the canonical decisions of the Church of God, and have left behind them many abettors of their heresy; for the Nestorians on the one hand, being expelled the Roman Empire, retired into Persia, and there by the favour of the Kings, who persecuted all other Christians, they intruded themselves into the Churches, and for some ages were very numerous; but of late many of them have returned to the Catholic Church: and on the other hand, the Eutychians, being favoured by Zeno and Anastasius, the Emperors, and headed by a set of factious and violent men, raised great tumults in the Roman Empire, and drew after them numbers of followers, more especially in Egypt, Syria, and Armenia, where their errors are still maintained, among those who are called Copts, Jacobites, &c. But the foundation of Christ, and his Church built upon a rock, still remains immovable and impregnable.

The Arians also during this century, renewed their war against the Church, especially in the Provinces in Africa, where the Vandals had made themselves masters. For Genseric and Huneric, Kings of these barbarians, being Arians, raised a violent persecution against the Catholics, banished the great St. Eugenius of Carthage, and all the other Bishops, to the number of about four hundred, and put great numbers to death for their faith; whose triumphs are recorded by St.

Victor of Vita, in his five books of the *Vandalic Persecution.*

But if the Church of the fifth century was thus violently assaulted on all sides by her enemies, God was pleased to raise up many eminent Saints, and many learned Doctors and Fathers, to defend her. Among these St. Austin Bishop of Hippo in Africa, deserves the first place; who though mentioned also in the fourth century, continued his labours for the Church, for about thirty years in the fifth; and was the chief instrument of God in suppressing the Pelagians, Donatists, and Manicheans. The other principal Fathers and ecclesiastical Writers of this century were, St Cyril, Bishop of Alexandria, the champion of the Church against Nestorius; St. Leo the Great, the Defender of Faith against the Eutychians; St. Prosper of Aquitain, St. Peter Chrysologus Bishop of Ravenna, St Isidore of Pelusium, Theodoret Bishop of Cyrus; Cassian Abbot of Marseilles; St. Vincent of Lerins, St. Maximus Bishop of Turin, St. Eucherius Bishop of Lyons, St. Proclus Bishop of Constantinople, Asterius Bishop of Amasea, Gelasius Pope, St. Paulinus Bishop of Nola, Severus Sulpicius, Sidonius Apollinaris Bishop of Clermont, St. Cæsarius Bishop of Arles, Salvian of Marseilles, &c. &c. Not to speak of many other great Saints of this century, who though not remarkable for their learning, have no less effectually maintained the cause of Christ, and supported his Church by their extraordinary sanctity, and wonderful works. Some of these were Bishops; more especially in the western parts of the Church, particularly in Gaul: others were Monks and religious men: such as St. Arsenius, St. Euthymius, St. Simon Stylites, &c. in the East; and in the West, St. Honoratus, afterwards Bishop of Arles, first Abbot of Lerins, that illustrious nursery of Saints, &c.

In the midst of all these conflicts of the fifth century, the city of God ceased not to make new acquisitions in many places, particularly in our British islands; where St. Ninian a Briton, trained up at Rome in the Christian faith, converted the southern Picts to Christ, *Bede. l. 3. Histor. c. 4.* and was buried with many other Saints, in the Church which he had built at Candida Casa, or Withern: St. Palladius also and St. Patrick, both of them sent by Pope Celestine, converted the Scots and Irish to the faith; leaving behind them a glorious succession of Saints.

But the greatest acquisition of the Church in this century, was by the conversion of the French with Clovis their King,

anno 496, by St. Remigius and St. Vedastus; which nation has continued ever since to be one of the most flourishing portions of the spiritual kingdom of Christ, down to the late unhappy revolution.

THE SIXTH AGE.—The succession of Bishops in the see of Peter, was kept up during the sixth century, by Hormisdas, John, Felix IV. Boniface II. John II. Agapetus, Silverius, Vigilius, Pelagius, John III. Benedict, Pelagius I. and St. Gregory the Great.

During this century the city of God gained ground considerably, after the tragical end of Anastasius the heretical Emperor, burnt by lightning; and the accession of Justin, a good Catholic, to the Empire. For now the Eutychians were cast out of the sees, into which they had intruded themselves; and the whole Eastern Empire was restored to the communion of the Apostolic see. The Lazians also, a people dwelling on the East of the Euxine Sea, in the country now called Mingrelia, were at this time received into the Church by baptism; and in Arabia Felix, the peace of the flourishing Church of the Hammerites, which had been taken away by the persecution of Dunaan a Jewish tyrant, was restored by St. Eleshaam King of the Ethiopians; who afterwards laid down his crown at the feet of Christ, and consecrated the remainder of his days to religion.

The Arians also, who had gained over to their communion most of those barbarous people, who had possessed themselves of the western Empire during this century, were entirely reduced, and dwindled away to nothing; the Vandals in Africa, and the Goths in Italy, being conquered by the Emperor Justinian, Justin's successor; the Burgundians being converted in Gaul, and the Visigoths, towards the close of this century, in Spain: after which time we scarcely hear any more of Arianism, till it was revived in the sixteenth century.

In the year 553 was held at Constantinople the fifth general Council, in which were condemned certain writings in favor of Nestorianism called the *Three Chapters*, together with the errors of Origen and his followers.

The chief fathers and ecclesiastical writers of the sixth century, were St. Fulgentius Bishop of Ruspa in Africa, a man of admirable sanctity, St. Remigius Bishop of Rhemes, Apostle of the Franks, St. Avitus Bishop of Vienna in Gaul, St. Ennodius Bishop of Pavia in Italy, Boetius and Cassiodorus, Primarius, Junilius and Victor, Bishops in Africa, St. Gildas,

St. Anastasius, Bishop of Antioch, John Maxentius, Venantius Fortunatus, St. John Climacus, St. Gregory Bishop of Tours, and St. Gregory the Great, one of the four principal Doctors of the Church.

By the means of this truly great man, and by the preaching and miracles of his disciples, St. Augustine, St. Laurence, St. Mellitus, &c. the English nation began to receive the faith and law of Christ, towards the end of this century; the kings Ethelbert and Sebert with their people, being regenerated by the laver of baptism. The Picts also, with their king Bridius, about the middle of this century were converted to Christ, by St. Columkille an Irish Monk; and about the same time, St. Columbanus and St. Gallus carried the faith of Christ among the Switzers.

Besides these apostolic men, there flourished during the sixth century, many illustrious Saints, who were natives of our British islands. Of this number were St. Samson, St. Malo, St. Magloir, St. David, S. Kentigern, St. Asaph, &c. all Bishops and natives of Great Britain; and in Ireland the Brannans, the Finians, the Kerans, the Columbs, Canions, Congall, and many others, who opened during this century divers excellent schools in that island, and assembled numerous congregations of religious men, so eminent in all virtues, that from them Ireland was called the *Island of Saints*.

In this century also there flourished in Italy many eminent servants of God; whose virtues and miracles are recorded by St. Gregory, in his Dialogues; and amongst them the illustrious St. Benedict, the great promoter of monastic discipline in the western Church. Whilst in the East, St. Sabbas, St. Theodosius, St. John the Silent, and a multitude of others, kept up the succession of Saints in that part of the kingdom of Christ.

THE SEVENTH AGE.—In this century, the succession of chief Bishops from St. Peter, was kept up by Sabinian, Boniface III. Boniface IV. Deusdedit, Boniface V. Honorius, Severinus, John IV. Theodorus, St. Martin, Eugenius, Vitalianus, Deodatus, Domnus, Agatho, St. Leo II. Benedict II. John V. Conon, and Sergius.

The chief holy Fathers, and ecclesiastical writers of this century, were St. Isidore Bishop of Seville, St. Ildephonse and St. Julian Bishops of Toledo, St. Braulio of Saragossa, St. Theodore of Canterbury, St. Aldhelm of Sherborn, St. Eligius of Noion, St. Maximus Abbot and Martyr in the East, John

Moschus, Author of the *Spiritual Meadow*, St. Sophronius Bishop of Jerusalem, and Leontius Bishop in Cyprus, who wrote the life of St. John the Almoner.

In this century the peace of the Church was disturbed by the heresy of the Monothelites, a kind of Semi-Eutychians, who confounded the divine and human will and operation in Christ; and being supported by the Imperial Authority, and by the Bishops of Constantinople, Sergius, Pyrrhus, Paul, &c. made great havock in the East; but were strongly opposed by the great St. Sophronius; censured by the repeated decrees of the Church of Rome, and of the western Churches; and at length effectually suppressed by the sixth general Council, held at Constantinople, anno 680.

But a more dangerous and lasting war was declared against the Church of God, in this century, by the Impostor Mahomet; setting himself up above Christ, whom nevertheless he owned to be a great Prophet, and by himself, or his successors, intruding himself by degrees into the greatest part of the temples, or Churches of God, in Asia and Africa, and many in Europe, which he still possesses; like the *Man of Sin*, 2 Thess. c. 2 v. 8. *Whom the Lord Jesus shall kill with the Spirit of his Mouth; and shall destroy with the brightness of his coming.*

In the mean time the kingdom of Christ made no small acquisitions during this century; especially in Britain, where the faith was universally received by all the provinces of the English Saxons; by the preaching and labours of those eminent Saints, Paulinus, Felix, Birinus, Aidan, Cedd, Wilfrid, &c. And towards the close of this century, the faith of Christ was carried from hence into the Lower Germany by St. Willibord, St. Swibert, and other Apostolical men; to whom Holland, Friesland, &c. are indebted for their Christianity. In this century also St. Rupert Bishop of Worms converted the Bavarians: and St. Kilianus, sent by Pope Conon, the Franconians.

The succession of Saints was also kept up in the Church of Christ, during the seventh century, both in the East and West; but no where more evidently than in Britain and Ireland. For this was indeed the golden age of the English Church; in which St. Theodore and St. Adrian, sent over by Pope Vitalian, by the schools which they opened, and by the waters of life and heavenly truths which they plentifully distributed to all that were willing to hear them, throughout all England, brought such bright days amongst us, as our island never saw before,

not since. Witness that glorious set of English Bishops, St. Chad, St. Cuthbert, St. Eadbert, St. Wilfred, St. John of Beverley, St. Bosa, St. Eata, St. Erkenwald, St. Egwin, St. Hædða, St. Aldhelm, &c. Witness those brave, and at the same time most devout and religious Princes, St. Edwin, St. Oswald, St. Ofwin, St. Sigeberth, St. Ethelred, St. Sebba, Anna, &c. Witness those Queens and Princesses, who quitting the world, and all its pomps and pleasures, consecrated their lives to divine love, and religious retirement; St. Ethelburga, St. Audry, St. Sexburga, St. Ermenilda, St. Wercburga, St. Ebba, St. Eanswithe, five daughters of King Penda; three of his sons, Merowald, &c. &c.

In Ireland also, a multitude of Saints flourished in the seventh century; as may be seen in the Catalogue of Irish Saints, written in this very century, which reckons up one hundred illustrious for sanctity, between the year 600, and the great mortality in the year 665; not to mention St. Fursey and his brethren, and many others who flourished in the latter part of the same century.

THE EIGHTH AGE — In this century, there sat in the Chair of St. Peter, John VI. John VII. Sisinnius, Constantine, Gregory II. Gregory III. Zacharias, Stephen II. Stephen III. Paul I. Stephen IV. Adrian I. and Leo III.

The chief Fathers and Ecclesiastical Writers of this century, besides the Popes Gregory II. and Adrian I. were, in the East, St. John Damascene, St. Germanus Bishop of Constantinople, St. Taralius, &c. and in the West, *Venerable Bede*, Egbert Bishop of York, St. Boniface Apostle of Germany, Alcuin Preceptor of Charlemagne, Paulinus Bishop of Aquileia, &c.

In this century, Felix and Elipandus, two Spanish Prelates, renewed the heresy of Nestorius, by teaching that Christ as Man was only the adopted Son of God. They were confuted by our venerable Alcuin; and their error was condemned by the great Council of Frankfort, anno 794.

Iconoclasts In this century also, Leo the Isaurian, the Emperor of the East, made a violent assault upon the Church, on occasion of the pictures or images of our Lord Jesus, of his Virgin Mother, and of the other Saints; all which he ordered to be pulled down and destroyed. This gave rise to the sect of the Iconoclasts or Image-breakers, which Leo and his Son Constantine Copronymus, with some other succeeding Emperors, sought to establish with all their power, exercising all manner

of cruelties against many holy Monks and others, who chose to suffer any death, rather than to consent to so gross an impiety, as to tread under foot, or otherwise abuse their Saviour in effigy. This heresy was condemned in the seventh general Council of 360 Bishops, held at Nice, anno 787, under Pope Adrian I.

Year

The chief conquests which the Faith of Christ made during this century, were in the Higher and Lower Germany; and that principally by the Ministry of a set of Apostolical Men of the English Nation. Among these the most eminent was St. Boniface, Archbishop of MENTZ, who being sent by Pope Gregory II. converted the Hessians, Thuringians, &c. and going, at length, to preach to the East Frisons, was martyred, anno 755, together with St. Eoban, Bishop, and divers other Priests, Deacons, Monks, and Laics, to the number of fifty. The other principal assistants of St. Boniface, in his apostolic labours amongst the Germans, were St. Lullus, his successor in the Bishoprick of MENTZ, St. Burchard, whom he made first Bishop of Wurtzbourg in Franconia, St. Willibald, first Bishop of Eychstadt in Bavaria, St. Witta, Bishop of Burabourg in Westphalia, St. Wigbert, St. Winibald, St. Sola, &c. all of them English. With whom we may join those holy Virgins St. Lioba, St. Tecla, St. Walburga, &c. whom St. Boniface invited over out of England, for the training up his female converts in monastic discipline.

In the latter part of this same century, St. Willehad, an Englishman, first Bishop of Bremen, carried the Gospel among the Saxons, and had the happiness to see Duke Witikind and his people embrace the Faith of Christ.

In the Lower Germany, St. Willibrord with his companions and disciples, continued his labours with great fruit, during the former part of this century; where, after his death, St. Lebwin, St. Marchlem, St. Adelbert, and St. Werenfrid, all of them English, set up in divers parts of those countries the victorious standard of the Cross of Christ. By these, and many others, the succession of Saints and of miraculous powers was kept up in the Church of Christ during the eighth century.

THE NINTH AGE.—The succession of chief Bishops was continued during the ninth century, by Stephen V. Paschal I. Eugenius II. Valentine, Gregory IV. Sergius II. Leo IV. Benedict III. Nicolas I. Adrian II. John VIII. Marinus, Adrian III. Stephen VI. Formosus, Stephen VII. and Romanus.

The principal Fathers and Ecclesiastical Writers of the ninth century, in the Western Church, were St. Ludger Bishop of Munster, St. Benedict Abbot of Anian, St. Prudentius Bishop of Troyes, Amalarius Bishop of Treves, Rabanus Maurus Bishop of Mentz, Walafridus, Haymo of Halberstadt, St. Eulogius Martyr in Spain under the Saracens, Paschasius Radbertus Abbot of Corby, Pope Nicolas I. Hincmarus Bishop of Rhemes, Ado Bishop of Vienna, Anastasius the Librarian, Remigius of Auxerre, and many others: in the Eastern Church, St. Nicephorus Bishop of Constantinople, St. Theodorus Studites, Theodorus Graptus, Theodorus Abucara, St Theophanes, Nicetas David, &c.

With these latter Photius, the Usurper of the See of Constantinople, might have been joined, if his virtue and honesty had been answerable to his erudition. This unhappy man was intruded into the Patriarchal Chair, being a mere Laic, by Bardas Cesar, after the unjust ejection of the holy Patriarch St. Ignatius, anno 858, which, with other unjustifiable proceedings, were justly censured by Pope Nicolas I. upon which Photius broke out into an open rebellion, condemning the Pope, and the whole Western Church, on the article of the procession of the Holy Ghost, &c. and thus gave rise to the Greek schism. St. Ignatius was restored to his See, and Photius condemned, by the eighth general Council, held at Constantinople anno 869, under Pope Adrian II. but he found means, after the death of St. Ignatius, to get into the Patriarchal Chair again, which he held till 886; when he was cast out at the request of Pope Stephen VI. by the Emperor Leo the Wise, and died soon after in banishment. His schism was in a great measure buried with him; till it was revived again by Michael Cerularius in the eleventh century.

During the ninth century, the Church of God, which by the arms of the Saracens, who established Mahometanism wherever they came, had lost ground in the East, and in the South; to recompense this loss, extended her dominions towards the North, by the accession of many nations. The chief instruments of God in these spiritual conquests were, St. Anscharius Archbishop of Bremen and Hamborough, Apostle of the Holsteiners, and of the Danes and Swedes; and the two holy Brothers St. Cyril and St. Methodius. The former of these, sent by the holy Patriarch St. Ignatius, carried the Faith to the Chazars, a Sclavonian nation, dwelling upon the Danube, and received both King and people into

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the Church by baptism : the latter was greatly instrumental in the conversion of the King of the Bulgarians, who also with his whole nation embraced the Faith of Christ, and sent Ambassadors to Pope Nicolas I. begging to be by him farther instructed and directed. After which these Saints joined their labours in the conversion of the Moravians and Bohemians, and were blessed with extraordinary success. St. Methodius was made Archbishop of Moravia, &c. by Pope Adrian II. and obtained of Pope John VIII. the licence for using the Sclavonic tongue in the Liturgy.

THE TENTH AGE.—In the tenth century the succession of the chief Bishops was continued by Theodore II. John IX. Benedict IV. Leo V. Christopher, Sergius III. Anastasius III. Lando, John X. Leo VI. Stephen VIII. John XI. Leo VII. Stephen IX. Martin III. Agapetus II. John XII. Benedict V. John XIII. Domnus II. Benedict VI. Benedict VII. John XIV. John XV. Gregory V. Against whom was intruded John XVI. an Antipope.

This century was happy in this respect, that no new heresies were broached in it : for which reason also we find fewer ecclesiastical writers in this age, than in any other, since the beginning. But the greatest enemies of the Church of God, in the tenth century, were some of her own household ; who by unjust usurpation encroaching upon her rights and liberties, and setting aside canonical elections, intruded into her very sanctuary, some most unworthy Prelates, to the great scandal of the Faithful, whom nevertheless she was forced to accept of for preventing the dreadful evil of schism ; which seems to have been the case of Sergius III. John X. XI. and XII. But we must not therefore think that it was in the power of the gates of hell to prevail over the Church of God in the tenth century, any more than in the first : so far from it, that in many regards, her state seems to have been very flourishing, during the tenth century. 1. Because the streams of her faith ran very pure ; Divine Providence still keeping up *the Doctrine of Verity in the Chair of Unity*. 2dly, Because the discipline of *Penance* was maintained during this century ; and even Emperors and Kings were subject to it ; as appears by the example of Otho III. and King Edgar. 3. Because the Church had, during this century, many eminent Saints amongst her Bishops : such were in England, St. Odo, and at. Dunstan of Canterbury, St. Oswald of York, St. Frithstane, St. Birnstan, St. Elphegus and St. Ethelwold of Win-

chester. In Germany, St. Udalricus of Aufbourg, St. Bruno of Cologne, St. Hogerus of Hamborough, St. Adelbert of Magdeburgh, St. Adelbert of Prague, St. Wolfgang of Ratisbone, St. Radbod of Utrecht, &c. in Sweden, St. Sigefrid of Vexow: in Denmark, Poppo of Arthusen: in Lorain, St. Gerard of Toul: in France, St. Fulbert of Chartres: in Spain, St. Rudesind of Compostella, &c. in Italy, divers holy Prelates mentioned by *St. Peter Damian*, Epist. 17. 4. Because this century furnished many Kings and Queens remarkable for their piety and love of religion, which some of them also lived to propagate in the beginning of the eleventh century. Such were St. Henry the Emperor and his chaste Spouse Cunegundes, St. Stephen King of Hungary, St. Wenceslaus of Bohemia, Harold VI. of Denmark, St. Adelais and St. Matildes Queens of Germany, &c. Not to speak of a set of religious Princes, descended from Alfred the Great, who ruled England during this century. 5. Because monastic discipline was much reformed, and greatly propagated in this century in England, by the means of St. Dunstan, &c. in France, by St. Odo, Institutor of the Monks of Cluny, and his successors, St. Berno, Maiolus, and St. Odilo: in Italy, by the great St. Romuald, Founder of the Camaldulense, by St. Nilus, &c.

Lastly, during this century, the faith and law of Christ was preached with great success, and the limits of his spiritual kingdom were very much extended in many nations. For in this century the Muscovites first received the faith of Christ, in the time of Nicolas Chrysoberges, Patriarch of Constantinople, who was joined in communion with the Bishops of Rome. The Poles also were converted in this century, by St. Adelbert, Bishop of Prague; who also carried the Faith into Prussia, and there received the crown of martyrdom; which St. Bruno surnamed Boniface also met with, in preaching Christ to the Polish Russians. In this century also the Faith of Christ was propagated in the North of Germany, by St. Adelbert, Bishop of Magdeburg; in Denmark, by the holy Bishop Poppo; and in Gothland and Swedeland, by St. Sigefrid, an Englishman.

By these and many other eminent servants of God, was kept up the succession of Saints, with miraculous powers, &c. in the Church, during the tenth century.

THE ELEVENTH AGE.—In the eleventh century, there sat in the chair of St. Peter, Silvester II. John XVII. John

XVIII. Sergius IV. Benedict VIII. John **XIX.** Benedict IX.
Gregory VI. Clement II. Damasus II. St Leo IX. Victor II.
Stephen X. Nicholas II. Alexander II. St. Gregory VII.
Victor III. and Urban II.

The most illustrious fathers, and other ecclesiastical writers of this century, were St. Fulbert Bishop of Chartres, Burchard Bishop of Worms, St. Anselm Bishop of Lucca, St. Abbo of Fleury, St. Leo IX. Cardinal Humbert, B. Peter Damian, Lanfrank, Archbishop of Canterbury, Adelman Bishop of Brescia, Guitmundus Bishop of Aversa, Berno Abbot of Augia, Hermannus Contractus, Marianus Scotus, St. Gregory VII. St. Bruno the Carthusian, St. Anselm Archbishop of Canterbury, &c. &c. And among the Greeks, Theophylactus Archbishop of Bulgaria, and Oecumenius.

In the eleventh century, the peace of the Church was disturbed by Berengarius Archdeacon of Angers, the first that openly attacked the mystery of the real presence of the body of our Lord in the Blessed Eucharist. This novelty alarmed all Christendom, and was quickly repressed by the learned writings of our Lanfrank, Adelman, Guitmund, &c. alledging against Berengarius the unanimous consent of the Greeks, the Armenians, and of all other Christian nations. It was condemned by all the pastors of Christ's Church, the successors of the Apostles, in no fewer than fifteen Councils, some of which were very numerous; and after divers retractions and relapses, was finally abjured, for good and all, by the author himself in the council of Bourdeaux, anno 1080, who eight years afterwards died penitent, in the communion of the Church.

Another storm was raised against the Church in this century, by Michael Cerularius Bishop of Constantinople, who shut up the Churches of the Latin rite in that city, and condemned the Church of Rome, and all the western Churches, for using *unleavened bread*, by the example of Christ, in the blessed sacrament. Upon this pretext, and some other ceremonial differences, he revived the schism of Photius, and drew into it a great part of the Greeks; who, though they have frequently made offers to return to the communion of the Church, have generally relapsed again, for the greater part, and still continue in their schism.

But if the Church of God met with losses in the East, in the eleventh century, she gained ground considerably in the North; as well by the more perfect reduction of the Russians,

who though at first converted by the Greeks, were some hundred years before they were drawn by them into their schism; as by the conversion of all Hungary, by the means of their holy King St. Stephen. The Norwegians were also brought into the Church in this century, under Olaus III, anno 1055, the English assisting in the work, says Dr. Heylin, *Cosmog.* p. 484. And the Islanders were converted by the means of Olaus Trugger the Pious. *Atlas Geog.* p. 145.

Religious perfection, and the sanctification of innumerable souls, was also happily carried on, during this century, by means of the sacred institute of the Camaldulense, a congregation of Saints, established by St. Romuald, and by the Monks of Valombrosa, founded by St. John Gualbert: also towards the latter end of the century, by the great St. Bruno; who retiring from the world with six companions, into the solitude of the mountains of La Chartreuse, there laid the foundations of the Saint-like order of the Carthusians. These continue to this day to edify the whole Church of Christ, by the sweet odour of their recollection and piety.

By these and many others, the succession of Saints, with miraculous powers, was kept up in the eleventh century; during which there flourished in England, St. Edward the confessor, St. Elphege, St. Wulstan, and St. Osmund; in Scotland, the holy Queen St. Margaret; in Denmark, St. Canutus; in Norway, St. Olave; in Swedeland, St. Ulfrid; in Poland, St. Stanislaus; in Hungary, St. Gerard, and St. Emericus: in Germany, St. Anno, St. Bernard, St. Godard, &c. in France, St. Abbo, St. Hugh, St. Walter, St. Gerald, &c.

THE TWELFTH AGE.—The succession of chief Bishops, coming down from the Apostles, was continued during the twelfth century, by Paschal II. Gelasius II. Calixtus II. Honorius II. Innocent II. Celestine II. Lucius II. Eugenius III. Anastasius IV. Adrian IV. Alexander III. Lucius III. Urban III. Gregory VIII. Clement III. and Celestine III.

In this century were held three general Councils. The first of Lateran, anno 1122, under Calixtus II. for the recovery of the Holy Land. The second of Lateran, anno 1139, under Innocent II. against the schism of Peter of Leo. And the third of Lateran of 300 Bishops, anno 1179, under Alexander III. against the Albigensis, who maintained the errors of the Manicheans.

The chief among the Fathers and ecclesiastical Writers of

the twelfth century, were St. Bernard, Peter the Venerable, Hugh and Richard of St. Victor, Ivo, Bishop of Chartres, Alerus Scholaisticus, Hildebert Archbishop of Tours, St. Thomas of Canterbury, John of Salisbury, Peter of Blois, Archdeacon of Bath, Robert Pullein Cardinal, Peter Lombard Bishop of Paris, called the *Master of Sentences*, Gratian, the compiler of the canon law, Peter Comester, Hugo Ethesianus, William of Malmesbury, &c. and amongst the Greeks, Euthymius Zigabenus, Theorianus, and the Historians Zoharas and Cedrenus.

The acquisitions to the Church of God, during the twelfth century, were chiefly in the North: Where the Norwegians, who for the most part had till this time continued in their infidelity, were finally and effectually brought over to Christianity, by the means of Pope Adrian IV. an Englishman. The Finlanders also were won to Christ during this century, by St. Henry, an Englishman, Bishop of Upsal, called the Apostle of Finland; and the Rhugians, inhabiting Pomerania, by Abfolon Bishop of Roschilde, and Berno Bishop of Meckelbourg. In the latter end of this century, Courland, Samogitia and Livonia were also happily subdued to Christ by the preaching of Meinardus. *Heylin's Cosmog.* p. 524.

Christian piety, and religion were also greatly advanced during this century, by divers Monastic Institutes; particularly that of the Cistercians or Bernardins, first set on foot in the latter end of the eleventh century, by St. Robert of Molesme, St. Alberic, and St. Stephen Harding; but brought to perfection, and spread through all Europe in the twelfth century, by St. Bernard, edifying the whole Church for 150 years, with the sweet odour of their sanctity. In this century, the Canon Regulars of St. Austin were likewise very much propagated, and flourished exceedingly. As did also the Norbertins, or Canons of Premonstre, founded by St. Norbert, Archbishop of Magdebourg: the Monks of Grandemont, founded by St. Stephen Abbot: the Williamites, founded by St. William of Maleval: the religious of Fount Evrald, founded by B. Robert of Arbrissel: the Gilbertins, founded by St. Gilbert of Sempringham: and the Trinitarians, instituted in the latter end of this century, for the redemption of captives out of the hands of Infidels, by St. John of Matha, and St. Felix de Valois.

By these, and many others, the succession of Saints, with miraculous powers, was kept up during the twelfth century:

among whom, St. Thomas of Canterbury, St. Hugh of Lincoln, St Celsus and St. Malachi of Armagh, St. Malchus of Lismore, St. Robert of Newminster, St. Godrick and St. Ulrick Hermits, deserve a place for our British islands. As also St. Ubaldos, St. Galdin, &c. in Italy, St Isidore of Madrid in Spain, St Eric King of Sweden, &c. &c.

THE THIRTEENTH AGE.—During the thirteenth century, the succession of chief Bishops in the Chair of St. Peter, was kept up by Innocent III. Honorius III. Gregory IX. Celestine IV. Innocent IV. Alexander IV. Urban IV. Clement IV. Gregory X. Innocent V. Adrian V. John XXII. Nicolas III. Martin IV. Honorius IV. Nicolas IV. St. Peter Celestine V. and Boniface VIII.

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2 In the thirteenth century were held three general Councils : the fourth of Lateran of 412 Bishops, and 800 Abbots, under Innocent III. anno 1215 : for maintaining the Faith and discipline of the Church. The first of Lyons, anno 1245, under Innocent IV. for the peace of the Church, and for an expedition into the Holy Land. And the second of Lyons, anno 1279, under the Holy Pope Gregory X. for the Reunion of the Greeks.

The chief of the holy Fathers, and ecclesiastical Writers of the thirteenth century, were Pope Innocent III. St. Anthony of Padua, St. Raymund of Pennafort, St. Thomas of Aquin, St. Bonaventure, St. Edmund Archbishop of Canterbury, Robert Grossetest, Albertus Magnus, Alexander Hales, William Bishop of Paris, Cardinal James de Vitry, Hugo de Sancto Caro, Humbert General of the Dominicans, Vincent of Beauvais, Robert Sorbon, Thomas Cantipratensis, Durandus Bishop of Mande, &c.

During this century, the Manichean heresy made a most violent assault upon the City of God. These hereticks, who maintained two opposite principles, the one good, the other evil, both of them increated, and eternal, but material and corporeal; who also denied the incarnation and death of the Son of God; rejected all the sacraments; condemned marriage, and the eating of flesh, as holding all flesh to be from the evil principle; and rejected all the Old Testament with part of the New; had from time to time been troublesome to the Church for near a thousand years; but never were so very numerous, and so powerful, as they were in this century; particularly in the Southern parts of France, where they were called Albigenses, or Albigeois, from the city of Alby.

Being favoured by Raimond Count of Toulouse, and by other neighbouring Princes, they committed great outrages, and entered the field with an army of one hundred thousand men. But their reign was short; their numerous forces were routed by Simon de Montfort, Earl of Leicester, with a handful of Catholics; and their heresy scarce survived this century.

Another great sect infested France also at this time, viz. that of the Waldenses or Vaudois, whom some have confounded with the Albigeois; though in effect they agreed with them in nothing else, but the hatred they bore to the Church. The Vaudois took their origin in the latter part of the twelfth century from one Waldo, a merchant of Lyons, and were at first only a company of beggars; whence they were called *Poor Men of Lyons*, who affected a mien of a kind of religious order; but taking upon them to preach, being mere Laics, without licence of the ordinary pastors; and being opposed by the clergy, they began to broach divers errors, which drew upon them the censures of the Church: for instance, that *a priest in mortal sin can neither validly consecrate the blessed Sacrament, nor absolve the penitent: that it is unlawful for the Clergy to have any temporal endowments, or to possess benefices; and for the faithful to pay tithes to them: that the Church of Rome ceased to be the Church of Christ, ever since the time of Pope Silvester, when the poison, said they, of temporal possessions entered into the Church: that to swear upon any account whatsoever is a mortal sin: that it is a crime to put malefactors to death: for which crime all Princes and Judges were damned: that any good Laic, for need, provided he wears sandals, may consecrate the Eucharist, &c.* as may be seen in Rainerius, who had been one of them. *L. de Haereticis, cap. 5.* To these errors, they added a sacrilegious disimulation, going to Church with the Catholics, joining in mass with them, confessing also and communicating deceitfully, whilst their hearts were far from them.

In opposition to these heresies, and to all other adversaries of the city of God, Divine Providence, which never forsakes the Church, called in during the course of the thirteenth century, four eminent religious Orders, as so many great bodies of auxiliary troops, for the defence of the walls of Jerusalem; who both then, and ever since, have been of signal service to God's people, and fruitful nurseries of many great Saints. These were, 1. the Carmelites, or White Friars, brought into Europe from Mount Carmel, about the year 1200; whose

rule was confirmed by Innocent IV. anno 1248 : 2. the Friars Preachers, or Black Friars, instituted by St. Dominic : 3. the Friars Minors, or Grey Friars, instituted by St. Francis : and 4. the Hermits of St. Austin, or the Austin Friars : who about the middle of this century, were united in one society, by authority of the Holy See, and translated from their deserts into the cities for the public edification. Besides these four, the Order also of our Lady of Mercy was founded during this century, for the redemption of captives ; and the order of Servits, or servants of the blessed Virgin. And by apostolic preachers of all the above named Orders, many Infidels were converted during the course of this century, to the great increase of the kingdom of Christ.

The succession also of Saints, with miraculous powers, was kept up in the Church of Christ during this century, by St. Peter Celestine, St. Edmund Archbishop of Canterbury, St. Richard Bishop of Chichester, St. Thomas Bishop of Hereford, St. Dominick, St. Francis, St. Hiacinth, St. Thomas of Aquin, St. Bonaventure, St. Antony of Padua, St. Peter, Martyr, St. Raimond of Pennafort, St. Peter Nolasco, St. Raimond Nonnatus, St. Philip Benitius, St. Peregrinus Laziosus, St. Lewis King of France, &c. &c. And of the female sex, St. Clare, St Elizabeth of Hungary, St. Gertrude, St. Juliana, &c.

Vienna. THE FOURTEENTH AGE.—The succession of chief Bishops in St. Peter's Chair, was maintained during the fourteenth century, by Benedict XI. Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban V. Gregory XI. Urban VI. and Boniface IX.

Under Clement V. was held the general Council of Vienna in France, of 300 Bishops, anno 1310, in which the Order of the Knights Templars was abolished, and the impure heresies of the Beguards and Fraticelli were condemned.

In this century, the peace of the Church was disturbed by the great schism, which commenced by the intrusion of Robert of Geneva, who called himself Clement VII. against Urban VI. of which unhappy division neither of the contending parties lived to see an end ; and which was not wholly extinguished till after the Council of Constance.

Amongst the Ecclesiastical Writers of the fourteenth century, some of the most celebrated were, John-Duns-Scotus, Augustinus of Ancona, Petrus Aureolus, Durandus a Sancto Portiano, Hervæus Natalis, Francis Mayro, William Ockam,

Nicolaus Liranus, Pelagius Alvarus, Monaldus, Petrus Paludanus, Guido Carmelita, Ludolfus Carthusianus, B. John of Burlington, Richard of Hampole, John Bacon, Simon de Cassia, Henry Suso, Gregory of Arminum, John Thaulerus, and John Rusbrochius. Among these divers were no less remarkable for their piety than for their learning.

In this century Lithuania was won over to Christ and his Church, by the conversion of the Grand Duke Wladislaus Jagello and his people, about the year 1388. *Heylin's Cosmog.*

p. 524.

During this century the Church was also illustrated by the sanctity and miracles of St. Ivo a Priest of Little Britain, of St. Andrew Corsini Bishop of Fiesola, of St. Nicolas of Tolentino, of St John Colombin, of St. Elzear and his chaste spouse Delphina, of St. Roch, of St. John of Burlington, of St. Catharine of Sienna, of St. Brigit and her Daughter St. Catharine of Sweden, of St. Clara de Monte Falco, of St. Elizabeth Queen of Portugal, of St. Agnes of Monte Pulciano, &c.

*Pisa
Constance
Bâle
Florence*
THE FIFTEENTH AGE.—During the fifteenth century, the succession of chief Bishops in St. Peter's Chair, was kept up by Innocent VII. Gregory XII. Alexander V. John XXIII. Martin V. Eugenius IV. Nicolas V. Calixtus III. Pius II. Paul II. Sixtus IV. Innocent VIII. and Alexander VI.

In the course of this century were held, the Council of Pisa, anno 1409, which laboured to abolish the long schism, but was not able to accomplish it: the Council of Constance, anno 1414, which was more successful in this regard: the Council of Basle, anno 1431, for the reformation of church discipline; which after a good beginning, by undertaking to set itself above the Pope, made a schism in the Church; and the Council of Florence, anno 1439, in which the Greeks and Armenians were re-united to the Church.

Amongst the Fathers and Ecclesiastical Writers of this century, the most eminent were, St. Vincent Ferrerius, St. Antoninus Archbishop of Florence, St. Laurence Justinian Patriarch of Venice, St. Bernardinus of Sienna, St. John Capistran, John Gerson, Thomas a Kempis, Henry Harphius, Thomas Walden, Petrus ab Alliaco Bishop of Cambray, Paulus Burgensis, Alphonsus Tostatus Bishop of Avila, Joannes a Turrecremata, Nicolaus Cusanus, Dionyfius Carthusianus, &c. &c. And amongst the orthodox Greeks after the re-union, Bessarion Archbishop of Nice, Gennadius and

Gregorius Protosyncellus, Patriarch of Constantinople, and Joseph Bishop of Modon.

The sects of the Wicklefists or Lollards in England, and of the Hussites in Bohemia, disturbed the peace both of the church and state in the former part of this century; maintaining that all dominion is founded in grace; so that all power and jurisdiction, as well spiritual and temporal, is forfeited by sin; that all things happen by necessity; that it is a great sin in churchmen to have temporal possessions, and in Princes not to take them away, &c. Wicklef also denied Transubstantiation, though he frequented the Mass to his dying day; but Hus and the greatest part of his followers maintained both the Mass and Transubstantiation; and in almost all the other articles, now controverted between Catholics and Protestants, were on the catholic side. The general Council of Constance, of 300 Bishops, condemned the errors both of Wicklef and of Hus, anno 1414, & *sequentibus.*

In the fifteenth century, the inhabitants of the Canary Islands were won over to Christ, and the Faith was preached with great success in the Kingdoms of Congo and Angola in Africa. In the beginning of this century also, that apostolic man St. Vincent Ferrerius, by his preaching, joined with innumerable signs and wonders, and most evident miracles, converted five and twenty thousand Jews and Moors to the christian Religion, and many hundred thousands of bad christians to a penitential life. And in the course of this same century, St. Francis of Paula, the instituter of the Order of the Minims, both greatly edified the Church with the sweet odour of his virtues, and illustrated it with the splendor of his miracles.

Besides these two great wonder-workers, divers other Saints kept up the succession both of sanctity and of miraculous gifts in the Church of God, during the fifteenth century. For instance, St. Antoninus, St. Lawrence Justinian, St. Bernardinus, St. John de Sahagun, St. Didacus, St. John Capistran, St. James de la Marcha, St. John Nepomucene, St. Casimir Prince of Poland, St. Frances of Rome, St. Jane of France, St. Catharine of Bologna, St. Catharine of Genoa, and St. Coleta.

THE SIXTEENTH AGE.—The succession of Bishops in the See of Peter was continued during the sixteenth century, by Pius III. Julius II. Leo X. Adrian VI. Clement VII. Paul III. Julius III. Marcellus II. Paul IV. Pius IV. St. Pius V. Gregory XIII. Sixtus V. Urban VII. Gregory XIV. In-

nocent IX. and Clement VIII. During this century was held the 5th Council of Lateran, under Julius II. and Leo X. and the famous council of Trent against Luther, and the many sects that sprung from him; which council was assembled in the year 1541, and was concluded in the year 1563.

Luther first began to preach against the established church of Christendom, anno 1517; and his followers first took the name of Protestants, anno 1529: this revolt was presently followed with such an inundation of heresies of all kinds, of libertinism, of a visible decay of christian piety, and an increase of vice among all degrees of people, wherever the new gospel was preached, as could not be dissembled by the Gospellers themselves, and of which Luther himself loudly complains. See *Pestilla super Evang. Dom. i Adventus*. But though these raging waves of error and immorality swelled so high, and came on with such violence during this century, as to seem to threaten the world with a general deluge, they were not able to overthrow that building, of the house of God, which Christ had founded on a rock, *Mat. xvi.* proof against all the assaults both of earth and hell. For the Divine Providence many ways visibly interposed on this occasion, in favor of the old religion, particularly by raising up this century a multitude of great Saints, and other very holy and learned men, to defend the city of God against all its adversaries, by their preaching, by their writings, and by their saint-like lives: as also by the institution of divers regular congregations during this century, and the reforming others, which had been instituted before; and giving both the one and the other a large share of his holy spirit, for their own sanctification, and that of his people. Such were during this century the Theatins, the Jesuits, the Capucins, the discalceate Carmelites, the reformed Franciscans of the congregation of St. Peter of Alcantara, the Oratorians, the Barnabites, &c. And by the institution of Seminaries for the education of the Clergy; and by the opening in all places of schools for training up youth in christian piety.

By these means, the sixteenth century became an age of Saints; among whom many after a mature examination, and full evidence given of the heroic virtues which they possessed in an eminent degree, and of the incontestable miracles, wrought by their intercession, have been solemnly canonized. These were St. Cajetan Thianæus, Founder of the Theatins or Regular Clerks; St Andrew Avelline, Priest of the same Institute; St. Charles Borromæus, Cardinal and Archbishop of

Milan ; St. Thomas de Villanova, Archbishop of Valencia ; St. Philip Neri, Priest, Founder of the Oratorians ; St. Pius Quintus, Pope ; St. Lewis Bertrand, Apostolic Preacher in South America ; St. Ignatius, founder of the Society of Jesus ; St. Francis Xavierius, Apostle of India and Japan ; St. Francis Borgia Duke of Gandia, afterwards third General of the Jesuits ; St. Aloysius Gonzaga, and St. Stanislaus Kostka ; St. Peter of Alcantara, Founder of a reformed Congregation of Franciscans ; St. Pascal Baillon ; St. John of God, Founder of the Order of Religious for serving the sick ; St. John of the Cross, the firstiscalate Carmelite ; St. Felix de Cantilyce, and the seraphic St. Teresa, mother of many Saints. Not to speak of many others, that have been beatified ; and of a multitude of holy Martyrs, who during this century have suffered cruel torments and death, for the Christian Catholic Faith ; some by the hands of Infidels, as in Japan, &c. others in divers parts of Europe, from Hereticks or Schismatics.

Besides all these, the sixteenth century produced a great number of Divines, and other excellent men, such as Adrian VI. Cardinal Cajetan, Cardinal Pool, Cardinal Hosius, Bartholomew de Martyribus, Archbishop of Braga, Lewis of Granada, F. John Avila, F. John Mico, F. Thomas of Jesus, John Texeda, Lewis Bloisius, F. Baltasar Alvarez, John Fisher, Bishop of Rochester, Sir Thomas More, Cardinal Allen, Thomas Stapleton, &c. &c.

During the sixteenth century, to compensate the losses which the City of God had sustained by the revolt of so many of her subjects in the Northern parts of Europe, many millions were brought over to her communion by Apostolic Preachers in other parts of the world ; particularly on the Coasts of Malabar and Coromandel, in the Molucca Islands, and the Islands del Moro ; in Japan, and in the Philippine Islands ; in the great kingdoms of Mexico and Peru ; in Terra Firma, New Granada, New Andalouzia, and Popayan ; in Brasil, &c. So that to the Missionaries sent by the Apostolic See, into Africa and America in this century, we may justly apply that of the Apostle, ROM. x. 18. *Their Sound went into all the earth, and their words unto the ends of the world ; and v. 15. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.*

THE SEVENTEENTH AGE.—In the seventeenth century, the Apostolical succession of Bishops in the Chair of St. Peter was kept up by Leo XI. Paul V. Gregory XV. Urban VIII. In

nocent X. Alexander VII. Clement IX. Clément X. Innocent XI. Alexander VIII. and Innocent XII.

In this century there was held no general Council; but the errors that arose, have been suppressed by the authority of the Apostolic See, with the concurrence of the great body of the Bishops, throughout the Church, acquiescing in its decisions; which indeed carries with it the same authority as a general Council. Thus the five propositions of Jansemus Bishop of Ipres were condemned of heresy by Innocent X. and Alexander VII. and the errors of Molinos and the Quietists, by Innocent XII. Thus 110 propositions of loose morality, were censured by Alexander VII. and Innocent XI. &c.

During this century, the kingdom of Christ was extended in divers parts of the world, by the preaching and labours of Apostolic Missionaries: especially in the vast Empire of China; in the kingdoms of Tonquin, Cochinchina, Lao Madare, &c. and in the Marian Islands in Asia; on the coasts of Zanquebar, and other places in Africa; in Canada and New Mexico in North America: and in Chili, Tuctuman and Paraguay, in South America.

The succession of Saints, with miraculous powers, has also been continued during the seventeenth century: witness St. Turibius Archbishop of Lima in Peru; St. Francis de Sales Bishop of Geneva; St. Camillus de Lellis, founder of the Order of Religious for assisting the faithful at their death; St. Francis Solanus, an Apostolic Preacher in Peru; St. Vincent Paul, author of the Congregation of the Mission instituted to preach the gospel to the poor; St. John Francis Regis, an apostolic man of the Society of Jesus; St. Fidelis, a Capuchin preacher, martyred among the Grisons; St. Joseph de Leonis, of the same institute; St. Mary Magdalen de Pazzis, St. Rosa of Lima, and St. Jane Frances de Chantal; who have been all solemnly canonized, after a juridical proof of many incontestable miracles wrought by their intercession. Divers others have been beatified, and very many, though neither canonized nor beatified, have lived and died in the sweet odour of sanctity; whose lives have been published to the world, full of excellent lessons and examples of all virtues. Many also, during this century, have glorified God by martyrdom, in all parts of the world.

Among the eminent servants of God, of the seventeenth century, many of the French Clergy claim a place: particularly the Cardinal de Berulle, Instituter of the French Oratorians,

and his Successor F. Charles de Gondren, Cardinal Rochefoucault ; B. Cesar Bus, Founder of the congregation of the Fathers of the Christian Doctrine ; Monsieur Ollier, Instituter of the Seminary of St Sulpice ; Monsieur de Bourdoise, Instituter of the Seminary of St. Nicholas de Chardonets ; Monsieur Gallemart, Abbot John of La Trappe, Monsieur Nobletz, Monsieur Henry Mary de Boudon, Archdeacon of Evreux, &c. &c. And of the Laity, the Baron of Renty, and Monsieur de Bernieres de Louvigny.

The seventeenth century has also produced innumerable ecclesiastical Writers : amongst whom some of the most illustrious were, the Cardinals Baronius, Bellarmin, Peronne, Pallavicini, de Lauræa, and D'Aguirre ; the two Bishops of Chalcedon, the two Wallemburghs, Monsieur Le Camus Bishop of Belley, Monsieur d'Abbelly Bishop of Rodez, Monsieur Bossuet Bishop of Meaux, Monsieur de Fenelon Archbishop of Cambray, Canifius, Possevinus, Suarez, Estius, Sylvius, Petavius, Sirmondus, &c. and amongst the Spiritual Writers, Alphonsus Rodriguez, Lewis de Ponte, St. Jure, &c.

THE EIGHTEENTH AGE.—In the eighteenth century, which began in the year 1701, the succession of chief Bishops till the present year 1799, has been kept up by Clement XI. Innocent XII. Benedict XIII. Clement XII. Benedict XIV. Clement XIII. Clement XIV. and Pius VI. the present Pope. During these ninety-nine years, many eminent servants of God have died in the odour of sanctity, whom the present discipline of the Church has not yet permitted to be canonized : divers have suffered martyrdom in China, in Tonquin, in Cochinchina, and India : also in France, during the present dreadful convulsions, which have overturned not only that ancient christian kingdom, but also many other powerful states, thousands of the Laity as well Clergy have sealed their faith with their blood, and undergone the most cruel hardships and dangers of every kind, for their steady perseverance in a religion, which some hesitate not to slander, as extremely corrupt, and even downright absurd in many of its principles. To this religion, however, great conversions still continue to be made in different parts of the world ; and innumerable Ecclesiastical Writers have illustrated the Church.

THE

LIVES OF THE SAINTS.

JANUARY I.

St. JOHN the Almoner, Patriarch of Alexandria.

See his two *Ancient Lives*.—About the Year 619.

ST. JOHN received his surname from his profuse alms-deeds, was nobly descended, very rich, and a widower at Amathus, in Cyprus, where having buried all his children, he employed the whole Income of his estate in the relief of the poor, and was no less remarkable for his great piety. The reputation of his sanctity raised him to the patriarchal chair of Alexandria, about the year 608; at which time he was upwards of fifty years of age. On his arrival in that city he ordered an exact list to be taken of his *Masters*. Being asked who these were, his answer was, “the poor?” namely, on account of their great interest in the court of heaven in behalf of their benefactors. Their number amounted to 7500, whom he took under his special protection, and furnished with all necessaries. He prepared himself by this action to receive the fulness of grace in his consecration. On the same day he published severe ordinances, but in the most humble terms, conjuring and commanding all to use just weights and measures, in order to prevent injustices and oppressions of the poor. He most rigorously forbade all his officers and servants ever to receive the least presents; which are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to lay their grievances before him, and make known their necessities. He composed all differences, comforted the afflicted, and relieved the distressed. One of his first actions at Alexandria was, to distribute the eighty thousand pieces of gold, which he found in the treasury of his church, among hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East both in riches and rank. Besides these, incredible sums passed through his hands for charitable uses, which his example excited every one to contribute according to their abilities. When his stewards complained that he impoverished his church, he replied that God would provide against that. To vindicate his conduct, and silence their com-

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plaints, he recounted to them a vision he had in his youth of a virgin who appeared to him brighter than the sun, with an olive-garland on her head, whom he understood to be Charity or compassion for the miserable. She said to him; "I am the eldest daughter of the great King. If you enjoy my favour, I will introduce you to the great Monarch of the Universe." When the Persians had plundered the East and sacked Jerusalem, St. John entertained all that fled from their swords into Egypt; and sent to Jerusalem for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand load of fish, one thousand barrels of wine, and a thousand Egyptian workmen, to assist in rebuilding the churches: adding in his letter to Modestus, the Bishop, that he wished it had been in his power to have gone in person, and contributed the labour of his hands towards carrying on that holy work. He also sent two bishops and an abbot to ransom captives. No losses, no freights to which he was often reduced, discouraged him, or lessened his confidence in Divine Providence; and resources never failed him in the end. When a certain person, whom he had privately relieved with a most bountiful alms, expressed his gratitude in the strongest terms, the holy man cut him short, saying: "Brother, I have not yet spilt my blood for you, as Jesus Christ my master and my God commands me." A certain merchant who had been thrice ruined by shipwrecks, had as often found relief from the good patriarch, who the third time gave him a ship laden with twenty thousand measures of corn. The servant of God himself lived in the greatest austerity and poverty, as to diet, apparel, and furniture. A person of distinction in the city being informed, that he had but one blanket on his bed, and that too a very mean one, sent him one of value, begging his acceptance of it, and that he would make use of it for the sake of the donor. He put it to the intended use; but this was only for one night, which he passed in great uneasiness, with severe self-reproaches for being so richly covered, while so many of his masters, the poor, were so ill accommodated. The next morning he sold it, and gave the price to the poor. The friend being informed, bought it for thirty-six pieces, and gave it him a second and a third time; for the Saint always disposed of it in the same manner, saying facetiously: "We shall see who will be tired first." He was very well versed in the scriptures, though a stranger to the pomp of profane eloquence. The functions of his

ministry, prayer, and pious reading, were his chief delight. He studied with the utmost solicitude to avoid the least idle word, and never chose to speak about temporal affairs, unless compelled by necessity, and then only in very few words. If he heard any persons detract from the reputation of their neighbour, he was ingenious in turning the discourse to another subject, and he forbade them his house, in order to deter others from that vice. The remembrance of the rigorous account which we are to give to God, made him often burst into the most pathetic expressions of holy fear. But humility was his distinguishing virtue, and he always expressed, both in words and actions, the deepest sentiments of his own nothingness and misery. Injuries he regarded as his greatest gain, and always disarmed his enemies by meekness, and frequently fell at the feet of those who insulted him, to beg their pardon. Nicetas, the governor, had formed a project of a new tax, very prejudicial to the poor. The Patriarch modestly spoke in their defence. The governor, in a passion, left him abruptly. Towards evening St. John sent him this message: "The sun is going to set:" putting him in mind of the advice of the Apostle: "*Let not the sun go down upon your anger.*" This admonition had its effect on the governor, and pierced him to the quick. He arose and went to the Patriarch, bathed in tears, asked his pardon, and by way of atonement, promised never more to give ear to informers and tale-bearers. The Saint having, on another occasion, in vain exhorted a certain nobleman to forgive a person, with whom he was at variance, invited him to his private chapel, to assist at his mass, and there desired him to recite with him the Lord's prayer. The holy man stopped at that petition: *forgive us our trespasses as we forgive them, that trespass against us.* When the nobleman had recited it alone, he conjured him to reflect on what he had been saying to God at the hour of the *tremendous mysteries*, begging to be pardoned in the same manner as he forgave others. The nobleman feeling himself struck to the heart, fell at his feet, and from that moment was sincerely reconciled with his adversary. St. John often exhorted men against rash judgment, saying: "Circumstances easily deceive us: Magistrates are bound to examine and judge criminals; but what have private persons to do with others, unless it be to vindicate them?" He shewed great zeal in bringing back to the faith the Severians and other heretics. Observing that many amused themselves without the church during part

of the divine office, he followed them out, and seated himself among them, saying: "My children, the shepherd must be with his flock." This covered them with confusion, and prevented the like irreverence for the future. As he was one day going to church, he was accosted on the way by a woman, who demanded justice against a son-in-law, by whom she had been injured. The woman being ordered by the by-standers to wait the Patriarch's return from church: he over-hearing them, said: "How can I hope that God will hear my prayer, if I put off the petition of this woman?" Nor did he stir from the place till he had redressed the grievance complained of.

Nicetas the governor persuaded the Saint to accompany him to Constantinople, to pay a visit to the emperor. St. John was admonished from heaven, whilst on his way, at Rhodes, that his death drew near, and said to Nicetas: "You invite me to the emperor of the earth; but the king of heaven calls me to himself." He therefore sailed for Cyprus, and soon after died happily at Amathus, about the year 619, the 64th year of his age, and 10th of his patriarchal dignity. The Greeks honor this Saint on the 11th of November, the day of his death; but the Roman Martyrology on the 23d January. His life, written by his two vicars Sophronius and Moschus, is lost; but we have that by Leontius, bishop of Naplouse in Cyprus, from the relation of the holy man's clergy, commended in the seventh general council. We have another life of this Saint, conformable to the former, given us by Metaphrastes, &c.

St. MACARIUS of Alexandria, Anchoret.

From Palladius, Bishop of Helenopolis, who had been his Disciple; Rufin and others in Rosweide and D'Andilly.—See Tillemont, t. 8. p. 626.—A. D. 394.

ST. MACARIUS the Younger, a citizen of Alexandria, followed the business of a confectioner. Desirous to serve God with his whole heart, he forsook the world in the flower of his age, and spent upwards of sixty years in the deserts, in the exercise of fervent penance and contemplation. He first retired into Thebais, or upper Egypt, about the year 335, and lived some time under St. Antony, who is reported at his death to have left him his staff. Having learned the maxims, and the practice of the most perfect virtue, under

masters renowned for their sanctity, he still aimed, if possible, at greater perfection, quitted the Upper Egypt, and came to the Lower, before the year 373. In this part were three great deserts almost adjoining to each other; that of Scete, so called from a town of the same name; that of the Cells; a name given to it on account of the multitude of hermit's cells with which it abounded: The third was called from a great mountain, the desert of Nitria. St. Macarius had a cell in each of these deserts; when he dwelt in that of Nitria, it was his custom to give advice to strangers; but his chief residence was in that of the cells. Each anchorite had here his separate cell, which he made his continued abode, except on Saturday and Sunday, when all assembled in one Church to celebrate the divine mysteries, and partake of the holy communion. If any one was absent on these occasions, it was concluded he was sick, and he was visited by the rest. When a stranger came to live among them, every one offered him his cell, and was ready to build another for himself. Their cells were not within sight of each other. Their manual labour, which was that of making baskets or matts, did not interrupt the prayer of the heart. A profound silence reigned throughout the whole desert. St. Macarius received here the dignity of priesthood, and shone as a bright sun, influencing this holy company, while St. Macarius the Elder lived no less eminent, in the wilderness of Scete, forty miles distant. Palladius has recorded a memorable instance of the great self-denial of these holy hermits. A present of a bunch of grapes was made to St. Macarius: the holy man carried it to a neighbouring monk, who was infirm; and he sent it to another; it passed in like manner to all the cells in the desert, and was returned back to Macarius; the person who received it last, not knowing it came from him. The Saint rejoiced exceedingly to see the abstinence of his brethren, but would not eat of the grapes himself.

The austeries of all the inhabitants of that desert were extraordinary; but St. Macarius far surpassed the rest in this regard. God had given him a body capable of bearing the greatest rigors; and his fervor was such, that whatever spiritual exercise he heard, or saw practised by others, that he resolved to copy. The reputation of the monastery of Tabenna, under St. Pachomius, drew him to this place in disguise, sometime before the year 349. St. Pachomius told him, that he seemed too far advanced in years, to begin to accustom himself to their fastings and watchings; but at length admitted him,

on condition he would observe all the rules and mortifications of the house. Lent approaching soon after, the monks, as usual, passed that holy time in austerities, each according to his strength and fervor; some by fasting one, others two, three, or four days, without taking any kind of nourishment; some standing all the day, others only sitting at their work. Macarius took some palm-tree leaves steeped in water, as materials for his work, and standing in a private corner, passed the whole time without eating, except a few raw cabbage leaves on Sundays. His hands were employed in almost continual labor, and his heart conversed with God by prayer. If he left his station on any pressing occasion, he never stayed one moment longer than necessity required. Such a prodigy astonished the monks, who even remonstrated to the Abbot at Easter against a singularity of this nature, which if tolerated, might on several accounts be prejudicial to their community. St. Pachomius entreated God to make known to him who this stranger was, and learning by revelation, that he was the great Macarius, embraced him, thanking him for his edifying visit, by which he had taught his monks not to think much of their own austerities, and desired him to return to his desert, and there offer up his prayers for his whole community. One day St. Macarius happened inadvertently to kill a knat, which was biting him in his cell; but reflecting that he had lost the opportunity of suffering that mortification, he hastened from his cell to the marshes of Scete, which abound with a sort of flies, the stings of which are insupportable even to wild boars. There he continued six months exposed to those troublesome insects; and to such a degree was his whole body by them disfigured with sores and swellings, that, when he returned, he was to be known only by his voice. Some authors relate that he did this to overcome a temptation of the flesh.

Nor were frequent temptations wanting to exercise the virtue of this great Saint. One was a suggestion to quit his desert, and go to Rome, to serve the sick in the hospitals; which by due reflection he discovered to be a secret artifice of vain glory, inciting him to endeavour to attract the eyes and esteem of the world. True humility alone could detect the snare which lurked under the specious glois of holy charity. Finding this enemy extremely importunate, he threw himself on the ground in his cell, and cried out to the fiends, that tempted him: "Drag me hence, if you can, by force; for I will not stir." Thus he lay till night prostrate on the ground; and by this vigorous resistance, they were quite disarmed. How-

ever, as soon as he arose, they renewed the assault. Macarius filled two great baskets with sand, and laying them on his shoulders, travelled along the wilderness. A person of his acquaintance meeting him, asked him why he so fatigued himself; and offered to ease him of his burden. The Saint made no other reply than this: "I am tormenting my tormentor." He returned home in the evening much wearied in body, but freed from the temptation. Palladius informs us, that St. Macarius, desiring to enjoy more perfectly the sweets of heavenly contemplation, at least for five days without interruption, immured himself within his cell for this purpose, and said to his soul: "Having taken up thy abode in heaven, where thou hast God and his holy angels to converse with, see that thou descend not thence; regard not earthly things." The two first days his heart overflowed with divine consolations; but on the third he met with so violent a disturbance from the devil, that he was obliged to lay aside his design, and return to his usual manner of life. Contemplative souls often desire in times of heavenly sweetnes, never to be interrupted in the glorious exercises of love and praise; but the functions of Martha, the frailties and necessities of the human frame, and the temptations of the devil, force them, though reluctant, from their beloved object. Nay, God oftentimes withdraws himself, as the Saint observed on this occasion, to make them sensible of their own weaknes, and that this life is a state of trial. Macarius once saw in a vision devils closing the eyes of the monks to drowsiness, and tempting them by divers methods to distractions, during the time of public prayer. The Saint burst into sighs and tears, and when prayer was ended, admonished every one of his distractions, and of the snares of the enemy, with an earnest exhortation to employ in that sacred duty a more than ordinary watchfulness against his attacks.

Palladius, who lived three years under the conduct of St. Macarius, was eye-witness to several miracles wrought by him. He relates, that a certain priest whose head, in a manner shocking to behold, was consumed by a cancerous sore, came to his cell, but was refused admittance; nay, the Saint at first would not even speak to him. Palladius by earnest entreaties strove to prevail upon him to give some answer at least, to so great an object of compassion. Macarius on the contrary urged, that he was unworthy, and that God to punish him for a sin of the flesh, to which he was addicted, had afflicted him with this disorder: however, upon his

sincere repentance; and promise that he would never more during his life presume to celebrate the divine mysteries, he would intercede for his cure. The Priest confessed his sin, with a promise, agreeably to the ancient canonical discipline, never after to perform any priestly function. The Saint thereupon absolved him by the imposition of hands; and a few days after, the Priest came back perfectly healed, glorifying God, and giving thanks to his servant. Palladius found himself tempted to sadness upon a suggestion from the devil, that he made no progress in virtue, and that it was to no purpose for him to remain in the desert. He consulted his master, who bad him persevere with fervor, never dwell on the temptation, and always answer instantly the enemy; “ My love for Jesus Christ will not suffer me to quit my cell, “ where I am determined to abide, in order to please and “ serve him agreeably to his will.” The two Saints of the name of Macarius happened one day to cross the Nile together in a boat, when certain tribunes, or principal Officers, who were passing at the same time with a numerous train of attendants, could not help observing to each other, that those men, from the cheerfulness of their countenance, must be very happy in their poverty. Macarius of Alexandria made answer: “ You have reason to call us happy; for this is our “ name;” (alluding to the Greek word *Macarius*, which signifies happy.) “ But if we are happy in despising the “ world, are not you miserable, who live its slaves?” These words, uttered with a tone of voice expressive of an interior conviction of their truth, had such an effect on the tribune who first spoke, that hastening home, he distributed his fortune among the poor, and embraced an eremitical life. In 375, both these Saints were banished for the catholic faith, at the instigation of Lucius, the Arian Patriarch of Alexandria. St. Macarius the younger died in the year 394. The Latins commemmorate him on the second of January, the Greeks on the nineteenth, together with the elder Macarius.

On the same day are commemorated many holy Martyrs, throughout the provinces of the Roman empire; who, when Dioclesian in 303 commanded the holy scriptures, wherever found, to be burnt, chose rather to suffer torments and death, than to be accessory to their being destroyed, by surrendering them into the hands of the professed enemies of their divine Author.

ST. PETER BALSAM, M.

*From his valuable acts in Rainart, p. 501. See Tillemont, T. 5.
Affemani Act. Mart. Occid. T. 2. p. 206.—A. D. 311.*

PETER BALSAM, a native of the territory of Eleutheropolis in Palestine, was apprehended at Aulane in the persecution of Maximinus. Being brought before Severus governor of the province, the interrogatory began by asking him his name. Peter answered: "Balsam is the name of my family; but I received that of Peter in baptism." Severus. "Of what family, and of what country are you?" Peter. "I am a Christian." Sev. "What is your employ?" Pet. "What employ can I have more honorable, or what better thing can I do in the world, than to live a Christian?" Sev. "Do you know the imperial edicts?" Pet. "I know the laws of God, the Sovereign of the universe." Sev. "You shall quickly know, that there is an edict of the most clement Emperors, commanding all to sacrifice to the Gods, or to die for the refusal." Pet. "You will also know one day, that there is a law of the eternal King, proclaiming, that every one shall perish, who offers sacrifice to devils: which do you counsel me to obey, and which, do you think, ought to be my option; to die by your sword, or to be condemned to everlasting misery, by the sentence of the great King, the true God?" Sev. "Seeing you ask my advice, it is then, that you obey the edict, and sacrifice to the Gods." Pet. "I can never be prevailed upon to sacrifice to Gods of wood and stone, as those are which you adore?" Sev. "I would have you know, that it is in my Power to revenge these affronts by your death." Pet. "I had no intention to affront you. I only expressed what is written in the divine law." Sev. "Have compassion on yourself, and sacrifice." Pet. "If I am truly compassionate to myself, I shall never sacrifice." Sev. "My desire is to use lenity; I therefore will allow you time to consider with yourself, that you may save your life." Pet. "This delay will be to no purpose; for I shall not alter my mind: do now what you will be obliged to do soon, and complete the work, which the devil, your father, has begun; for I will never do what Jesus Christ forbids me."

Severus, upon hearing these words, ordered him to be hoisted on the rack, and whilst he was suspended in the air,

said to him : " What say you now, Peter ? Do you begin to
" know what the rack is ? Are you yet willing to sacrifice ?" Peter replied : " Tear me with your iron hooks, and talk not
" to me of sacrificing to devils : I have already told you, that
" I will sacrifice to that God alone, for whom I suffer." Hereupon the governor commanded his tortures to be redoubled. The martyr, far from fetching the least sigh, sung with alacrity those verses of the royal Prophet : *One thing have I asked of the Lord; this will I seek after, that I may dwell in the house of our Lord all the days of my life.* Ps. xxvi. 7. *I will take the chalice of salvation, and will call upon the name of the Lord.* Ps. cxv. 4. The governor called forth fresh executioners to relieve the first, now fatigued. The spectators seeing the martyr's blood run down in streams, cried out to him : " Obey the emperors, sacrifice, and rescue yourself
" from these torments." Peter replied : " Do you call these
" torments ? I, for my part, feel no pain : but this I know,
" that if I am not faithful to my God, I must expect real
" pains, such as cannot be conceived." The judge also said : " Sacrifice, Peter Balsam, or you will repent it." Peter : " Neither will I sacrifice, nor shall I repent it." Sev. " I
" am just ready to pronounce sentence." Pet. " It is what I
" most earnestly desire."—Severus then dictated the sentence in this manner.—" It is our order that Peter Balsam, for
" having refused to obey the edict of the invincible emperors,
" and for having contemned our commands, after obstinately
" defending the law of a man crucified, be himself nailed to
" a cross." Thus this glorious martyr finished his triumph, at Aulane, on the third of January ; on which day he is honored in the Roman martyrology, and that of Bede.

In the example of the martyrs we see that religion alone inspires true constancy and heroism, and affords solid comfort and joy amidst the most terrifying dangers. It spreads a calm throughout a man's whole life, and consoles at all times. He who is united to God, rests in omnipotence, and in infinite wisdom and goodness ; he is in tranquillity, whether the world flatter or frown. The interior peace which he enjoys, is the foundation of his happiness, and the delights which innocence and virtue bring, abundantly compensate the loss of the base pleasures of vice. Death itself, so terrible to the worldly man, is the Saint's crown, and completes his joy and his felicity.

ST. TITUS, Disciple of St. Paul, B.

See Tillemont, T. 2. Calmet T. 8.

ST. TITUS was born a Gentile, and seems to have been converted by St. Paul, who calls him his son in Christ. His extraordinary virtue and merit gained him the particular esteem and affection of this Apostle; and we find him employed as his secretary and interpreter: he styles him his brother and co-partner in his labors. In the year 51, he accompanied him to the council held at Jerusalem on the subject of the Mosaic rites. Though the Apostle had consented to the circumcision of Timothy in order to render his ministry acceptable among the Jews, he would not allow the same in Titus, apprehensive of giving thereby a sanction to the error of certain false brethren, who contended, that the ceremonial institutes of the Mosaic law, were not abolished by the law of grace. Towards the close of the year 56, St. Paul sent Titus from Ephesus to Corinth, with full power to remedy the several subjects of scandal, and to allay the dissensions, which had risen in that church. He was there received with great testimonies of respect, and was perfectly satisfied with regard to the penance and submission of the offenders; but could not be prevailed upon to accept from them any present, nor even so much as his own maintenance. His love for that church was very great; and at their request he interceded with St. Paul for the pardon of the incestuous man, whom he had excommunicated. He was sent the same year by the Apostle a second time to Corinth, to collect the alms which that Church designed for the poor Christians at Jerusalem.

St. Paul, after his first imprisonment, returning from Rome into the East, made some stay in the island of Crete, to preach there the faith of Jesus Christ: but the necessities of other Churches requiring his presence elsewhere, he ordained his beloved Disciple Titus Bishop of that island, and left him to finish the work which he had so successfully begun. "We may form a judgment, says St. Chrysostom, from the importance of the charge, how great was the esteem of St. Paul for his disciple." But finding the loss of such a companion of too great consequence, at his return into Europe the year following the Apostle ordered him to meet him at Nicopolis in Epirus, and to set out for that place as soon as either Tychicus, or Arthemas, whom he had sent to supply his place during his absence, should arrive in Crete. Paul sent these instructions to Titus in the canonical epistle

addressed to him, whilst on his journey to Nicopolis, in autumn, in the year 64. He ordered him to establish *Priests*, that is, Bishops, as St. Jerom, St. Chrysostom and Theodore expound it, in all the cities of the island. He sums up the principal qualities necessary for a Bishop, and gives him particular advice touching his own conduct towards his flock, exhorting him to maintain inviolably canonical discipline, but seasoned as much as possible with lenity. This epistle contains the rule of episcopal life, and, as such, we may regard it as faithfully copied in the life of this disciple. In the year 65, we find him sent by St. Paul to preach the gospel in Dalmatia; after which he again returned to Crete, and settled the faith in that, and the adjacent little islands. All that can be affirmed further of him is, that he finished a laborious and holy life by a happy death, in Crete, in a very advanced old age. The cathedral of the city of Candia, which now gives its name to the whole island, bears his name, and his head is shewn in it entire; the Turks having left this Church in the hands of the Christians.

ST. SIMEON STYLITES, C.

From the account given of him by Theodore, one of the most judicious and most learned Prelates of the Church, who lived in the same country, and often visited him;—this account was written sixteen years before the Saint's death. Also from his life in Bollandus, written by Antony, his Disciple, &c. &c.—A. D. 400.

ST. SIMEON was in his life and conduct a subject of astonishment, not only to the whole Roman Empire, but also to many barbarous and infidel nations. The Persians, Medes, Saracens, Ethiopians, Iberians, and Scythians, had the highest veneration for him. The kings of Persia esteemed his benediction a great happiness. The Roman emperors solicited his prayers, and consulted him on matters of the greatest importance. It must nevertheless be acknowledged, that his most remarkable actions, how instrumental soever they might be to this universal veneration and regard for him, are a subject of admiration, not of imitation. They may serve, notwithstanding, to our spiritual edification and improvement in virtue; as we cannot well reflect on his fervor without condemning and being confounded at our own indolence in the service of God.

St. Simeon was son to a poor shepherd in Cilicia, on the borders of Syria, and at first kept his father's sheep. Being only thirteen years of age, he was much moved at hearing one day read at Church the beatitudes, *Blessed are they that mourn; blessed are the clean of heart.* The youth addressed himself to a certain old man, to learn the meaning of those texts; and begged to know how the happiness which they promised was to be obtained. He told him that continual prayer, watching, fasting, weeping, humiliation, and patient suffering of persecutions, were pointed out by those texts as the road to *true happiness*, and that a solitary life afforded the best opportunities for the practice of these good works, and for establishing a man in solid virtue. Simeon hearing this, withdrew, and falling prostrate on the ground, he besought Him, who desires all may be saved, to conduct him in the paths which lead to happiness and perfection; to the pursuit of which, with the help of his Divine grace, he from that moment unreservedly devoted himself. At length falling into a slumber, he was favored with a vision, which he frequently related afterwards. He seemed to himself to be digging the foundations of a house, and as often as he stopped for taking a little breath, which he did four times, he was commanded to *dig deeper*, till at length he was told he might desist. The event explained the meaning of this mysterious dream, according to the remark of Theodoret. "The actions," says he, "of this wonderful man, were so superior to nature, that they might well require the deepest foundation of humility and fervor, whereon to raise and establish them."

Rising from the ground, he repaired to a monastery in that neighbourhood, under the direction of a holy abbot called Timothy, and lay prostrate at the gate for several days, without either eating or drinking, begging to be admitted on the footing of the lowest servant of the house. At length his petition was granted, and he complied with the terms of it with great fervor and affection for four months. During this time he learned the psalter by heart, the first task enjoined the novices; and the sacred oracles which it contains made a due impression on his mind. Though yet in his tender youth, he practised all the austeries of the house, and by his humility and charity gained the goodwill of all the monks. Having here spent two years, he removed to the monastery of Heliodorus, a person endowed with an admirable spirit of prayer; and who being then sixty-five years of age, had spent sixty-two of them in that community so ab-

stracted from the world, as to be altogether ignorant what was doing in it, as Theodoret relates, who was intimately acquainted with him. Here Simeon much encreased his mortifications : for whereas those monks eat but once a day, towards evening, he for his part made but one meal a week, which was on Sundays. These rigors however he moderated at the interposition of his superior's authority, and from that time was more private in his mortifications. One day judging the rough rope which they used to draw water with, made of twisted palm-tree leaves, a fit instrument of penance, he tied it fast round his body, where it remained unknown both to the community and his superior, till, it having eaten into his flesh, what he had privately done was discovered by the stench proceeding from the wound. Three days successively his clothes which stuck to the flesh, were to be softened with liquids, to disengage them ; and the incisions of the surgeon, to cut the cord out of his body, were attended with such anguish and pain, that he lay for some time as dead. On his recovery, the abbot, to prevent the bad consequences such a dangerous singularity might occasion to the prejudice of uniformity in monastic discipline, dismissed him.

After this he repaired to a hermitage, at the foot of mount Thelanissa, where he came to a resolution of passing the whole forty days of Lent in a total abstinence, after the example of Christ, without either eating or drinking. Bassus, a holy priest, and abbot of two hundred monks, who was his director, and to whom he had communicated his design, had left with him ten loaves and water, that he might make use of them if he found it necessary. At the expiration of the forty days he came to visit him, and found the loaves and water untouched, but Simeon stretched out on the ground, almost without any signs of life. Taking a sponge, he moistened his mouth with water, then gave him the Holy Eucharist. Simeon having recovered a little, rose up, and chewed and swallowed by degrees a few lettuce leaves, and other herbs. This was his method of keeping Lent during the remainder of his life ; and he had actually passed twenty-six Lents after this manner, when Theodoret wrote his account of him ; in which are these other particulars, that he spent the first part of Lent in praising God standing ; growing weaker, he continued his prayer sitting ; and, towards the end, finding his spirits almost quite exhausted, not able to support himself in any other posture, he lay on the ground. On his pillar, he kept himself during this fast, tied to a post ; but at length was able to fast the whole term, without any support. Many

attribute this to the strength of his constitution, which was naturally very robust, and had been gradually habituated to such an extraordinary abstinence. It is well known that the hot eastern climates afford surprising instances of long abstinence among the Indians. A native of France has within our memory fasted the forty days of Lent almost in the same manner. This was Dom. Claude Leautè, a Benedictin monk of the congregation of St. Maur, who in 1731, being about 51 years of age, had fasted eleven years, without taking any food the whole forty days, except what he daily took at mass; and what was still more wonderful is, that he did not properly sleep, but only dozed. He could not bear the open air, and towards the end of Lent he was excessively pale, and wasted. This fact is attested by his brethren and superiors in a relation printed at Sens, in 1731; and recorded by Dom. L'Isle, in his history of fasting; and by Feyjoo, in his *Theatro Critico Universali*. However few examples occur of persons fasting above three, or at most six days, unless prepared and inured by habit.

After three years spent in this hermitage, St. Simeon removed to the top of the same mountain, where, throwing together some loose stones in the form of a wall, he made himself an inclosure, but without any roof or shelter to protect him from the inclemencies of the weather; and to confirm his resolution of pursuing this manner of life, he fastened his right leg to a rock with a great iron chain. Meletius, vicar to the patriarch of Antioch, told him, that a firm will, supported by God's grace, was sufficient to make him abide in his solitary inclosure, without having recourse to any bodily restraint: hereupon the obedient servant of God sent for a smith, and had his chain knocked off.

The mountain began to be continually thronged, and the retreat after which his soul so ardently sighed, was interrupted by the multitudes that flocked, even from remote and infidel nations, to receive his benediction; by which many sick persons recovered their health. The Saint to remove these causes of distraction, projected for himself a new and unprecedented manner of life. In 423, he erected a pillar six cubits high, on which he dwelt four years: on a second, twelve cubits high, he lived three years: on a third, twenty-two cubits high, ten years; and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called *Stylites*, from the Greek word

Sylar, which signifies a pillar. This singularity was at first censured by all, as a mark of vanity or extravagance. To make trial of his humility, an order was sent him, in the name of the neighbouring Bishops and Abbots, to quit his pillar, and new manner of life. The Saint, ready to obey the summons, was preparing to come down; which the messenger seeing, said, as he had shewn a willingness to obey, it was their desire he should follow his vocation. His pillar exceeded not three feet in diameter at the top; which made it impossible for him to lie extended on it; neither would he allow of a seat. He only stooped or leaned to take a little rest, and often in the day bowed his body in prayer. Twice a day he exhorted the people. His garments were the skins of beasts, and he wore an iron collar about his neck. He never suffered any woman to come within the inclosure where his pillar stood. His disciple Antony mentions, that he *prayed most fervently for the soul of his mother after her decease*. He exhorted people with great vehemence against the horrible custom of swearing; as also to observe strict justice, to refrain from usury, to be assiduous at church, and in holy prayer, and to pray for the salvation of souls. The great deference paid to his instructions, even by Barbarians, is not to be expressed. Many Persians, Armenians, and Iberians, with the entire nation of the Lazi in Colchis, were converted by his miracles, and by his discourses, which they crowded to hear. Princes and Queens of the Arabians came to receive his blessing. Vararanes V. king of Persia, though a cruel persecuter, respected him. The Emperors Theodosius the younger, and Leo, often consulted him, and desired his prayers. The Emperor Marcian visited him, disguised in the dress of a private man. By his advice, the Empress Eudoxia abandoned the Eutychian party a little before her death. His miracles and predictions are mentioned at large by Theodoret and others. He bore with invincible patience all afflictions, austerities, and rebukes, without ever so much as mentioning them. Out of a desire of suffering, he long concealed a horrible ulcer in his foot, swarming with maggots. He always sincerely esteemed, and treated himself as the outcast of the world, and the last of sinners; and he spoke to all with the most engaging sweetnes and charity. Domnus, patriarch of Antioch, administered to him the holy communion on his pillar. In 459, according to Cosmas, on a Wednesday, this incomparable servant of God, bowing on his pillar, as if intent on prayer, gave up the Ghost, in the sixty-ninth year of

his age. On the Friday following, his corpse was conveyed to Antioch, attended by the Bishops of those parts, and by the whole country. Many miracles, related by Evagrius, l. i. c. 13, 14, by Antony, his disciple, and Cosmas, a cotemporary priest and eye-witness, were wrought on this occasion; and the people, over all the East, immediately kept his festival with great solemnity.

ST. SYNCLETICA, Virgin.

See D'Andilly, Vies des SS. Peres des Deserts, T. 3. p. 91.

ST. SYNCLETICA was born at Alexandria, in Egypt, of wealthy Macedonian parents. From her infancy she had imbibed the love of virtue, and in her tender years she consecrated her virginity to God. Her great fortune and beauty induced many young noblemen to become her suitors; but she had already bestowed her heart on her heavenly spouse. Flight was her refuge against exterior assaults; and regarding herself as her own most dangerous enemy, she began early to subdue her flesh by austere fasts, and other mortifications. She never seemed more unhappy, than when obliged to eat oftener than she desired. Her parents, at their death, left her heiress to their opulent estate; and her sister being blind, was committed entirely to her guardianship. Syncletica having soon distributed her fortune among the poor, retired with her sister into a lonesome mo hument, on a relation's estate; where having sent for a priest, she cut off her hair in his presence, as a sign that she renounced the world, and renewed the consecration of herself to God. From that time mortification and prayer were her principal employment; but her solitude concealing her pious exercises from the eyes of the world, has deprived us in a great measure of the knowledge of them.

The fame of her virtue being spread abroad, many of her sex resorted to her to confer with her upon spiritual matters. Her humility made her unwilling to take upon herself the task of instructing; but charity, on the other hand, opened her mouth. Her pious discourses were inflamed with so much zeal, and accompanied with such unfeigned humility, and so great a flow of tears, that it cannot be expressed what deep impression they made upon her hearers. "Oh! how happy should we be," said the saint, "did we but take as much pains to gain heaven and please God, as worldlings do."

" to heap up riches and perishable goods ! By land they
" venture among thieves and murderers ; at sea they expose
" themselves to the fury of winds and storms ; they suffer
" shipwrecks and all perils ; they attempt, and hazard all
" without repining : but we in the service of so great a
" master, for so immense a good, are notwithstanding afraid
" of every contradiction." At other times, admonishing
them of the dangers of this life, she was accustomed to say :
" We must be continually upon our guard; for we are en-
" gaged in a perpetual warfare : unless we take care, the
" enemy will surprise us, when we are least aware of him.
" A ship sometimes passes safe through hurricanes and tem-
" pests, yet, if the pilot, even in a calm, has not a great care
" of it, it may be sunk by a single wave raised by a sudden
" gust of wind. It does not signify, whether the enemy
" clammers in at the window, or whether all at once he
" shakes the foundation, if at last he destroys the house. In
" this life, we sail, as it were, in an unknown sea. We
" meet with rocks, shelves and sands : sometimes we are
" becalmed, and at other times we are tossed and buffeted by
" a storm. Thus we are never secure, never out of danger ;
" and if we fall asleep, are sure to perish. We have a most in-
" telligent and experienced pilot at the helm of our vessel,
" even Jesus Christ himself, who will conduct us safe into the
" haven of salvation, if by our supineness, we cause not our
" own perdition." She frequently inculcated the virtue of
humility in the following words : " A treasure is secure as
" long as it remains concealed, but when once disclosed and
" laid open to every bold invader, it is presently rifled : so
" virtue is safe, as long as secret ; but if rashly exposed, it
" but too often evaporates into smoke. By humility and
" contempt of the world, the soul, like an eagle, soars on
" high above all transitory things, and tramples on the backs
" of lions and dragons." By these, and the like discourses
did this devout virgin excite others to charity, humility, vigi-
lance, and every other virtue.

The devil, enraged to behold so much good, which all his machinations were not able to prevent, was permitted by Almighty God for her trial, to afflict this his faithful servant, like another Job : but even this served only to render her virtue the more illustrious. In the eightieth year of her age she was seized with an inward burning fever, which insen-
sibly consumed her ; at the same time, an imposthume was formed in her lungs ; and a violent and painful scurvy

attended with a corroding hideous ulcer, eat away her jaws and mouth, and deprived her of her speech. She bore all with incredible patience and resignation to the holy will of God; and with such a desire of suffering, that she feared the physicians would alleviate her pains. During the three last months of her life, she found no repose. Though the cancer had robbed her of her speech, her wonderful patience preached to others more movingly than any words could have done. Three days before her death, she was forewarned of her releasement from the prison of her body, which by signs she declared to those who attended her: and on the third day, as she had foreseen, surrounded by a heavenly light, and ravished by consolatory visions, she surrendered her pure soul into the hands of her Creator, in the eighty-fourth year of her age. The Greeks keep her festival on the fourth, the Roman Martyrology on the fifth of January. St. Syncletica is thought by some to have been the first foundress of nunneries or religious women living in communities. She could not have lived later than the fourth century; for we find her life quoted in the fifth and sixth, and as she lived eighty-four years, she must have been at least cotemporary with St. Athanasius. This seems to have given rise to the opinion of her being the first foundress of religious communities for women, as St. Antony first established such communities for men. On this head, consult Mr. Stephens, in his English Monasticon, c. i. p. 16. However this may be, St. Antony's sister founded a nunnery erected, when she was but young, prior to the time of Constantine the Great.

St. CEDDA or CEDD, B. C.

From venerable Bede, Hist. Lib. iii. Cap. 21, 22, 23, &c.

ST. CEDDA was a native of the kingdom of the Northumbrians, and had his education in the famous monastery of Lindisfarne or Holy-Island, founded by the great St. Aidan. In this solitude, retired from the noise and distractions of the world, he learned of that excellent master the science of the Saints, in which he made so great a progress as not only to be esteemed worthy of the priestly dignity, but also to be singled out from among so many other servants of God, who at that time flourished in the kingdom of the Northumbrians, as most proper to be sent to preach the word of life, first to the

Midland English, who inhabited Leicestershire, and probably some other adjacent countries, and afterwards to the East Saxons, or the inhabitants of Essex and Middlesex.

To the former of these missions he was sent, upon King Peada's embracing the Christian faith, in company with three other holy Priests, of whom our venerable historian writes as follows, Lib. iii. c. 21. " He (Peada the son of King Penda) was baptized by Bishop Finan, (of Lindisfarne) with all his attendants and soldiers, and their servants that came along with him, at the King's (Oswy of Northumberland) famous country seat, called Atwall, (or Walton) and having received four priests, who for their erudition and godliness of life, were esteemed fit to teach and baptize his nation, (the Midland English) he returned home with much joy. These priests were Cedda, Adda, Betta, and Diuma; the last of them was by nation a Scot, and the others English. These arriving in the province together with the Prince, diligently preached the Gospel, and were willingly heard by the people; and many, as well of the nobility as of the common sort, renouncing the filth of idolatry, were daily baptized. Nor did King Penda obstruct the preaching of the word among his people, that is, the Mercians, if any were willing to hear it. But he hated and despised such, as having received the faith of Christ, did not live up to their faith, saying, that *wretches were worthy of contempt, who would not obey the God in whom they believed.*"

In this mission, St. Cedda was laboring with great success, when he was called off upon another holy expedition among the Eastern Saxons. For Sigbercht, or Sigeber, the King of that province, visiting Oswy, King of the Northumbers, was by that religious Prince, who omitted no opportunity of exhorting his friends to embrace the true faith, induced to submit his neck to the sweet yoke of Christ, and was baptized by Bishop Finan: and, " being now become," says Venerable Bede, Lib. 3, c. 23, " a citizen of the eternal kingdom, returned to the seat of his temporal kingdom; requesting of King Oswy, that he would send him some teachers, who might convert his nation to the faith of Christ—who, sending into the province of the Midland English, called to him the man of God, Cedda, and giving him another priest for his companion, sent them to preach to the nation of the East Saxons. After they had travelled through all the country, and gathered a numerous church

to our Lord, Cedda returned to the church of Lindisfarne
to confer with Bishop Finan, who consecrated him Bishop
of the East-Saxons; calling to him two other Bishops to
assist at the ordination. Cedda, having received the epis-
copal charge, returned to his province; and, pursuing the
work he had begun with more ample authority, built
churches in several places; and ordained priests and deacons
to assist him in preaching the word, and administering bap-
tism, especially in the city called in the language of the
Saxons, Ythancester, (formerly Othona, a town of note,
now swallowed up by the sea), seated on the bank of the
river Pante (Froshwell). He did the like in another city
called Tillaburg (Tilbury,) near the river Thames. In both
these places he gathered (religious) communities of devout
servants of our Lord, whom he instructed in the discipline
of a regular life, as far as those rude people (so lately re-
claimed from Paganism) were at that time capable of learn-
ing." These monasteries of Ythancester and Tilbury, in all
appearance were destroyed by the Danes in the ninth century.

St. Cedd did not confine his Apostolic labors to the province of the East-Saxons, or his diocese of London, the capital of that province; he went several times, as we learn from St. Bede, cap. 23, to visit his countrymen on the north side of the Humber, and to make exhortations to them. Here Edilwald, son of King Oswald, who reigned among the Deiri (Yorkshire) " finding him a holy, wise and good man, " desired him to accept of some lands to build a monastery " upon, to which the King might resort to offer his prayers " to our Lord, and to hear the word of God ; and where he " might be buried when he died; piously believing he should " receive much benefit by the prayers of those who were to " serve God in that place. The King had before with him a " brother of the same Holy Prelate, called Celin, a man of " great piety, who being a priest, was wont to administer to " him and his family the word, and the sacraments of faith ; " by whose means chiefly he came to know and have an " esteem for the Bishop. St. Cedd, therefore, complying " with the King's desires, chose a place to build a monastery " among the craggy and remote mountains, which seemed " fitter to be a retreat for robbers, or a lurking place for wild " beasts, than a habitation for men. Now the man of God " being desirous, first by prayers and fasting to cleanse the " place from the filth of crimes formerly committed there, " and so to lay the foundations of the monastery, requested of

" the King, that he might abide there in prayer the whole Lent, which was then at hand. This being granted, he, according to the ecclesiastical custom, kept fast till the evening every day, (except Sundays) and then contented himself with a small portion of bread, one egg, and a little milk mingled with water: for he said such was anciently the custom of those from whom he had learned the rule of regular discipline, first to consecrate to the Lord by prayer and fasting the places, which were given them for the building of churches or monasteries. The full time of prayer and fasting being accomplished, he built there a monastery called Lessingay, and instructed his Disciples there with such religious institutes, as were practised at Lindisfarne, where he had been brought up."

After this he returned to his Bishopric among the East-Saxons, where he diligently carried on the work of God; yet so as to keep also the superintendency of the monastery of Lessingay, which he frequently visited. Not long after this, King Sigebert was basely murdered by two of his own kinsmen, who could alledge no other reason for what they had done, but that they hated him because he was too much inclined to mercy, and too easy in forgiving his enemies. A death, which might have entitled him to some share in the glory of the martyrs, had not there been a former fault on his part, which drew down this punishment upon him from divine justice. The matter is thus related by our venerable historian. "One of those Earls who murdered him, had before contracted an unlawful marriage; which St. Ceda not being able to prevent or amend, excommunicated him; forbidding all under his charge to enter into his house or eat with him. Which prohibition the King not regarding, accepted an invitation from the Earl, and went to a banquet at his house. Upon his return, the Holy Bishop met him; whom as soon as the King saw, he began to tremble; and lighting from his horse, prostrated himself at his feet, begging pardon for his offence. The Bishop touched the King as he lay before him with the wand which he held in his hand; and with an episcopal authority said to him, *I tell thee, O king, because thou wouldest not refrain from the house of that wicked excommunicated man, thou thyself shalt die in that very house.* And so it happened.

Sigebert was succeeded by Suidhelm the son of Sexbald, whom St. Ceda baptized, Ethilwald King of the East-Angles, as godfather, receiving him from the sacred font. Suidhelm

began his reign in 661, and St. Cedda continued his apostolical labors under him, till the year 664, when he was present at the famous conference or synod of Streneshalch, touching the canonical observation of Easter; to which he conformed himself with all the rest of the English, upon hearing the arguments of St. Wilfrid, though he had been brought up in the Scottish observation of that festival, followed at that time by the Monks of Lindisfarne. He did not long survive this synod; for the great mortality or plague soon succeeding, the holy Prelate going to visit his beloved solitude of Lessingay, was there taken with the contagion, and departed in peace, after a life full of virtue and good works. He had three brothers eminent for sanctity, and all Priests, Celin, Cynibel, and Chad. Bede tells us, that at the death of St. Chad, the soul of St. Cedda his brother was seen descending from heaven, with a company of Angels, to conduct him to the mansions of bliss. St. Cedda died on the 26th of Oct. but is commemorated in the English Martyrology on the 7th of January.

ST. NATHALAN, B. C.

See Hector Boetius in the Lives of the Bishops of Aberdeen.—A. D. 452.

ST. NATHALAN possessed a large estate, which he distributed among the poor; and esteeming agriculture an employment admirably adapted to a life of contemplation and penance, he made this his choice, joining with it assiduous prayer. He was a proficient in profane and sacred learning, and being made Bishop, (to which dignity he was raised by the Pope, in a journey of devotion, which he made to Rome,) he continued to employ his revenues in charities as before, living himself in great austerity by the labor of his hands, and at the same time preaching the gospel to the people. By his means Scotland was preserved from the Pelagian heresy. He was one of the Apostles of that country, and died in 452. He resided at Tullicht, now in the diocese of Aberdeen, and built the churches of Tullicht, Bothelin, and of the Hill; in the former of these he was buried, and it long continued famous for miracles wrought at his shrine, which was preserved till the change of religion. See King, the Chronicles of Dumferling, and the lessons of the Aberdeen breviary on this day. The See of Aberdeen was not then regularly established; it was first erected at Murthiac by St. Bean, in the beginning of the eleventh century, and translated thence to Aberdeen by Nec-

tan, the fourth Bishop, in the reign of King David. See Spotwood, Lib. 2, p. 101.

ST. PEGA, V She was sister to St. Guthlac, the famous hermit of Croyland, and, though of the royal blood of the Mercian Kings, forsook the world, and led an austere retired life, in the country which afterwards bore her name, in Northamptonshire, at a distance from her holy brother. Some time after his death she went to Rome, and there slept in the Lord, about the year 719. Ordericus Vitalis says, that her relics were honored with miracles, and kept in a church, which bore her name, in Rome; but this church is not known. From one in Northamptonshire, a village still retains the name of Peagkirk, vulgarly Pequirk: she was also titular Saint of a church and monastery in Pegeland, which St. Edward the Confessor united to Croyland. She is called St. Pee, in Northamptonshire, and St. Pege, at Croyland. See Ingulph. and Ord. Vitalis, Lib. 4. Florence of Worcester, ad ann. 714. Harpsfield, sicc. 8. cap. 19.

ST. VULSIN, Bishop of Shireburn, C. William of Malmesbury informs us, that St. Dunstan, when Bishop of London, appointed him Abbot of twelve Monks at Thorney, since called Westminster, where St. Mellitus had built a church in honor of St. Peter. Vulfin was afterwards chosen Bishop of Shireburn: his holy life was crowned with a happy death in 973. See Malmesbury de Pontiff. Angl. Lib. 2. Capgrave, and Harpsfield. sicc. 10, cap. 9. sicc. 11. cap. 16.

ST. PAULA, Widow.

From St. Jerom, in a letter to her daughter. Ep. 86. 27.—A. D. 404.

ST. PAULA, the illustrious pattern of Widows, surpassed all other Roman ladies in riches, birth, and the endowments of the mind. She was born in 347. The blood of the Scipios, the Gracchi, and Paulus Æmilius, was centered in her by her mother Blefilla. Her father derived his pedigree from Agamemnon, and her husband Toxotius his, from Julius and Æneas. By him she had a son, called also Toxotius, and four daughters, Blefilla, Paulina, Eustochium, and Rufina. She shone a bright pattern of virtue in the married state, and both she and her husband edified Rome by their good example; but her virtue was not without its alloy; a certain degree of the love of the world being almost always the attendant of honors and high life. She did not discern the secret attach-

ments of her heart, nor feel the weight of her own chains; she had neither courage to break them, nor light whereby to take a clear and distinct view of her spiritual poverty and misery. God, compassionating her weakness, was pleased in his mercy to open her eyes by violence, and sent her the greatest affliction that could befall her, in the death of her husband, when she was only thirty-two years of age. Her grief was immoderate, till such time as she was encouraged to devote herself totally to God, by the exhortations of her friend St. Marcella, a holy widow, who then edified Rome by her penitential life. Paula, thus excited to lay aside her sorrow, erected in her heart the standard of the cross of Jesus Christ, and courageously resolved to walk after it. From that time she never sat at table with any man, not even with any of the holy Bishops and Saints, whom she had the happiness to entertain. She abstained from all flesh-meat, fish, eggs, honey and wine; used oil only on holy days; lay on a stone floor covered with sack-cloth; renounced all visits and worldly amusements; put aside all costly garments, and gave every thing to the poor, which it was in her power to dispose of. She was careful in enquiring after the necessitous, and deemed it a loss on her side, if any other hands than her own administered relief to them. It was usual with her to say, that she could not make a better provision for her children, than to secure for them by alms the blessing of heaven. Her occupation was prayer, pious reading and fasting. She could not bear the distraction of company, which interrupted her commerce with God; and if ever she sought conversation, it was with the servants of God, for her own edification. She entertained St. Epiphanius, and St. Paulinus of Antioch, when they came to Rome; and St. Jerom was her director in the service of God during his stay in that city for two years and an half, under Pope Damasus. Her eldest daughter Blesilla having, in a short time after marriage, lost her husband, came to a resolution of forsaking the world, but died before she could put it in execution. The mother felt this affliction too sensibly. St. Jerom, who at that time was newly arrived at Bethlehem in 384, wrote to her, both to comfort and reprove her. He first condoles with her upon their common loss: but adds, that God is master, that we are bound to rejoice in his will, always holy and just, to thank and praise him for all things; and above all, not to mourn for a death at which the Angels attend, and for one who by

it departs to enjoy Christ : and that it is only the continuation of our banishment, which we ought to lament. "Blesilla," says he, " has received her crown, dying in the fervor of " her resolution in which she had purified her soul near four " months." He adds, that Christ seemed to reproach her grief in these terms : " Art thou angry, O Paula, that thy " daughter is made mine ? Thou art offended at my provi- " dence, and by thy rebellious tears, thou offereſt an injury to " me, who poffeſſ her." He pardons ſome tears in a mother, occaſioned by the involuntary ſenſibility of nature : but calls her excess in them a ſcandal to religion ; adding, that Blesilla herſelf would mourn, if her happy ſtate would allow it, to ſee her offend Christ, and cry out to her : " Envy not my glory : " commit not what may for ever ſeparate us. I am not " alone. Instead of you, I have the Mother of God ; I have " many companions, whom I never knew before. You " mourn for me, because I have left the world ; and I pity " your paſon and dangers in it." Paula afterwards ſhewed herſelf ſuperior to this weakness. Her ſecond daughter Paulina was married to St. Pammachius, and died in 397. Euſtochium, the third, was her individual companion. Rufina died young.

The greater progress Paula made in ſpiritual exercises, and in the relish of heavenly things, the more insupportable to her was the tumultuous life of the city. She ſighed after the de-ſerts, longed to be diſincumbered of attendants, and to live in a hermitage, where her heart ſhould have no other occupation but the ſervice of God. The thirſt after ſo great a happiness made her forget her house, family, riches and friends ; yet never did mother love her children more tenderly. At the thought of leaving them, her heart melted ; and being in an agony of grief, ſhe ſeemed as if ſhe had been torn from herſelf. But in this ſhe was the moſt wonderful of mothers, that while ſhe felt in her ſoul the greateſt emotions of tenderness, ſhe knew how to keep them within due bounds. The strength of her faith gave her an ascendant over the ſentiments of nature ; and she even desired this cruel ſeparation, bearing it with joy out of a pure and heroic love of God. She had taken care to have all her children brought up Saints ; otherwife her design would have been unjustifiable. Being therefore fixed in her resolution, and having ſettled her affairs, ſhe went to the water ſide, attended by her brother, relations, friends and children, who all ſtroye by their tears to overcome her conſtancy. When the veſſel was ready to fail, her little

son Toxotius, with uplifted hands, and bitterly weeping on the shore, begged her not to leave him. The rest, who were scarce able to speak, with a flood of tears besought her to defer at least her voluntary banishment. But Paula raising her dry eyes to heaven, turned her face from the shore, left she should see what she could not behold without feeling the most sensible pangs of sorrow. She sailed first to Cyprus, where she was detained ten days by St. Epiphanius; and from thence to Syria. Her long journeys by land she performed on the backs of asses; she, who till then had been accustomed to be carried by men in litters. She visited with great devotion all the places consecrated by the mysteries of the life of our dear Redeemer, as also the respective abodes of all the principal anchorets, and holy solitaries of Egypt and Syria. At Jerusalem the Proconsul had prepared a stately palace, richly furnished for her reception; but excusing herself with regard to the proffered favor, she chose to lodge in a humble cell. In this holy place her fervor was redoubled at the sight of each sacred monument, as St. Jerom describes. She prostrated herself before the holy Cross, pouring forth her soul in love and adoration, as if she had beheld our Saviour still bleeding upon it for our sins. On entering the sepulchre, she kissed the stone which the angel had removed on the occasion of our Lord's resurrection, as also the place where the body of Christ had been laid, with the utmost affection and devotion. On her arrival at Bethlehem, she entered the cave, or stable, in which the Saviour of the world was born; and she saluted the crib with tears of joy, crying out: "I, a miserable sinner, " am made worthy to kiss the manger, in which my Lord was " pleased to be laid an infant babe, weeping for my crimes! " This is my dwelling-place, because it was the country " chosen by my Lord for himself."

After her journeys of devotion, in which she distributed immense alms, she settled at Bethlehem with her daughter Eustochium, under the direction of St. Jerom. The three first years she spent there in a poor little house; but in the mean time took care to have an hospital built on the road to Jerusalem, as also a monastery for St. Jerom and his monks, whom she maintained; besides three monasteries for women, which, properly, made but one house; for all assembled in the same chapel, to perform together the divine service day and night; and on Sundays in the church adjoining. At Prime, Tierce, Sext, None, Vespers and Complin, and the midnight office,

they daily sung the whole psalter, which every sister or nun, was obliged to know by heart. Their food was very coarse and temperate; their fasts frequent and austere. All the sisters worked with their hands, and made clothes for themselves and others. All wore the same uniform poor habit, and used no linen except for the wiping of their hands. No man was ever suffered to set foot within their doors. Paula governed them with a charity full of discretion, animating them to the practice of every virtue by her own example and instructions, being always the first, or among the first, in every duty; sharing with her daughter Eustochium in all the drudgery and meanest offices of the house, and appearing every where, as the last of her sisters. She severely reprimanded a studied neatness in dress, which she called an uncleanness of the mind. If any one was found talkative or angry, she was separated from the rest, ordered to walk the last in order, to pray at the outside of the door, and for some time to eat alone. The holy abbess was so tender of the sick, that she sometimes allowed them to eat flesh meat, but would not admit of the same indulgence in her own ailments, nor even allow herself a drop of wine in the water she drank. She extended her love of poverty to her buildings and churches, ordering them all to be built low, and without any thing costly or magnificent; she used to say that money is better laid out on the poor, who are the living members of Christ. She wept so bitterly for the smallest faults, that others would have thought her guilty of grievous crimes. Under an overflow of natural grief for the death of her children, she made frequent signs of the cross on her mouth and breast to overcome nature, and remained always perfectly resigned in her soul to the will of God. Her son Toxotius married Læta, daughter to a priest of the idols, but, as to herself, she was a most virtuous Christian. Both were faithful imitators of the sanctity of Paula. Their daughter, Paula the Younger, was sent to Bethlehem, to be under the care of her grandmother, whom she afterwards succeeded in the government of that monastery. St. Paula the Elder lived fifty-six years and eight months; of which she had spent almost twenty at Bethlehem. In her last illness, but especially in her agony, she repeated almost without intermission certain verses of the psalms, which express an ardent desire of the heavenly Jerusalem, and of being united to God. When she was no longer able to speak, she formed the sign of the cross on her lips, and expired in the most profound peace, on the 26th January, 404. Her

corpse, carried by Bishops, and attended with lighted wax-tapers, was interred in the middle of the church of the holy manger. Her name occurs on the 26th of January, in the Roman martyrology.

ST. AELRED, Abbot. C.

See his life in Capgrave, and the annals of his Order.—A. D. 1166.

ST. AELRED was of noble descent, and was born in the North of England, in 1109. Being educated in piety and learning, he was invited by David, the pious King of Scotland, to his court, made master of his household, and highly esteemed both by him and the courtiers. His virtue shone with bright lustre in the world, particularly his meekness, which Christ declared to be his favorite virtue, and the distinguishing mark of his true disciples. The following is a memorable instance to what degree he possessed this virtue. A certain person of quality having insulted and reproached him in the presence of the King, Aelred heard him out with patience, and thanked him for his charity and sincerity in telling him his faults. This behaviour had such an influence on his adversary, as made him ask his pardon on the spot. Another time, whilst he was speaking, one interrupted him with very harsh reviling expressions: the servant of God heard him with tranquillity, and afterwards resumed his discourse with the same calmness and presence of mind as before. He ardently desired to devote himself entirely to God by forsaking the world; but the charms of friendship detained him some time longer in it, and were fetters to his soul. At length, reflecting that he must sooner or later be separated by death from those he loved most, he condemned his own cowardice, and broke at once those bands of friendship which were more agreeable to him than all other sweets of life. He describes the situation of his soul under this struggle, and says, “ Those who saw me, judging by the gaudy shew which surrounded me, and not knowing what passed within my soul, said: Oh! how well is it with him! How happy is he! But they knew not the anguish of my mind; for the deep wound in my heart gave me a thousand tortures, and I was not able to bear the intolerable stench of my sins.” After he had taken his resolution, he presently felt a wonderful change within himself; and these tumults were quickly succeeded by a most perfect peace and tranquillity of mind.

" I began then, says he, to know by a little experience, what
 " immense pleasure is found in thy service, and how sweet is
 " that peace which is its inseparable companion." Spec. Lib. 1.
 c. 28 To relinquish entirely all his worldly engagements, he left
 Scotland and embraced the austere Cistercian Order, at Rieval,
 in a valley along the banks of the Rye, in Yorkshire, where
 a noble Lord, called Walter Especke, had founded a mona-
 stery in 1122. At the age of twenty-four, he became a monk
 under the first Abbot, William, a disciple of St. Bernard, in
 1133 Fervor, adding strength to his delicate body, he began
 cheerfully to practice the greatest austerities, and employed
 much of his time in prayer and pious reading. Through the
 love of God, he found all his mortifications sweet and light ;
 often crying out, " that yoke doth not oppress, but raiseth
 " the soul ; that burden hath wings, not weight." Spec.
 Lib. 1. c. 6. He always speaks in raptures of divine charity ;
 and by his frequent ejaculations on this subject, it seems to
 have been the most agreeable occupation of his soul. " May
 " thy voice," says he, " sound in my ears, good Jesus, that my
 " heart may learn how to love thee, my only true good, my
 " sweet and charming joy ! What is love, my God ? If I
 " mistake not, it is the wonderful delight of the soul, so
 " much the more sweet, as it is more pure ; so much the
 " more inebriating and enchanting, as more ardent and
 " impetuous. He who loves thee, possesses thee ; and he
 " possesses thee in proportion as he loves, because thou art
 " love itself." Spec. Lib. 1. c. 1. He had been much
 delighted in his youth with Tully's works ; but after his con-
 version, found that author, and all other reading, tedious and
 disgusting, which was not sweetened with the honey of the
 holy name of Jesus, and seasoned with the word of God, as
 he says in the preface to his book on spiritual friendship. He
 was much edified at the very looks of a holy Monk, called
 Simon, who had despised high birth, an ample fortune, and
 all the advantages of body and mind, to serve God in that
 penitential state. This Monk went and came as one deaf and
 dumb, always recollecting in God, and was such a lover of
 silence, that he would scarce speak a few words to the prior
 on necessary occasions. His silence, however, was sweet,
 unaffected and full of edification. Our Saint says of him ;
 " The very sight of his humility stifled my pride, and made
 " me blush at the immortification of my looks. The law of
 " silence practised among us, prevented my ever speaking to
 " him deliberately ; but one day, on my speaking a word to

" him inadvertently, his displeasure appeared in his looks for
 " my infraction of the rule of silence, and he suffered me to
 " lie some time prostrate before him, to expiate my fault;
 " for which I grieved bitterly, and which I never could for-
 " give myself." Spec. Lib. 1. c. ult. This holy Monk
 " having served God eight years in perfect fidelity, died in
 " 1142, in wonderful peace, repeating with his last breath,
 " I will sing eternally, O Lord, thy mercy, thy mercy, thy
 " mercy!"

St. Aelred, much against his inclination, was made abbot of a new monastery of his order, founded by William, Earl of Lincoln, at Revelsby in Lincolnshire, in 1142, and of Rievaulx, over three hundred monks, in 1143. In describing their life, he tells us, that they drank nothing but water; eat little, and that coarse; laboured hard, slept little, and on hard boards; never spoke, except to their superiors on necessary occasions; carried the burdens that were laid on them without refusing any; went wherever they were led; had not a moment for sloth or amusements of any kind, and never had any law-suit, or dispute. St. Aelred also mentions their mutual charity and peace in the most affecting manner, and is not able to find words to express the joy he felt at the sight of every one of them. His humility and love of solitude made him constantly refuse many bishoprics which were pressed upon him. Pious reading and prayer were his delight. Even in times of spiritual dryness, if he opened the divine books, he suddenly found his soul pierced with the light of the Holy Ghost. His eyes, though before as hard as marble, flowed with tears, and his heart abandoned itself to sighs, accompanied with a heavenly pleasure, by which he was ravished in God. He died in 1166, in the 57th year of his age, having been twenty-two years abbot. See his works published at Douay in 1625, and in Bibl. Cisterc. T. 5, particularly his Mirror of Charity. See also Hearne's notes on Gulielmus Newbrigenensis, who dedicated to St. Aelred the first Book of his history, T. 3. p. 1. &c. &c.

ST. THEODOSIUS, the Cenobiarch.

From his life by Theodorus, Bishop of Petra, some time his Disciple, in Surius and Bollandus, and commended by Fleury, Baillet, &c.—A. D. 529.

ST. THEODOSIUS was born at Mogariassus, called in later days Marissa, in Cappadocia, in 423. He imbibed the

first tincture of virtue from the fervent example and pious instructions of his virtuous parents. He was ordained reader; but sometime after, being moved by Abraham's example to quit his friends and country, he resolved to put this motion in execution. He accordingly set out for Jerusalem, but went purposely out of his road, to visit the famous St. Simeon Stylites on his pillar, who foretold him several circumstances of his life, and gave him proper instructions for his behaviour in them. Having satisfied his devotion in visiting the holy places in Jerusalem, he began to consider in what manner he should dedicate himself to God in a religious state. The dangers of living without a guide, made him prefer a monastery to a hermitage; and therefore he put himself under the direction of a holy man, named Longinus, to whom his virtue soon endeared him in a very particular manner. A pious lady having built a church, under the invocation of the Blessed Virgin, Longinus could not well refuse her request, that his pupil should undertake the charge of it. But Theodosius, desirous of greater solitude, not long after retired into a cave, on the top of a neighbouring mountain, and employed his time in fasting, watching, prayers and tears, which almost continually flowed from his eyes. His food was coarse pulse and wild herbs: for thirty years he never tasted so much as a morsel of bread. Many desired to serve God under his direction: at first he determined to admit only six or seven, but was soon obliged to receive a greater number, and at length came to a resolution, which charity extorted from him, never to reject any that presented themselves, with dispositions which seemed sincere. The first lesson he taught his Monks was, that the continual remembrance of death is the foundation of religious perfection. To imprint this more deeply on their minds, he caused a great grave, or pit, to be dug, which might serve for the common burial-place of the whole community. The burial-place being made, the Abbot, one day when he had led his Monks to it, said, "The grave is made; who will first perform the dedication?" Basil, a Priest, who was one of the number, falling on his knees, said to St. Theodosius: "I am the person; be pleased to give me your blessing." The Abbot ordered the prayers of the church for the dead to be offered up for him, and on the fortieth day, Basil happily departed to our Lord in peace, without any apparent sickness. When the holy company were twelve in number, it happened that at the great feast of Easter they had nothing to eat, nor even bread for the

sacrifice. Some murmured; but the Saint bid them trust in God, and He would provide; which was soon remarkably verified, by the arrival of certain mules loaded with provisions. The lustre of the sanctity and miracles of St. Theodosius drawing great numbers to him, who desired to serve God under his direction, his cave was too little for their reception; therefore, having consulted heaven by prayer, he built a spacious monastery at a place called Cathismus, not far from Bethlehem, at a small distance from his cave; and it was soon filled with holy inhabitants. To this monastery were annexed three infirmaries; one for the sick, the gift of a pious lady in that neighbourhood; the two others Theodosius built himself, one for the aged and feeble, the other for such as had been punished with the loss of their senses, or fallen under the power of the devil, for rashly engaging in a religious state, through pride, and without a due dependence on the grace of God in such an undertaking. All succours, spiritual and temporal, were afforded in these infirmaries, with admirable order, care, and affection. He erected also several buildings, for the reception of strangers, in which he exercised an unbounded hospitality, entertaining all that came; for whose use there were one day above a hundred tables served with provisions, which, when insufficient for the number of guests, were more than once miraculously multiplied by his prayers. The monastery itself was like a city of Saints in the midst of a desert; and in it reigned regularity, silence, charity, and peace. There were four churches belonging to it, one for each of the three nations, of which his community was chiefly composed, each speaking a different language; the fourth was for the use of such as were in a state of penance, in which those who recovered from their lunatic, or possessed condition before-mentioned, were detained till they had expiated their fault. These divisions were, first, of the Greeks, who were far the most numerous, and consisted of all that came from any provinces of the empire; then the Armenians, with whom were joined the Arabians and Persians; and lastly, the Besii, who comprehended all the Northern nations below Thrace, or all who used the Runic or Sclavonian tongue. Each nation sung the first part of the Mass to the end of the gospel, in their own church; but after the gospel, all met in the church of the Greeks, where they celebrated the essential part of the sacrifice in Greek, and communicated all together.

The Monks passed a considerable part of the day and night

at their devotions in the church ; and at the times not set apart for public prayer and necessary rest, every one was obliged to apply himself to some trade, or manual labour, not incompatible with recollection ; that the house might be supplied with conveniences. Sallust, Bishop of Jerusalem, appointed St. Sabas superior-general of the hermits, and St. Theodosius of the Cenobites, or religious men living in community, throughout all Palestine, whence he was styled the Cenobiarch. These two great servants of God lived in strict friendship, and had frequent spiritual conferences together ; they were also united in their zeal and sufferings for the church.

The emperor Anastasius patronized the Eutychian heresy, and used all possible means to engage Theodosius in his party. In 513 he deposed Elias patriarch of Jerusalem, as he had banished Flavian II. patriarch of Antioch, and intruded Severus, an impious heretic, into that See, commanding the Syrians to obey and hold communion with him. SS. Theodosius and Sabas maintained boldly the right of Elias and of John, his successor. The emperor sent Theodosius a considerable sum of money, for charitable uses in appearance, but in reality to engage him in his interest. The Saint accepted of it, and distributed it all to the poor. Anastasius, now persuading himself that he was as good as gained over to his cause, sent him a heretical profession of faith, in which the divine and human natures in Christ were confounded, and desired him to sign it. The Saint wrote him an answer full of an apostolic spirit, in which, besides solidly confuting the Eutychian error, he added, that he was ready to lay down his life for the faith of the Church. The emperor admired his courage and the strength of his reasoning, and returning him a respectful answer, highly commended his generous zeal, made some apology for his own inconsiderateness, and protested that he only desired the peace of the Church. But it was not long ere he relapsed into his former impiety, and renewed his bloody edicts against the orthodox, dispatching troops every where to see them executed. On the first intelligence of this, Theodosius went all over the deserts and country of Palestine, exhorting every one to be firm in the faith of the four general Councils. At Jerusalem, having assembled the people together, he from the pulpit cried out with a loud voice ; " If any one receives not the four general Councils as the four Gospels, let him be accursed." So bold an action, in a man of his years, inspired with courage those whom the edicts had terrified. His discourses had a wonderful

effect on the people, and God gave a sanction to his zeal by miracles; one of which was, that on his going out of the church at Jerusalem, a woman was healed of a cancer, on the spot, by only touching his garments. The emperor sent an order for his banishment, which was executed; but dying soon after, Theodosius was recalled by his catholic successor Justin, who, from a common soldier, had gradually ascended the imperial throne.

The Saint survived his return eleven years, never admitting the least relaxation in his former austerities. Such was his humility, that, seeing two Monks at variance with each other, he threw himself at their feet, and would not rise before they were perfectly reconciled. Once having, for just reasons, excommunicated one of his subjects, who contumaciously pretended to excommunicate him in his turn, the Saint behaved as if he had been really excommunicated, to gain the sinner's soul by this unprecedented example of submission, which had the desired effect. During the last year of his life, he was afflicted with a painful distemper, in which he gave proof of a heroic patience and submission to the will of God; for being advised by one who was eye-witness of his great sufferings, to pray that God would grant him some ease, he would give no ear to it, alleging that such thoughts were the suggestions of impatience, and would rob him of his crown. Perceiving the hour of his dissolution at hand, he gave his last exhortation to his disciples, and foretold many things, which accordingly came to pass after his death: this happened in the 105th year of his age, and of our Lord 529. Peter, Patriarch of Jerusalem, and the whole country, assisted with the deepest sentiments of respect at his interment, which was honored with miracles. Both the Roman and Greek calenders mention his festival on the 11th of January.

The example of the Essenes, and of the Nazarites, among the Jews, and of many holy persons among the Christians through every age, demonstrate, that many are called by God to serve him in a retired contemplative life; nay, it is the opinion of St. Gregory the Great, that the world is to some persons so full of snares and ambushes, or dangerous occasions of sin, that they cannot be saved but by choosing a safe retreat. Yet there are some who find the greatest dangers in solitude itself; so that it is necessary for every one to sound his own heart, and consult God, that he may learn the designs of his providence with regard to his soul: in doing which,

great purity of intention is required. Ease and indolence must not be the end of Christian retirement, but penance, labor, and assiduous contemplation; without great fervor and constancy in which exercises, close solitude becomes the road to perdition. Nor do true Contemplatives bury their talents, or become useless to the republic of mankind. From the prayers and thanksgivings which they daily offer to God for the peace of the world, the preservation of the Church, the conversion of sinners and the salvation of their neighbour, doubtless more valuable blessings often accrue to mankind, than from the aim of the rich, or the labors of the learned. Nor is it to be imagined how far and how powerfully their spirit, and the example of their innocence and perfect virtue, often spread their influence; nor how great glory redounds to God, from the perfect purity of heart and charity, to which many souls are thus raised.

ST. BENEDICT BISCOP, commonly called BENNET.

See his Life in Bede's History of the first Abbots of Wieremouth, published by Sir James Ware at Dublin, in 1664.—A.D. 690,

BENEDICT, OF BENNET, was nobly descended, and one of the great officers of the court of Oswi, the religious king of the Northumbers. He was very dear to this prince, and was beholden to his bounty for many fair estates and great honors. But neither the favor of so good and gracious a king, nor the allurements of power, riches and pleasures, were of force to captivate his heart, who could see nothing in them but dangers and snares, so much the more to be dreaded, as they possessed the power of enchanting the heart. Wherefore at the age of 25, an age that affords the greatest relish for pleasure, he bid adieu to the world, made a journey of devotion to Rome, and at his return, devoted himself wholly to the study of the Scriptures, and other holy exercises. Some time after his return to England, Alcfrid, son to king Oswi, being desirous to make a pilgrimage to the shrines of the Apostles, engaged Biscop to bear him company to Rome. The king prevented his son's journey: nevertheless, the saint travelled thither a second time, in order to improve himself in the knowledge of divine things, and in the love of God. From Rome he went to the great monastery of Lerins, then renowned for its regular discipline: where he took the monastic habit, and spent two years in the most exact observance

of the rule, and performed every exercise in its true spirit. After this he returned to Rome, where he received an order of Pope Vitalian to accompany St. Theodorus, Archbishop of Canterbury, and St. Adrian, to England. When he arrived at Canterbury, St. Theodorus committed to him the care of the monastery of SS. Peter and Paul, near that city; which abbacy he resigned to St. Adrian upon his arrival from France, where he had been a considerable time detained. St. Bennet staid about two years in Kent, giving himself up to religious exercises and sacred studies, under the discipline of those two most learned and excellent persons. Then, he made a fourth journey to Rome, with a view to perfect himself in ecclesiastical discipline, and the rules and practice of a monastic life; for which purpose he made a considerable stay at Rome and other places: he brought home with him a choice library, relics and pictures of Christ, the Blessed Virgin, and other Saints. When he returned to Northumberland, king Egfrid, in whose father's court St. Bennet had formerly lived, bestowed on him seventy ploughs of land, or lands sufficient to maintain seventy families, for building a monastery: this the Saint founded at the mouth of the river Were, whence it was called Weremouth. When the monastery was built, St. Bennet went over to France, and brought back with him skilful masons, who built the church for this monastery, of stone, and after the Roman fashion. Till that time, stone buildings were very rare in Britain; even the church of Lindisfarne was of wood covered over with thatch of straw and reeds, till Bishop Eadbert procured both the roof and the walls to be covered with sheets of lead, as Bede mentions, *Hist. Lib. 3. cap. 25.* St. Bennet also brought over glaziers from France; the art of making glass being then unknown in Britain. In a fifth journey to Rome, St. Bennet furnished himself with a larger stock of good books, especially the writings of the Fathers, also of relics and holy pictures with which he enriched his own country.

His first monastery of Weremouth was put under the patronage of St. Peter, prince of the Apostles; and such was the edification which it gave, that the same king added a second donation of lands, consisting of forty ploughs; on which St. Bennet built another monastery, at a place called Girwy, now Jarrow, on the Tyne, six miles distant from the former; and this latter was called St. Paul's. These two monasteries were so closely united by the observance of the same rules and discipline, and by the most perfect mutual

concord which reigned in them, that they were almost looked upon as one; and St. Bennet governed them both, though he placed in each a superior, or abbot, who continued subject to him; his long journey to Rome, and his other avocations, making this substitution necessary. These abbeys of Weremouth and Jarrow were destroyed by the Danes. Both were rebuilt in part, and from the year 1083, were small priories or cells dependent on the abbey of Durham till their dissolution 37th of Henry VIII. In the church of St. Peter at Weremouth, St. Bennet placed the pictures of the Blessed Virgin, the twelve Apostles, the history of the gospel, and the visions in the revelation of St. John; that of St. Paul at Jarrow he adorned with other pictures, disposed in such a manner as to represent the harmony between the Old and New Testament, and the conformity of the figures in one, to the reality in the other. Thus Isaac carrying the wood which was to be employed in the sacrifice of himself, was explained by Jesus Christ carrying his cross on which he was to finish his sacrifice; and so of the rest. St. Bennet also brought with him from Rome in his last voyage, John, abbot of St. Martin's, precentor in St. Peter's Church, whom he prevailed with Pope Agatho to send with him, and whom he placed at Weremouth, to instruct perfectly his monks in the Gregorian notes and Roman ceremonies for singing the divine office.

Easterwin, a kinsman of St. Bennet, and formerly an officer in the king's court, was chosen abbot before he set out for Rome, and in that state behaved always as the meanest person in the house; for though he was eminently adorned with all virtues, humility, mildness and devotion seemed always the most distinguished part of his character. This holy man died on the 6th of March, when he was but 36 years old, and had been four years abbot, while St. Bennet was absent in his last journey to Rome. The monks chose in his place St. Sigfrid, a Deacon, a man of equal gravity and meekness, who soon after fell into a lingering decay, and died four months before St. Bennet. With his advice he appointed St. Ceolfrid Abbot of both his monasteries, being himself struck with a dead palsy, by which all the lower parts of his body were without life. He lay sick of this distemper three years, and for a considerable time was entirely confined to his bed. During this long illness, not being able to sing the divine office in choir as formerly, with the rest, at every canonical hour he sent for some of his monks, and whilst they, being divided into two

choruses, sang the psalms proper for the day or night, he endeavoured as well as he could to join, not only his heart, but his voice also with theirs. His attention to the divine presence he seemed never to intermit, and frequently and earnestly exhorted his monks to a constant observance of the rule he had given them. The Saint expired soon after having received the viaticum, on the 12th of January in 690. His relics, according to Malmesbury, Lib. 4. de Pontif. were translated to Thorney Abbey in 970; though the monks of Glastenbury thought themselves in possession of part of that treasure. The English Benedictins honor him as one of the patrons of their congregation; and he is mentioned on this day in the Roman martyrology.

ST. VERONICA of Milan.

From her Life, in Bollandus, T. I. p. 890.—A. D. 1497.

ALL states furnish abundant means for attaining to sanctity and Christian perfection, and it is owing to our sloth and tepidity, that we neglect to make use of them. This Saint could boast of no worldly advantages either by birth or fortune. Her parents maintained their family by hard labor in a village near Milan, and were both very pious. Her father never sold a horse or any thing else he dealt in, without being more careful to acquaint the purchaser with all its secret faults, than to recommend its good qualities. His narrow circumstances prevented his giving his daughter any schooling; so that she never learnt to read: but his own, and his devout wife's example, and fervent, though simple instructions, filled her tender heart from the cradle with lively sentiments of virtue. The pious maid from her infancy applied herself to continual prayer; was very attentive to the instructions given in catechism; and the uninterrupted consideration of the holy mysteries, and the important truths of religion, engrossed her whole soul. She was, notwithstanding, of all others, the most diligent and indefatigable in labor; and so obedient to her parents and masters, even in the smallest trifles; so humble and submissive to her equals, that she seemed to have no will of her own. Her food was coarse and very sparing, and her drink generally water, sometimes whey or a little milk. At her work she continually conversed in her heart with God; in so much, that in company she seemed deaf to their discourse, mirth, and music. When she was

weeding, reaping, or at any other labor in the fields, she strove to work at a distance from her companions, in order to entertain herself the more freely with her heavenly spouse. The rest admired her love of solitude, and on coming to her, always found her countenance cheerful, yet often bathed in tears; though they did not know the source to be devotion: so carefully did Veronica conceal what passed in her soul between her and God.

Through a divine call to a religious and conventional life; she conceived a great desire to become a nun, in the poor, austere, and edifying convent of St. Martha, of the Order of St. Austin in Milan. To qualify herself for this state, being busied the whole day at work, she sat up at night to learn to read and write, which the want of an instructor made a great fatigue to her. One day, being in great anxiety about her learning, the Mother of God, to whom she had always a great devotion, in a vision bade her banish that anxiety; for it was enough if she knew three letters:—the first, purity of affection, by placing her whole heart on God alone, loving no creature but in him and for him; the second, never to murmur or be impatient at the sins, or any behaviour of others, but to bear them with interior peace and patience, and humbly to pray for them; the third to set apart some time every day to meditate on the passion of Christ. After three years preparation, she was admitted to the religious habit in St. Martha's. Her life here was entirely uniform, perfect and fervent in every action, no other than a living copy of her rule, which consisted in the practice of evangelical perfection reduced to certain holy exercises. She always studied to accomplish it to the least tittle, and was no less exact in obeying the will of any superior. When she could not obtain leave to watch in the church so long as she desired, by readily complying, she deserved to hear from Christ, that obedience was a sacrifice most dear to him, who, to obey his Father's will, came down from heaven, *becoming obedient even unto death.* Phil. ii. 8.

She lay three years under a lingering illness, all which time she would never be exempted from any duty of the house, or from any part of her work, or make use of the least indulgence, though she had leave; her answer always was, “I must work while I can; while I have time.” It was her delight to help and serve every one, and she always sought with admirable humility the last place, and the greatest drudgery. It was her desire to live on nothing but bread and

water. Her silence was a sign of her recollection and constant prayer, in which her tears were almost continual. These she nourished by assiduous meditation on her own miseries, on the love of God, the joys of heaven, and the sacred passion of Christ. She often spoke of her own sinful life, as she called it, though it was most innocent, with the most feeling sentiments of compunction. She was favored by God with many extraordinary visits and comforts. By moving exhortations to virtue, she softened and converted many obdurate sinners. She died at the hour which she foretold, in the year 1497, the fifty-second of her age. Her sanctity was attested by miracles. Her name is inserted on this day in the Roman martyrology, published by Benedict XIV. in the year 1749; but on the 28th of January, in that of the Austin Friars, approved by the same Pope.

ST HILARY, B. C.

From his own writings, and the histories of that age, which furnish the most authentic memoirs of his life.—A. D. 368.

ST. HILARY was born at Poictiers; and his family was one of the most illustrious in Gaul. He spent his youth in the study of eloquence. He himself testifies, that he was brought up in idolatry; and gives us a particular account of the steps by which God conducted him to the knowledge of his saving faith. He considered, by the glimmering light of reason, that man, who was created a moral and free agent, is placed in this world for the exercise of patience, temperance and other virtues, which, he saw, must receive from God a recompence after this life. He ardently applied himself to learn what God is; and after some researches into the nature of the Supreme Being, he quickly discovered the absurdity of polytheism, or a plurality of Gods; and was convinced, that there can be only one God, and that the same is eternal, unchangeable, all-powerful, the first Cause and Author of all things. Full of these reflections, he met with the holy scriptures, and was wonderfully affected with that just and sublime description which Moses gives of God in those words so expressive of his self-existence, *I am who am*, Exod iii. 14. and was no less struck with the idea of his immensity and supreme dominion, illustrated by the most lively images in the inspired language of the Prophets. The reading of the New

Testament completed his enquiries ; and he learned, from the first chapter of St. John, that the divine Word, God the Son, is Co-eternal and Consubstantial with the Father. Here he checked his natural curiosity, avoided subtleties, and submitted his understanding to divine revelation, resolving what seemed incomprehensible into the veracity and power of God, and not presuming to measure divine mysteries by his shallow capacity. Being thus brought to the knowledge of faith, he received the heavenly regeneration by baptism. See his treatise *de Trinit.* Lib. 1. n. 1—10. From that time forth he so squared his whole life by the rules of piety ; and so zealous were his endeavours to confirm others in the faith of the Holy Trinity, and to excite all to virtue, that he seemed, though a layman, already to possess in some degree the grace of the priesthood.

St. Hilary was married before his conversion to the faith ; and his wife, by whom he had a daughter named Apra, or Abra, was yet living, when he was chosen Bishop of Poictiers, about the year 353 ; but from the time of his ordination, he lived in perpetual continency, as was invariably the custom of Orthodox Bishops and Priests, from the earliest periods of christianity, as St Jerom testifies Lib. 1. adv. Jovin. p. 175 ; and again, in his book against Vigilantius, p. 28, he observes, that in the churches of the East, in Egypt, and in the apostolic See of Rome, only batchelors, or single men, were made clergymen ; or, if married, they ceased to live as husbands. Dr. Cave, therefore, with some other moderns, who affirm the contrary, is certainly mistaken, as might be proved from other numberless monuments of ecclesiastical history. St. Hilary omitted no endeavours to decline this promotion ; but his humility only made the people more earnest to see him vested with that dignity ; and indeed their expectations were not frustrated in him ; for his eminent virtue and capacity shone forth with such a lustre, as soon drew upon him the attention not only of all Gaul, but of the whole church. Soon after he was raised to the episcopal dignity he composed, before his exile, elegant comments on the Gospel of St. Matthew, which are still extant. From that time the Arian heresy chiefly employed his pen. It is observed by Dr. Cave, that all his writings breathe an extraordinary spirit of piety. St. Hilary solemnly appeals to God, Lib. 1. *de Trinit.* that he held it as the great work of his life, to employ all his faculties to announce God to the world, and to excite all men to the love of him. He earnestly recommends the prac-

tice of beginning every action and discourse by prayer and some act of divine praise; as also to meditate on the divine law day and night, and to pray without ceasing, by performing all our actions with a view to God, their ultimate end, and to his glory. He expresses a sincere and ardent desire of martyrdom, and discovers a soul fearless of death and torments, on every occasion. He had the greatest veneration for truth, sparing no pains in its pursuit, and dreading no dangers in its defence.

The emperor Constantius having labored for several years to compel the Eastern churches to embrace Arianism, came into the West, and after the overthrow of the tyrant Magnentius, held a council of his Arian Bishops at Arles, in which they gained over to their party Saturninus, the impious Bishop of that city, in 353. A second Arian council held at Milan in 355, during the emperor's residence there, required all to sign the condemnation of St. Athanasius. Those who refused were banished; among whom were St. Eusebius of Vercelli, Lucifer of Cagliari, and St. Dionysius of Milan, into whose See Auxentius the Arian was intruded. St. Hilary wrote on that occasion his first book to Constantius, in which he mildly intreated him to restore peace to the church. He separated himself from the communion of the Arian Bishops in the West, and exhibited an accusation against Saturninus in a synod at Beziers. But the emperor being informed of this by Saturninus, sent an order to Julian, then Cæsar, afterwards furname the Apostle, into Gaul, for St. Hilary's immediate banishment into Phrygia, together with St. Rhodanius Bishop of Toulouse. The Bishops in Gaul being almost all Orthodox, remained in communion with St. Hilary, and would not suffer the intrusion of any one into his See, which in his absence he continued to govern by his priests. The Saint went into banishment in the year 356, with as great alacrity as another would take a journey of pleasure; and having a soul equally above the smiles and frowns of the world, he contemned hardships, dangers and death, and fixed his mind only on God. He remained in exile somewhat upwards of three years, during which he composed several learned works. The principal and most esteemed of these is that *On the Trinity against the Arians*, in twelve books. In them he proves the consubstantiality of the Father, Son, and Holy Ghost. He teaches, that the church is *one*, out of which all heresies spring; but that by this she is distinguished,

as standing always *one*, always alone against them all, and confounding them all: whereas they, by perpetual divisions, tear each other in pieces, and so become the subject of her triumph. He proves, that Arianism cannot be the faith of Christ, because not revealed to St. Peter, upon whom the Church was built and secured for ever; for whose faith Christ prayed, that it might never fail; who received the keys of the kingdom of heaven, and whose judiciary sentence on earth is that of heaven: all which arguments he frequently urges. He proves the divinity of Christ by the miracles wrought at the sepulchres of the Apostles and Martyrs, and by their relics: for the devils themselves confess Christ's Godhead, and roar and flee at the presence of the *venerable bones* of his servants; which he also mentions in his invective against Constantius. In 358, he wrote his book *On Synods*, or, *On the Faith of the Orientals*, to explain the terms and variations of the Eastern Arians in their Synods.

The emperor assembled another council of Arians at Seleucia, in Isauria, to undermine the great council of Nice. St. Hilary was invited thither by the Semi-Arians, who hoped from his lenity that he would be useful to their party in crushing the staunch Arians, that is, those who adhered strictly to the doctrine of Arius. But no human considerations had any weight with him; and he boldly defended the decrees of Nice, till at last, tired out with hearing the blasphemies of the heretics, he withdrew to Constantinople. The weak emperor was the dupe, sometimes of the Arians, and at other times of the Semi-Arians. These prevailed at Seleucia in September 359, as the former did in a council held at Constantinople the following year, when, having the advantage, they procured the banishment of the Semi-Arians, less wicked than themselves. St. Hilary presented at Constantinople a request to the emperor, called his second book to Constantius, begging the liberty of holding a public disputation about religion with Saturninus, the author of his banishment. He presses him to receive the unchangeable apostolic faith, injured by the late innovations, and smartly rallies the fickle humor of the heretics, who were perpetually making new creeds, and condemning their old ones; having made four within the compass of the foregoing year: so that faith was become that of the times, not that of the gospel; and that there were as many faiths as men, as great a variety of doctrine as of manners, as many blasphemies as vices, Lib. 2. ad Const. p. 1227 and 1228. He complains, that they had their yearly and

monthly faiths ; that they made creeds to condemn and repent of, and that they made new ones, to anathematize those who adhered to their old ones. He adds, that every one had scripture texts, and the words *Apostolic Faith* in their mouths, for no other end, than to impose upon weak minds : for by attempting to change faith, which is unchangeable, faith is lost ; they correct and amend, till, weary of all, they condemn all. He therefore exhorts them to return to the haven, from which the gusts of their party-spirit and prejudice had driven them, as the only means to be delivered out of their tempestuous and perilous confusion. The issue of this challenge was, that the Arians, dreading such a public disputation, persuaded the emperor to send him back to Gaul, in order to get rid of him ; which he did, but without reversing the sentence of his banishment, in 360.

St. Hilary returned through Illyricum and Italy, to confirm the weak. His old disciple St. Martin rejoined him at Poictiers, to pursue the exercises of piety under his direction. A synod in Gaul, convoked at the instance of St. Hilary, condemned that of Rimini, which, in 359, had omitted the word *Consubstantial*. Saturninus was excommunicated and deposed, for his heresy and other crimes. Scandals were removed, discipline, peace, and purity of faith were restored, and piety flourished. The death of Constantius put an end to the Arian persecution. St. Hilary undertook a journey to Milan, in 364, and in a public disputation obliged Auxentius, the Arian usurper of that See, to confess Christ to be true God, of the same substance and divinity with the Father. The Saint indeed saw through his hypocrisy ; but this dissembling heretic so far imposed on the emperor Valentinian, as to pass for orthodox. St. Hilary died at Poictiers in the year 368, on the thirteenth of January, or the first of November ; for his name occurs in very ancient martyrologies on both these days. In the Roman Breviary his office is celebrated on the fourteenth of January. Many miracles performed by St. Hilary are related by Venantius Fortunatus, Bishop of Poictiers, and are the subject of a whole book added to his life, which seems to have been written by another Fortunatus. St. Gregory of Tours, Flodoard and others, have mentioned several, wrought at his tomb. St. Jerom and St. Augustin had the highest esteem for his memory, and looked upon his writings as the standard of sound doctrine.

Jan. 15

ST. PAUL, the first Hermit.

From his life compiled by St. Jerom in 365, &c.—A. D. 342.

ELIAS and St. John the Baptist sanctified the deserts, and Jesus Christ himself was a model of the eremitical state, during his forty days fast in the wilderness: neither is it to be questioned but the Holy Ghost conducted the Saint of this day, though young, into the desert, being himself his instructor there: but it is no less certain, that an entire solitude and total sequestration of one's self from human society, is one of those extraordinary ways by which God conducts souls to himself, and is more worthy admiration, than calculated for our imitation; and it is a state which ought to be embraced by such only, as are already far advanced in the paths of virtue and contemplation, and who can resist sloth and other temptations, lest instead of a help it prove a snare and stumbling-block in their way to heaven.

This Saint was a native of the Lower Thebais, in Egypt, and had lost both his parents when he was but fifteen years of age: nevertheless he was a great proficient in the Greek and Egyptian languages, was mild and modest, and feared God from his earliest youth. The bloody persecution of Decius disturbed the peace of the church in 250; and what was most dreadful, Satan by his ministers sought not so much to kill the bodies, as by subtle artifices to destroy the souls of men. During these times of danger, Paul kept himself concealed in the house of another; but finding that a brother-in-law was inclined to betray him, that he might enjoy his estate, he fled into the deserts. There he found many spacious caverns in a rock, which were said to have been the retreat of money-coiners, in the days of Cleopatra, queen of Egypt. He chose for his dwelling a cave in this place, near which were a palm tree, and a clear spring: the former by its leaves furnished him with raiment, and by its fruit with food; and the latter supplied him with water for his drink.

Paul was twenty-two years old when he entered the desert. His first intention was to enjoy the liberty of serving God, till the persecution should cease; but relishing the sweets of heavenly contemplation and penance, and learning the spiritual advantages of holy solitude, he resolved to return no more among men, or concern himself in the least with human affairs and what passed in the world: it was enough for him to know that there was a world, and to pray that it might be improved

in goodness. The holy man lived on the fruit of his tree till he was forty-three years of age; and from that time till his death, like Elias, he was miraculously fed with bread brought him every day by a raven. His method of life, and what he did in this place during ninety years, is unknown to us: but God was pleased to make his servant known a little before his death.

The great St. Antony, who was then ninety years of age, was tempted to vanity, as if no one had served God in the wilderness so long as he had done, imagining himself also to be the first example of a life so recluse from human conversation: but the contrary was discovered to him in a dream the night following; and the Saint at the same time was commanded by Almighty God, to set out forthwith in quest of a servant of his, concealed in the more remote parts of those deserts. The holy old man set out the next morning in search of the unknown hermit. St. Jerom relates from his authors that he met a centaur, or creature not with the nature and properties, but with something of the mixt shape of man and horse, and that this monster, or phantom of the Devil, (St. Jerom pretends not to determine which it was,) upon his making the sign of the cross, fled away, after having pointed out the way to the Saint. Our author adds, that St. Antony soon after met a satyr, which gave him to understand, that he was an inhabitant of those deserts, and one of that sort, which the deluded Gentiles adored for Gods. St. Antony, after two days and a night spent in the search, discovered the Saint's abode by a light which was in it, and made up to it. Having long begged admittance at the door of his cell, St. Paul at last opened it with a smile: they embraced each other, and called one another by their names, which they knew by divine revelation. St. Paul then enquired, whether idolatry still reigned in the world? And while they were discoursing together, a raven flew towards them, and dropped a loaf of bread before them. Upon which St. Paul said; "Our good God has sent us a dinner. In this manner have I received half a loaf every day these sixty years past; now you are come to see me, Christ has doubled his provision for his servants." Having given thanks to God, they both sat down by the fountain; but a little contest arose between them, who should break the bread; St. Antony alledged St. Paul's greater age, and St. Paul pleaded, that Antony was the stranger: both agreed at last, to take up their parts together. Having refreshed themselves at the spring, they spent the night in

prayer. The next morning St. Paul told his guest, that the time of his death approached, and that he was sent to bury him, adding ; “ Go and fetch the cloak given you by Athanasius, Bishop of Alexandria ; in which I desire you to wrap my body.” This he might say with the intent of testifying his veneration for St. Athanasius, and his high regard for the faith and communion of the Catholic Church, on account of which that holy Bishop was then a great sufferer. St. Antony was surprised to hear him mention the cloak, which he could not have known but by divine revelation. He hastened to his monastery to comply with St. Paul’s request, and told his monks, that he, a sinner, falsely bore the name of a servant of God ; but that he had seen Elias and John the Baptist in the wilderness, even Paul in paradise. Having taken the cloak he returned with it in all haste, fearing lest the holy hermit might be dead ; as it happened. Whilst on his road, he saw his happy soul carried up to heaven, attended by choirs of angels, prophets, and apostles. St. Antony, though he rejoiced on St. Paul’s account, could not help lamenting on his own, for having lost a treasure so lately discovered. As soon as his sorrow would permit, he proceeded on his journey, and came to the cave. Going in, he found the body kneeling, and the hands stretched out. Full of joy, and supposing him yet alive, he knelt down to pray with him, but by his silence soon perceived he was dead. Having paid his last respects to the holy corps, he carried it out of the cave. Whilst he stood perplexed how to dig a grave, two lions came up quietly, and as it were mourning ; and tearing up the ground, made a hole large enough for the reception of a human body. St. Antony then buried the corps, singing hymns and psalms, as was usual, and appointed by the church on such occasions. After this he returned home praising God, and related to his monks what he had seen and done. He always kept as a great treasure, and wore himself on great festivals, the garment of St. Paul, of palm-tree leaves patched together. St. Paul died in the year of our Lord 342, the hundred and thirteenth year of his age, and the ninetieth of his solitude, and is usually called the *first hermit*, to distinguish him from others of that name. He is commemorated in several ancient Western martyrologies, on the 10th of January, but in the Roman, on the 15th, as also in the Anthologium of the Greeks. St. Paul, says an eminent contemplative, remained alone, conversing only with God in a vast wilderness, for the space of near a hundred years, totally ignorant of all that passed in

the world, and quite indifferent even as to those things without which he could not live. What did he do? Say the inhabitants of this busy world, who think they could not live without being in a perpetual hurry of restless projects; what was his employment all this while? Alas! ought we not rather to put this question to them; what are you doing whilst you are not taken up in doing the will of God, which occupies the heavens and the earth in all their motions? Do you call that doing nothing, which is the great end God proposed to us in giving us a being, that is, to be employed in contemplating, adoring, and praising him? Is it being idle and useless in the world, to be entirely taken up in that which is the eternal occupation of God himself, and of the blessed inhabitants of heaven? What employment is better, more just, more sublime than this, when performed in suitable circumstances?

ST. FABIAN, Pope, M.

See Tillemont, T. 3. p 362.—A. D. 250.

ST. FABIAN succeeded St. Anterus in the Pontificate, in the year 236. Eusebius, Hist. l. 6. c. 29, relates, that in an assembly of the people and clergy, held for the election of a pastor in his room, a dove, to the great surprise of all present, settled on the head of St. Fabian; and that this miraculous sign united the votes of the clergy and people in promoting him, though a layman and a stranger. He governed the church sixteen years, sent St. Dionysius and other preachers into Gaul, and condemned Privatus, a broacher of a new heresy in Africa, as appears from St Cyprian, Ep. 30. Ed. Pam. St. Fabian died a glorious martyr, in the persecution of Decius in 250, as St. Cyprian and St Jerom bear witness. The former, writing to his successor, St. Cornelius, calls him an *incomparable man*; and says, that the glory of his death had answered the purity and holiness of his life, Ep. 44, ad Corn.

God is most wonderful in the whole economy of his holy providence over his elect: his power and wisdom are exalted infinitely above the understanding of creatures; and we are obliged to cry out, *Who can search his ways?* Job. xxxvi. 23. We have not penetration to discover all the causes and ends of exterior things, which we see or feel: how much less can we understand this in secret and interior things, which fall not

under our senses? Remember that thou knowest not his work: Behold he is a great God, surpassing our understanding. Job. ibid. How does he make every thing serve his purposes for the sanctification of his servants! By how many ways does he conduct them to eternal glory! Some he sanctifies on thrones; others in cottages; others in retired cells and deserts; others again in the various functions of an apostolic life, and in the government of his church: and how wonderfully does he ordain and direct all human events to their spiritual advancement, both in prosperity and adversity! In their persecutions and trials especially we shall discover at the last day, when the secrets of his providence shall be manifested to us, the tenderness of his infinite love, the depth of his unsearchable wisdom, and the extent of his omnipotent power. In all his appointments let us adore these his attributes, earnestly imploring his grace, that according to the designs of his mercy, we may make every thing, especially all afflictions, serve for the exercise and improvement of our virtue.

ST. ITA, or MIDA, Virgin and Abbess.—She was a native of Nandesi, now the barony of Dessee, in the county of Waterford, and descended from the royal family. Having consecrated her virginity to God, she led an austere retired life at the foot of the mountain Luach, in the diocese of Limerick, and founded there a famous monastery of holy virgins, called Cluain-Credhail. By the mortification of her senses and passions, and by her constant attention to God and his divine love, she was enriched with many extraordinary graces. The lesson which she principally inculcated to others was, that to be perpetually recollect in God was the great means of attaining perfection. She died 15th January, 569. Her feast was celebrated in her church of Cluain-Credhail, in the whole territory of Hua-Conail, and at Rosmide in the territory of Nandeli. See her ancient life in Bollandus, Jan. 16, and Colgan, T. 1. p. 72, who calls her the second St. Brigid of Ireland.

ST. MACARIUS, the Elder, of Egypt.

From the original Authors of the Lives of the Fathers of the Deserts, in Rosweide, D'Andilly, Bollandus, 15 Jan. &c.—A. D. 390.

ST. MACARIUS the Elder was born in Upper Egypt, about the year 300, and brought up in the country in tending

cattle. In his childhood, he once, with some companions, stole a few figs, and eat one of them; but from his conversion to his death, he never ceased to weep bitterly for this sin. By a powerful call of divine grace he retired from the world in his youth, and dwelling in a little cell in a village, made mats, in continual prayer and great austeries. A wicked woman, by the suggestion of the devil, falsely accused him of having offered violence to her; for which supposed crime he was dragged through the streets, beaten and insulted as a base hypocrite under the garb of a monk. He suffered all with patience, and sent the woman what he earned by his work, saying to himself: "Well, Macarius, having now another to provide for, thou must work the harder." But God discovered his innocence; for the woman falling in labor, lay in extreme anguish, and could not be delivered till she had named the true father of the child. The people converted their rage into the greatest admiration of the humility and patience of the servant of God. He, to shun the esteem of men, fled into the vast and hideous desert of Scete, being then about thirty years of age. In this solitude he lived sixty years, and became the spiritual parent of innumerable holy persons, who put themselves under his direction, and were governed by the rules which he prescribed them; but all dwelt in separate hermitages. St. Macarius admitted only one disciple to remain with him, in order to entertain strangers. He was compelled by an Egyptian Bishop to receive the order of priesthood, about the year 340, the 40th of his age, that he might celebrate the divine mysteries for the convenience of this holy colony. When the desert became better peopled, there were four churches built in it, which were served by so many priests. Macarius usually eat but once a week. Evagrius his disciple once asked him leave to drink a little water under a parching thirst; but he bad him content himself with reposing a little in the shade, saying: "For these twenty years, I have never once eat, drunk or slept so much as nature required." His face was very pale, and his body weak and parched up. To deny his own will, he did not refuse to drink a little wine when others desired him; but then he would punish himself for such an indulgence, by abstaining so much the longer from all manner of drink; and it was for this reason that his disciple desired strangers never to present to him a drop of wine. He delivered his instructions in few words, and principally inculcated silence, humility, mortification, retirement, and

especially continual prayer, to all sorts of people. He used to say: "In prayer you need not use many or lofty words. You can often repeat with a sincere heart, Lord shew me mercy, as thou knowest best; or, assist me, O God." His mildness and patience were invincible, and occasioned the conversion of a heathenish priest, and many others. The devil said to him one day: "I can surpass thee in watching, fasting and many other things; but thy humility conquers and disarms me." A young man applying to Macarius for spiritual advice, he directed him to a burying-place, to upbraid the dead; and afterwards to go and flatter them. When he came back, he asked him what answer the dead had made: "None at all, said the other, either to reproaches or praises." "Then," replied Macarius, "go and learn neither to be moved with injuries nor flatteries. If you die to the world and to yourself, you will begin to live to Christ." He said to another: "Receive from the hand of God poverty as cheerfully as riches; hunger and want, as plenty, and you will conquer the devil, and subdue all your passions." One came to consult him, who was molested with temptations to impurity: the holy man examining into the source, found it to be sloth, and advised him to labor vigorously the whole day, to meditate fervently at his work, and never to eat before sun-set. The other faithfully complied, and was freed from the temptation. God revealed to St. Macarius, that he had not attained the perfection of two married women, who lived in a certain town: he made them a visit, and learnt the means by which they sanctified themselves. They were extremely careful never to speak any idle or rash words: they lived in the constant practice of humility, patience, meekness, charity, resignation, mortification of their own will, and conformity to the humours of their husbands and others, where the divine law did not interpose: in a spirit of recollection they sanctified all their actions by ardent ejaculations and aspirations, by which they strove to praise God, and most fervently to consecrate to the divine glory all the faculties of their soul and body.

St. Macarius, to confirm the weaker sort of Christians in the faith of the resurrection of the dead, denied by a sect of heretics called Hieracites, from their author Hierax, raised a dead man to life, as Socrates, Sozomen, Palladius and Rufinus relate. According to Cassian, he only made a dead corpse speak for that purpose; then bad it rest till the resurrection. Lucius, the Arian usurper of the see of Alexandria, who had

expelled Peter, the successor of St. Athanasius, in 375 sent troops into the deserts to disperse the zealous monks; several of whom sealed their faith with their blood. The two Macarius, Isidore, Pambo, and some others, by the authority of the emperor Valens, were banished into a little isle of Egypt, surrounded with great marshes. The inhabitants, who were heathens, were all converted to the faith. The public indignation of the whole empire obliged Lucius to suffer the confessors to return to their cells. St. Macarius knowing that his end drew near, made a visit to the monks of Nitria, and exhorted them to compunction and tears so pathetically, that they all prostrated themselves weeping at his feet. "Let us weep brethren," said he, "and let our eyes pour forth floods of tears before we go hence, lest we fall into that place, where tears will only encrease the flames in which we shall burn." He went to receive the reward of his labors in the year 390, and of his age the 90th, having spent 60 years in the desert of Scete. According to Caffian, he was the first who inhabited this vast wilderness, in which there were no roads; so that travellers, as on the sea, were guided only by the stars, through a vast extent of country. See Tillemont on St. Amon, and Bollandus 17 Jan. St. Macarius is honored in the Roman Martyrology on the 15th of January; in the Greek Menæa on the 19th.

ST. FURSEY, Abbot.

See his ancient life in Bollandus, written soon after his decease.

ST. FURSEY, son of Fintan, King of part of Ireland, was Abbot, first of a monastery in his own country, which he built himself in the diocese of Tuam, near the lake of Orbsen, where now stands the church of Killfurta, says Colgan. Afterwards travelling with two of his brothers, St. Foilan and St. Ultan, into England, he founded by the liberality of King Sigebert, the Abbey of Cnobbersburg, now Burg-Castle, in Suffolk. St. Ultan retired into a desert, and St. Fursey after some time followed him thither, leaving the government of his monastery to St. Foilan. Being driven thence by the irruptions of King Penda, he went into France, and by the munificence of king Clovis II. and Erconwald, the pious mayor of his palace, was enabled to build the great monastery of Latiniac, or Lagny, six leagues from Paris on the Marne. He was deputed by the bishop of Paris to govern that diocese.

in quality of his vicar: on which account some have styled him bishop. He died in 650 at Froheins, that is Fursei-domus, in the diocese of Amiens, whilst he was building another monastery at Peronne, to which Erconwald removed his body. His relics have been famous for miracles, and were still preserved in the great church at Peronne before the late revolution. This church was founded by Erconwald to be served by a certain number of priests, and made a royal collegiate church of canons by Lewis XI. St. Fursey is honored as patron of that town, and commemorated in the Roman Martyrology on the 16th Jan. See his life by Bede in MS. in the King's library at the British Museum, and Colgan, Jan. 16, p. 75, and Feb. 9, p. 282.

St. HENRY, H. This servant of God was born in Denmark of honorable parentage. Being come to man's estate, and solicited to marry, when the match was just upon the point of being concluded, he had a strong call from God to quit the world, and consecrate himself to the service of his divine Majesty in a state of perpetual continency. Whereupon, suddenly leaving his carnal friends, and giving up all his worldly pretensions, he sailed over to the north of England, and obtained leave of the prior of Tinmouth to lead an eremitical life in an island depending on that monastery, called Cocket, which in St. Bede's time was full of holy solitaries. (See his Life of St. Cuthbert, c. 24.) Here he built himself a little cell or hut, scarce sufficient to protect him from the injuries of the weather, and undertook a life of incredible austeries. He fasted all the year round on bread and water, and at length brought himself to eat but three times a week; and three days in the week he observed a strict silence. He daily worked in tilling his garden, and lived by the labor of his hands. Notwithstanding all this, the implacable enemy of mankind ceased not to molest him with troublesome and most violent temptations of the flesh; which (though so odious and painful to him, that he would willingly have undergone the most cruel death, rather than live in that irksome strife) he overcame by prayer and patience. To add to his merit, God permitted the monk who had the care of the island, to treat him harshly, and frequently to reproach and affront him; which he endured with so much meekness and humility, that his persecutor was at last overcome, and casting himself at his feet with many tears, craved his pardon. The holy man taking him up from the ground, and embracing him, moin

cordially pardoned him the fault : and from that time their souls were united together in perfect love and concord.

Meanwhile his friends, having intelligence of the place where he was, sent to invite him home to his native country and kindred ; but he utterly refused to comply with their desire, saying, that as for the love of Christ he had forsaken his country and whatever was dear to him there, he would not return to it again, lest he should fall under that sentence of his Master, "*He that putteth his hand to the plough, and looks back, is not fit for the kingdom of heaven.*" They told him there were desert places enough in Denmark, if he were in love with solitude, and such as were more fit for his purpose than where he was ; and therefore they desired him to choose rather to edify his own countrymen by his devotions and austeries, than strangers. He seemed moved with what they said, but would determine nothing till he had consulted God by prayer ; which he did that night with great fervor and many tears, till he heard a voice, which seemed to come from the crucifix before him, bidding him not to depart from the solitude where he was, but continue the course of life he had there begun ; and that if he persevered till death, he should receive the crown of life. Upon this, prostrating himself on the ground, he begged of Almighty God, if it was agreeable to his holy will, to send him such an impediment as might effectually hinder him from taking any such journey, and rid him at once of the importunity of his friends. His prayer was heard ; and that very night he was struck with a most grievous pain in the knee, which turned to an ulcer, and yielded a great quantity of corrupted matter ; which put an effectual stop to the importunity of his relations, and continued with him the remainder of his days, for an exercise of his patience, and a source of greater merit. However it did not hinder him from working for his poor living, and by the help of a staff on which he supported himself, he tilled and dug his little spot of ground. In the mean time, the more he suffered from the anguish of his pain, the more cheerfully he gave thanks to God, resigning himself entirely to his divine will ; in so much, that when a quantity of little worms, bred in the corruption of his ulcer, would creep out or fall to the ground, he would put them back again, saying, "*Return to your inheritance where you were bred.*" And thus, with unwearyed patience, having endured for several years many a tedious day and irksome night, he arrived at last at an end of his sufferings the 16th January, in the year 1227.

He was favored during life with extraordinary lights from heaven, and with many miracles after death. At the time of his departure there was heard a melodious harmony of heavenly voices over his cell; at which time also, the bell of his little chapel ringing, the monk came thither, and found him dead, sitting upon a stone, with the bell-rope in one hand, and a taper burning in the other. His body, being stript of his garment and hair-shirt, appeared as white as snow, and his face beautiful and resplendent: neither did any mark remain of his former ulcer. He was buried by the monks of Tinmouth, in the church of our Blessed Lady, near the body of St. Oswin, king and martyr.

ST. ANTONY, Abbot, Patriarch of Monks.

From his Life, compiled by the great St. Athanasius, Vol. 2. p. 743. a work much commended by St. Gregory Nazianzen, St. Jerom, St. Augustin, Rufinus, &c.—A. D. 356.

ST. ANTONY was born at Coma, a village near Heraclea, or Great Heracleopolis in Upper Egypt, on the borders of Arcadia, or Middle Egypt, in 251. His parents, who were Christians and rich, to prevent his being tainted by bad example and vicious conversation, kept him always at home, so that he was totally unacquainted with every branch of human literature, and could read no language but his own. He was remarkable from his childhood for his temperance, a close attendance on church duties, and punctual obedience to his parents. At their death he found himself possessed of a very considerable estate, and charged with the care of a young sister, before he was twenty years of age. Near six months after, he heard read in the church those words of Christ to the rich young man: *Go sell what thou hast and give it to the poor, and thou shalt have treasure in heaven.* Matt. xix. 21. He considered these words as addressed to himself, went home, and made over to his neighbours three hundred *aruras*, that is above 120 acres of good land, that he and his sister might be for ever free from all public taxes and burdens. The rest of his estate he sold, and gave the price to the poor, except what he thought necessary for himself and his sister. Soon after, hearing in the church those words of Christ, *Be not solicitous for to-morrow,* Matt. vi. 34. he also distributed in alms the moveables which he had reserved, and placed his sister in a house of virgins, which most moderns take to be the first

instance mentioned in history of a nunnery. She was afterwards entrusted with the care and direction of others in that holy way of life. Antony himself retired into a solitude near his village, in imitation of a certain old man, who led the life of a hermit near Coma. Manual labor, prayer and pious reading were his whole employment; and such was his fervor, that if he heard of any virtuous recluse he sought him out, and endeavoured to make the best advantage of his example and instructions. Thus he soon became a model of humility, christian condescension, charity, prayer, and all virtues.

The devil assailed him by various temptations; first, he represented to him divers good works he might have been able to do with his estate in the world, and the difficulties of his present condition: a common artifice of the enemy, whereby he strives to make a soul slothful or dissatisfied with the vocation, in which God expects to be glorified by her. Being discovered and repulsed by the young novice, he varied the method of attack, and annoyed him night and day with filthy thoughts and obscene imaginations. Antony opposed to his assaults the strictest watchfulness over his senses, austere fasts, humility and prayer; till Satan appearing in a visible form, first of a woman to seduce him, then of a black boy to terrify him, at length confessed himself vanquished. The Saint's food was only bread with a little salt; and he drank nothing but water; he never eat before sun-set, and sometimes only once in two or four days; he lay on a rush mat, or on the bare floor. In quest of a more remote solitude he withdrew further from Coma, and hid himself in an old sepulchre; hither a friend brought him from time to time a little bread. Satan was here again permitted to assault him in a visible manner, and to terrify him with dismal noises; and once he so grievously beat him, that he lay almost dead, covered with wounds and bruises. In this condition he was one day found by his friend. When he began to come to himself, though not yet able to stand, he cried out to the devils, whilst he yet lay on the floor, "Behold! here I am: do all you are able against me: nothing shall ever separate me from Christ my Lord." Hereupon the fiends appearing again, renewed the attack, and alarmed him with terrible howlings, and a variety of spectres in hideous shapes of the most frightful wild beasts, which they assumed to dismay and terrify him, till a ray of heavenly light breaking in upon him, chased them away, and

he heard a voice, saying to him : " Antony, I stood by thee all the while, and beheld thy combat ; and because thou hast manfully withstood thy enemies, I will always protect thee, and will render thy name famous throughout the earth." At these words the servant of God rose, much comforted, and returned thanks to his deliverer. Hitherto he had lived in solitary places not very far from his village ; and St. Athanasius observes, that before him many fervent persons led retired lives, in penance and contemplation, near the towns ; others remaining in towns imitated the same manner of life. Before St. Athanasius we find frequent mention made of such Ascetics, or persons devoted to the most perfect exercises of mortification and prayer, according to the import of the Greek word ; and Origen about the Year 249, l. 5, p. 264, says, they always abstained from flesh, &c. St. Antony resolving to withdraw himself still farther from the world, into the deserts, about the year 285, the 35th of his age, crossed the eastern branch of the Nile, and took up his abode in the ruins of an old castle on the top of the mountains ; in which close solitude he lived almost twenty years, very rarely seeing any man, except one who brought him bread every six months. Here again he had many a rude conflict to sustain from the unwearied malice of the devil ; but by his humility, patience, continual prayer and confidence in God, he came off victorious in all his conflicts.

The fame of his sanctity at length drawing to him numbers of disciples, to satisfy their importunities, about the year 305, the 55th of his age, he came down from his mountain, and founded his first monastery at Phaium. The dissipation occasioned by this undertaking, led him into a temptation of despair, which he overcame by prayer and hard manual labor. Notwithstanding his great austerities, he always appeared vigorous and cheerful ; in so much, that strangers knew him from the rest of the holy monks, his disciples, by the joy which was always painted on his countenance ; the result of the inward peace and composure of his soul. Retirement in his cell was his delight, and contemplation and prayer his perpetual occupation. Coming to take his refection, he often burst into tears, and was obliged to leave his brethren, and the table untouched ; reflecting on the employment of the blessed spirits in heaven, who praise God without ceasing. But he was very careful never to place perfection in mortification, as Cassian observes, but in charity, in which it was his whole study to improve his soul. His under-garment was sackcloth, over which he wore a white coat of sheep-skin,

with a girdle. He instructed his monks always to have eternity present to their minds, and to reflect every morning, that perhaps they might not live till night; and every evening, that perhaps they might never see the morning; and to perform every action, as if it were the last of their lives, with all the fervor of their souls, in order to please God. He often exhorted them to watch against temptations, and vigorously to resist the suggestions of the enemy, whose weakness he exposes in the manner following: "He dreads fasting, prayer, humility and good works, says the Saint; he is not able even to stop my mouth, who speak against him. The illusions of the devil soon vanish, especially if a man arms himself with the sign of the cross."—"The devils tremble at the sign of the cross of our Lord, by which he triumphed over them and disarmed them." He told them, that once when the devil appeared to him in glory, and said; "ask what you please; I am the power of God:" he invoked the holy name of Jesus, and the fiend vanished.

The tyrant Maximinus renewed the persecution in 311. St. Antony hoping to receive the crown of martyrdom, went to Alexandria, served and encouraged the martyrs in the mines and dungeons, before the tribunals, and at the places of execution. He publicly wore his white monastic habit, and appeared in the sight of the governor in this garb: yet took care never presumptuously to provoke the judges, or impeach himself, as some rashly did. In 312 the persecution being abated, he returned to his monastery, and immured himself in his cell. Some time after, he built another monastery near the Nile; but he chose for the most part to shut himself up in a remote cell upon a mountain of difficult access, with Macarius a disciple, who entertained strangers. Once the saint saw in a vision the whole earth covered so thick with snares, that it seemed scarcely possible to stir a foot without falling into them. At this sight he cried out trembling: "Who, O Lord, can escape them all!" A voice answered him: "Humility, O Antony!" St. Antony always looked upon himself as the least and the very outcast of mankind; he listened to the advice of every one, and professed that he received benefit from that of the meanest person. He cultivated a little garden in order that he might have herbs always at hand, to present a refreshment to those, who in coming to see him, were always weary by travelling over a vast wilderness and inhospitable mountains, as St. Athanasius mentions; but his ordinary work was making mats. Great part of the night he

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watched in heavenly contemplation, and sometimes when the rising sun called him to his daily tasks, he complained, that its visible light robbed him of the greater interior light which he enjoyed, and interrupted his close application and solitude. He always rose after a short sleep, at midnight, and continued in prayer on his knees with his hands lifted up to heaven till sun-rise, and sometimes till three in the afternoon, as Palladius relates in his Lausiac history.

St. Antony, in the year 339, foretold the havoc which the Arian persecution made two years after in Alexandria; and at the request of the Bishops, he took a journey to Alexandria to confound the Arians, who denied the divinity of the Son of God. All the people ran to see him, and rejoiced to hear him; even the Pagans, struck with the dignity of his character, flocked to see him; saying: "We desire to see the man of God." He converted many, and wrought several miracles. St. Athanasius conducted him back as far as the gates of the city, where he cured a girl possessed by the devil. Heathen philosophers often went to dispute with him, and always returned much astonished at his humility, meekness, sanctity and extraordinary wisdom. He admirably proved to them the truth and security of the Christian religion, and confirmed it by miracles. "We," said he, "only by naming Jesus Christ crucified, put to flight those devils which you adore as gods; and where the sign of the cross is formed, magic and charms lose their power." At the end of this discourse, he invoked Christ, and signed with the cross twice or thrice several persons possessed with devils: in the same moment they stood up sound and in their senses, giving thanks to God for his mercy in their regard. When certain philosophers asked him, how he could spend his time in solitude, without the pleasure of reading books, he replied, that "nature was his great book, and amply supplied the want of others." See St. Athanasius n. 85. p. 859, and n. 80. p. 855. The same venerable author assures us, that no one visited St. Antony under any affliction or sadness, who did not return home full of comfort and joy; and he relates many miraculous cures wrought by him; also several heavenly visions and revelations with which he was favored. None of the ancients mention any monastic rule to have been written by St. Antony; but his example and instructions have been the most perfect rule for the monastic life to all succeeding ages. We are told, that St. Antony, hearing his disciples express their surprise at the great multitudes that embraced a monastic life and applied themselves

with incredible ardor to the most austere practices of virtue, told them with tears, that the time would come when monks would be fond of living in cities and stately buildings, and of eating at dainty tables, and be distinguished from persons of the world, only by their habit; but that still some amongst them would attain to true perfection; whose crown would be so much the greater, as their virtue would be more exposed to the contagion of bad example.

St. Antony performed the visitation of his monks a little before his death, which he foretold them with his last instructions. After this he hastened back to his remote solitude, and some time after fell sick. He ordered his body to be privately buried on his mountain, telling his two disciples, Macarius and Amathos, who had remained with him the last fifteen years, that he should receive it on the day of the resurrection incorruptible, from the hand of Christ. He ordered them to give one of his sheep-skins, with the cloak in which he lay, to Bishop Athanasius, as a public testimony of his being united in faith and communion with that holy prelate; his other sheep-skin to the Bishop Serapion; and to keep for themselves his sack-cloth. He added, "Farewell my children; Antony is departing, and will be no longer with you." At these words they embraced him; and he, stretching out his feet, without any other sign, calmly ceased to breathe. His death happened in 356, probably on the 17th January, on which the most ancient martyrologies name him, and which the Greek empire kept as a holiday soon after his death. He was 105 years old; and from his youth to that extreme old age, he always maintained the same fervor in his holy exercises. About the year 561 his body was discovered, in the reign of Justinian, and with great solemnity translated to Alexandria; whence it was removed to Constantinople, and is now at Viane in France, unless removed or destroyed during the late troubles. Bollandus gives an account of many miracles wrought by his intercession: particularly in what manner the distemper called the *Sacred Fire* (since that time, *St. Antony's Fire*) miraculously ceased through his patronage, when it raged violently in many parts of Europe in the 11th century.

ST. SEBASTIAN, M.

From his Acta, written before the end of the fourth age. See Bollandus, who thinks St. Ambrose compiled them. See also Tillemont, T. 4. p. 551.—A. D. 288.

ST. SEBASTIAN was born at Narbonne in Gaul; but his parents were of Milan; and he was brought up in that city. He was a fervent servant of Christ, and though naturally averse from a military life, yet to be better able, without suspicion, to assist the Martyrs and Confessors in their sufferings, he entered himself in the army, at Rome, under the emperor Carinus, about the year 283. It happened that the martyrs Marcus and Marcellianus, under sentence of death, appeared in danger of being shaken in their resolution by the tears of their friends. Sebastian seeing this, stept in, and made them a long exhortation to constancy, which he delivered with a holy fire that strongly affected all his hearers. Zoë, the wife of Nicostratus, having for six years lost the use of speech by a palsy in her tongue, fell at his feet, and spoke distinctly on the Saint's making the sign of the cross upon her mouth. She, with her husband Nicostratus, who was master of the rolls, (Primiscrinus) the parents of Marcus and Marcellianus, Claudio the Jailer and sixteen other prisoners were converted; and Nicostratus, who had charge of the prisoners, took them to his own house, where Polycarp, a holy priest, instructed and baptized them. Chromatius, governor of Rome, being informed of this, and that Tranquillinus, the father of SS. Marcus and Marcellianus, had been cured of the gout by receiving baptism, desired to be instructed in the faith, being himself grievously afflicted with the same distemper. Accordingly having sent for Sebastian, he was cured by him, and baptized with his son Tiburtius. He then enlarged the converted prisoners, made his slaves free, and resigned his prefectship.

Not long after, in the year 285, Carinus was defeated and slain in Illyricum by Dioclesian, who the year following made Maximian his colleague in the empire. The persecution was still carried on by the magistrates in the same manner as under Carinus, without any new edicts. Dioclesian admiring the courage and virtue of St. Sebastian, who concealed his religion, would fain have him near his person, and created him captain of a company of the pretorian guards; which was a considerable dignity. When Dioclesian went into the East,

Maximin who remained in the West, honored him with the same distinction and respect. Chromatius, with the emperor's consent, retired into the country in Campania, taking many new converts along with him. It was a contest of zeal, out of a mutual desire of martyrdom, between St. Sebastian and the priest Polycarp, which of them should accompany this troop to compleat their instruction, and which should remain in the city to encourage and assist the martyrs; which latter was the more dangerous province. Pope Caius, to whom this contest was referred, judged it most proper, that Sebastian should stay in Rome as a defender of the Church. In the year 286 the persecution growing hot, the Pope and others concealed themselves in the imperial palace, as the place of the greatest safety, in the apartments of one Castulus, a Christian officer of the court. St. Zoë was first apprehended, praying at St. Peter's tomb on the feast of the Apostles. She was stifled with smoke, being hung by the heels over a fire. Tranquillinus, ashamed to be less courageous than a woman, went to pray at the tomb of St. Paul, and was seized by the populace and stoned to death. Nicostratus, Claudius, Victorinus and Castorius were taken, and after being thrice tortured, were thrown into the sea. Tiburtius, betrayed by a false brother, was beheaded. Castulus, accused by the same wretch, was thrice put on the rack, and afterwards buried alive. Marcus and Marcellianus were nailed by the feet to a post, and having remained in that torment twenty-four hours, were shot to death with arrows.

St. Sebastian, having sent so many martyrs to heaven before him, was himself impeached before the emperor Dioclesian, who having grievously reproached him with ingratitude, delivered him up to certain archers of Mauritania, to be shot to death. His body was covered with arrows, and himself left for dead. Irene, the widow of St. Castulus, going to bury him, found him still alive, and took him to her lodgings, where, by due care, he recovered of his wounds, but refused to fly; and even placed himself one day by a stair-case, where the emperor was to pass, and reproached him for his unjust cruelties against the Christians. This freedom of speech, and from a person too, whom he thought to have been among the dead, greatly astonished the Emperor; but recovering from his surprise, he gave orders for his being seized and beaten to death with cudgels, and his body thrown into the common sewer. A pious lady named Lucina, admonished by the martyr in a vision, got it privately removed, and buried it in the Cata-

combs, (or vaults) at the entrance of the cemetery of Calixtus. A church was afterwards built over his relics by Pope Damasus, which is one of the seven ancient stationary churches at Rome. The rich shrines of SS. Sebastian, Gregory, and Medard were plundered by the Calvinists in 1564, and his sacred remains thrown into a ditch; but upon the declaration of two eye-witnesses were found again by the Catholics, and in 1578, enclosed again in new shrines, though the bones of the three Saints could not be distinguished from each other. The body of St. Sebastian, together with a considerable portion of the relics of St. Gregory the Great, had been given by Eugenius II. in the reign of Lewis Debonnair, to Hilduin, Abbot of St. Denys, who brought them into France; and they were deposited at St. Medard's, at Soissons, on the 9th December, 826, according to the relation of Vandelbert, St. Ado, Eginard, Sigeberth, and other cotemporary authors. The head of this Martyr, which was given to St. Willebrord by Pope Sergius, is kept at Esternach, in the dutchy of Luxemburg. St. Sebastian has always been honored by the church, as one of her most illustrious Martyrs. We read, in Paul the Deacon, in what manner, in the year 680, Rome was freed from a raging pestilence, by the patronage of this Saint. Milan in 1575, Lisbon in 1599, and other places, have experienced, in like calamities, the miraculous effects of his intercession with God in their behalf.

ST. AGNES, V. M.

The following relation is taken from Prudentius, de Coron. hymn 14. St. Ambrose, L. 1. de Virgin. and Offic. L. 1. c. 41. and other fathers, &c.—A. D. 304 or 305.

ST. JEROM says, that the tongues and pens of all nations are employed in the praises of this Saint, who overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom. St. Augustin observes, that her name signifies *chaste* in Greek, and a *lamb* in Latin. She has always been looked upon in the church as a special patroness of purity, with the immaculate Mother of God and St. Thecla. Rome was the theatre of her triumph; and Prudentius says, that her tomb was shewn within sight of that city. She suffered towards the beginning of the persecution under Dioclesian, whose bloody edicts appeared in March, in the year of our Lord 303. We learn

from St. Ambrose and St. Augustin, that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to vie with one another in their addresses to her, with a view to marriage. Agnes answered them all, that she had consecrated her virginity to a heavenly spouse, who could not be beheld by mortal eyes. Her suitors finding her resolution proof against all their arts and importunities, accused her to the Governor, as a Christian, not doubting but threats and torments would overcome her tender mind, on which allurements could make no impression. The judge at first employed the mildest expressions and most inviting promises; to which Agnes paid no regard, often repeating, that she could have no other spouse than Jesus Christ. He then made use of threats, but found her soul endowed with a masculine courage, and even desirous of racks and death. At last, terrible fires were made, and iron hooks, racks and other instruments of torture displayed before her, with threats of immediate execution. The young virgin surveyed them all with an undaunted eye; and with a cheerful countenance beheld the fierce and cruel executioners surrounding her, and ready to dispatch her at the word of command. She was so far from betraying the least symptom of fear, that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols, and commanded to offer incense; "but could by no means be compelled to move her hand, except to make the sign of the cross," says St. Ambrose. The governor, seeing his measures ineffectual, said he would send her to a house of prostitution, where what she prized so highly should be exposed to the insults of debauchees. Agnes answered, that Jesus Christ was too jealous of the purity of his spouses, to suffer it to be violated in that manner; for he was their defender and protector. "You may," said she, "stain your sword with my blood, but will never be able to profane my body consecrated to Christ." The governor upon this ordered her to be immediately led to the public brothel, with liberty to every one to abuse her person at pleasure. Many young profligates ran thither, full of the wicked desire of gratifying their lust; but were seized with such awe at the sight of the Saint, that they durst not approach her, one only excepted, who, at the instant he was preparing to offer violence to her, was as it were by a flash of lightning from heaven struck blind, and fell trembling to the ground.

His companions, quite terrified, took him up, and carried him to Agnes, who was at a distance singing hymns of praise to Christ, her protector. The virgin by prayer restored him to his sight and health. St. Basil, L. de Vera Virg. testifies, that when virgins were exposed by the persecutors to the attempts of lewd men, Christ wonderfully interposed in defence of their chastity. The same is also attested by Tertullian, Apol. p. 272.

The Governor was incensed to see himself thus baffled and set at defiance by one of her tender age and sex. Wherefore, resolved upon her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sentence, and still more at the sight of the executioner, "went to the place of execution more cheerfully," says St. Ambrose, "than others go to their wedding." The executioner had secret instructions to use all means to induce her to a compliance; but Agnes always answered, that she would never offer so great an injury to her heavenly spouse; and having made a short prayer, bowed down her neck to adore God, and receive the stroke of death. The spectators wept to see so beautiful and tender a virgin loaded with fetters, and to behold her fearless under the very sword of the executioner, who with a trembling hand cut off her head at one stroke. Her body was buried at a small distance from Rome, on the Nomentan road. A church was built on the spot in the time of Constantine the Great, and was repaired by Pope Honorius in the seventh century. It was in the hands of canon regulars, standing without the walls of Rome, till the late revolution; and her relics were kept in a very rich silver shrine, the gift of Pope Paul V. in whose time they were found in this church, together with those of St. Emerentiana. The feast of St. Agnes is mentioned in all martyrologies, both of the east and west, though on different days. It was formerly a holy day for the women in England, as appears from the council of Worcester, held in the year 1240. Thomas a Kempis relates many miracles wrought, and graces received through her intercession.

Marriage is a holy state, instituted by God, and in the order of providence and nature the general or most ordinary state of those who live in the world. Such therefore, as upon motives of virtue, and in a christian and holy manner engage in this state, do well. Those nevertheless, who for the sake of practising more perfect virtue by a divine call prefer a state of perpetual virginity, embrace that which is more perfect and more excellent. Dr. Wells, a learned protestant, con-

fesses, (paraph. on St. Matth. p. 185.) that Christ declares voluntary chastity for the kingdom of heaven's sake, to be an excellency, and an excellent state of life. This is also the manifest inspired doctrine of St. Paul; and in the revelations of St. John, spotless virgins are called in a particular manner the companions of the lamb, and are said to enjoy the singular privilege of following him wherever he goes. The Fathers, from the very disciples of the Apostles, are all profuse in extolling the excellency of holy virginity; and many holy virgins among the Romans, Greeks, Syrians, and Barbarians, preferred torments and death to the violation of their integrity, which they bound themselves by vow to preserve without defilement in mind or body.

ST. VINCENT, Martyr.

From Prudentius, hymn. 5, and St. Augustin, Serm. 274, 275, 276, 277. all four preached on his festivals. His ancient acts in Bollandus also are authentic, but not those in Metaphragmæ, and Surius. See Tillemont, T. 5. p. 217.—A. D. 304.

The most glorious martyr, St. Vincent, was born, some say at Saragossa, others at Valentia, but most authors, and most probably, at Osca, now Thesca, in Granada. He was instructed in the sacred sciences, and in Christian piety by Valerius, the Bishop of that city, who ordained him his deacon, and appointed him, though very young, to preach and instruct the people. Dacian, a most bloody persecutor, was then governor of Spain. The Emperors, Dioclesian and Maximian, published their second and third bloody edicts against the Christian clergy in the year 303, which the year following were put in force against the laity. It seems to have been before these last, that Dacian put to death eighteen martyrs at Saragossa, mentioned by Prudentius, and in the Roman martyrology, January 16th, and that he apprehended Valerius and Vincent. They spilt some of their blood at Saragossa, but were thence conducted to Valentia, where the governor let them lie long in prison, suffering extreme famine and other miseries. The proconsul hoped thus to shake their constancy; but when they were brought out before him, he was surprised to see them still intrepid in mind, and vigorous in body, and reprimanded his officers, as if they had not treated the prisoners according to his orders. Then, turning to the

champions of Christ, he employed alternately threats and promises to induce them to sacrifice. Valerius, who had an impediment of speech, making no answer, Vincent said to him : " Father, if you order me, I will speak." " Son," said Valerius, " as I committed to you the dispensation of the word of God, so I now charge you to answer in vindication of the faith which we defend." The holy deacon then acquainted the judge, that they were ready to suffer all extremities for the true God, and little regarded either his threats or promises in such a cause. Dacian contented himself with banishing Valerius. As for Vincent, he was determined to assail his resolution by every torture his cruel temper could suggest. St. Augustin assures us, that he suffered torments beyond what any man could possibly have endured, unless supported by a supernatural strength ; and that he preserved such a peace and tranquillity of mind, which appeared in his words, countenance and gestures, in the midst of them, as astonished his very persecutors, and visibly appeared as something divine ; whilst the rage and distraction of Dacian's soul was as visible in the violent agitations of his body, the fury which sparkled in his eyes, and his faltering voice.

The martyr was first stretched on the rack with his hands and feet drawn by cords and pulleys, till his joints were almost torn asunder. Whilst he hung in this posture, his flesh was unmercifully torn off with iron hooks. Vincent smiling, called the executioners weak and faint-hearted. Dacian thought they spared him, and caused them to be beaten ; which afforded the champion an interval of rest : but they soon returned to him, resolved fully to satisfy the cruelty of their master, who excited them all the while to exert their utmost strength. Twice they stayed their hands to take breath, and let his wounds grow cold ; then began with fresh vigour to rend and tear his body ; which they did in all its limbs and parts with such cruelty, that his bones and bowels were in most places exposed bare to sight. The more his body was mangled, the more did the divine presence cherish and comfort his soul, and spread a greater joy on his countenance. The judge seeing the streams of blood which flowed from all the parts of his body, and the frightful condition to which it was reduced, was obliged to confess with astonishment, that the courage of the young nobleman had vanquished him, and his rage seemed somewhat to abate. Hereupon he ordered a cessation of his torments, begging of the saint for his own sake, that if he could not be prevailed upon to offer sacrifice to the gods, he

would at least give up the sacred books to be burnt according to the order of the late edicts. The martyr answered, that he feared his torments less than that false compassion which he testified. Dacian, more incensed than ever, condemned him to the most cruel of all tortures, that of fire upon a kind of gridiron, called by the acts the *legal torture*. The Saint walked with joy to the frightful engine, so as almost to get the start of his executioners; such was his desire to suffer. He mounted cheerfully the iron bed, in which the bars were framed like scythes, full of sharp spikes, made red hot by the fire underneath. On this dreadful gridiron the martyr was stretched out at length, and bound fast down. He was not only scourged thereon, but while one part of the body was broiling next the fire, the other was tortured by the application of red-hot plates of iron. His wounds were rubbed with salt, which the activity of the fire forced the deeper into his flesh and bowels. All the parts of his body were tormented in this manner, one after the other, and each several times over. The encircling flames, instead of tormenting, seemed, says St. Augustin, to give the martyr new vigor and courage; for the more he suffered, the greater seemed to be the joy and consolation of his soul. The rage and confusion of the tyrant exceeded all bounds: he appeared not able to contain himself, and was continually enquiring what Vincent did, and what he said; but was answered, that he suffered with joy in his countenance, and seemed every moment to acquire new strength and resolution. He lay unmoved with his eyes turned towards heaven, his mind calm, and his heart fixed on God in continual prayer.

At last by the command of the proconsul he was thrown into a dungeon, and his wounded body laid on the floor strewed with broken potsherds, which opened afresh his ghastly wounds, and cut into his flesh. His legs were set in wooden stocks stretched very wide; and strict orders were given, that he should be left without provisions, and that no one should be permitted to see or speak to him. But God sent his angels to comfort him; with whom he sung the praises of his protector. The Jailer observing through the chinks the prison filled with light, and the saint walking and praising God, was converted on the spot to the Christian faith, and afterwards baptized. At this news Dacian chafed, and even wept through rage, but ordered that some repose should be allowed the prisoner. The faithful were then permitted to see him, and coming in troops wiped and kissed his wounds,

and dipped cloths in his blood, which they kept as an assured protection for themselves and their posterity. After this a soft bed was prepared for him, on which he was no sooner laid, but he expired. Dacian commanded his body to be thrown on a marshy field among rushes; but it was in a miraculous manner preserved from birds of prey and other animals. The acts in Ruinart and Bollandus, and the sermon attributed to St. Leo, add, that it was then tied to a great stone, and cast into the sea in a sack, but miraculously carried to the shore, and discovered by revelation to two Christians. They laid it in a little chapel without the walls of Valentia, where God honored these relics with many miracles, as the Acts and St. Augustin witness. Prudentius informs us, that the iron on which he lay, and other instruments of his martyrdom, were likewise preserved with veneration. In the year 855, his sacred bones were discovered at Valentia, and conveyed into France, and deposited in the abbey of Castres in Languedoc, where they remained down to the late disturbances: but several portions had been given to the abbey of St. Germain des Pres at Paris, and other churches; and part was burnt at Castres by the Huguenots about the end of the 16th century. Aimonius, a cotemporary author, wrote the history of this translation, with an account of many miracles which attended it. St. Gregory of Tours, Hist. Franc. l. 3. c. 29, mentions a portion of his relics to have been famous for miracles in a village near Poictiers, &c. &c.

Prudentius finishes his hymn on this holy martyr by a pious request, that he would present the marks of his sufferings to Christ, to move him to compassion in his behalf.

ST. RAYMUND, of Pegnafort, C.

From the bull of his canonization, by Clement VIII. in 1601, and his Life, written by several Spanish, Italian, and French authors. See Fleury, b. 78, n. 55, 64.—A. D. 1275.

THE house of Pegnafort, or, as as it is pronounced, Pennafort, was descended from the counts of Barcelona, and nearly allied to the kings of Arragon. Raymund was born in 1175, at Pegnafort, a castle in Catalonia, which in the fifteenth century was changed into a convent of the Order of St. Dominic. Such was his rapid progress in his studies, that at the age of twenty he taught philosophy at Barcelona, which he did gratis, and with so great reputation, that he began

then to be consulted by the ablest masters. His principal care was to instil into his scholars the most perfect maxims of a solid piety and devotion, to compose all differences among the citizens, and to relieve the distressed. He was about thirty years of age when he went to Bologna, in Italy, to perfect himself in the canon and civil law, commenced Doctor in that faculty, and taught with the same disinterestedness and charity, as he had done in his own country. Berengarius, Bishop of Barcelona, in his return from Rome, took Raymund home with him, to the great regret of the University and Senate of Bologna; and made him his Archdeacon, Grand Vicar, and Official. He was a perfect model to the clergy by his innocence, zeal, devotion and boundless liberalities to the poor, whom he called his creditors. In 1222 he took the religious habit of St. Dominic at Barcelona, eight months after the death of the holy founder, and in the forty-seventh year of his age. No person was ever seen among the young novices more humble, more obedient, or more fervent. In a spirit of compunction he begged of his superiors, that they would enjoin him some severe penance, to expiate the vain satisfaction and complacency, which he said he had sometimes taken in teaching. They indeed imposed on him a penance, but not such a one as he expected. It was to write a collection of cases of conscience, for the instruction and convenience of confessors and moralists. This produced his *Sum*, the first work of that kind. Had his method and decisions been better followed by some later authors of the like works, the holy maxims of Christian morality had been treated with more respect by some moderns than they have been, to our grief and confusion.

Raymund joined to the exercises of his solitude the functions of an apostolical life, by laboring without intermission in preaching, instructing, hearing confessions with wonderful fruit, and converting heretics, Jews and Moors. Among his penitents were, James king of Arragon, and St. Peter Nolasco, with whom he concerted the foundation of the Order of the *B. Virgin of Mercy for the redemption of captives*. The Pope's legate, who was dispatched to the king about some affairs of great consequence, was so charmed with his talents and virtue, that he associated him in his legation; which high trust he discharged with the greatest zeal and success. His labors were no less efficacious in the reformation of the manners of the Christians detained in servitude under the Moors, which were extremely corrupted by their long commerce with

those infidels. Raymund shewed them by words full of heavenlyunction and fire, that to triumph over their bodily, they must first conquer their spiritual enemies, and subdue in themselves sin, which made God their enemy. Inculcating these and the like holy lessons, he over-ran Catalonia, Arragon, Castile and other countries. By which means so general a change was wrought in the morals of the people, as seemed incredible to all but those who were witnesses of it. By their conversion the anger of God was appeased, and the arms of the faithful became terrible to their enemies. These were, in 1237, driven out of the whole kingdom of Valentia.

In the mean while Pope Gregory ix. having called St. Raymund to Rome in 1230, nominated him his chaplain, as also Grand Penitentiary. He likewise made him his own Confessarius, and in difficult affairs came to no decision without his advice. The holy man, notwithstanding the multiplicity of affairs which seemed to require his whole attention, never lost sight of the poor, and was so solicitous for them, that his Holiness called him their father. He enjoined the Pope for a penance, to receive, hear and expedite immediately all petitions presented by them. The Pope, who was well versed in the canon law, ordered him to gather into one body all the scattered decrees of popes, since the collection made by Gratian in 1150; which work, commonly called the decretals, Raymund compiled in three years, in five books. It is esteemed the most finished part of the body of the canon law; on which account the canonists have usually chosen it for the text of their comments. In 1235, the Pope named St. Raymund to the Archbishopric of Tarragon, the capital of Arragon: the humble religious man was not able to avert the storm, as he called it, by tears and entreaties; but at length fell sick through anxiety and fear. To restore him to his health his Holiness was obliged to excuse him, but required that he should recommend a proper person. He refused other dignities with the like constancy.

For the recovery of his health he was obliged to return to his own country, where he was received with all the tokens of welcome and esteem by all ranks of people. But in the midst of honors and applause, he was ever little in his own eyes: he appeared in the schools like a scholar, and entreated his superior to instruct him in the rules of religious perfection, with the humility and docility of a novice. In prayer, and during the divine office, he usually shed an abundance of tears; and often was not able to contain within himself the ardor of

his soul. The incredible number of conversions, of which he was the instrument, is known only to Him, who, by his grace was the author of them. He was often employed in most important commissions both by the holy see and by the king. In 1238, he was chosen general of his order, and commanded to acquiesce in virtue of obedience. He made the visitation of his order on foot, without discontinuing any of his penitential austerities, or other exercises of devotion. He instilled into his spiritual children a love of regularity, solitude, mortification, prayer, sacred studies and the apostolical functions, especially preaching. In 1240, to the extreme regret of the whole order, he resigned his generalship, which he had held only two years. He alledged for his reason his age, being then sixty-five years old. Rejoicing to see himself again a private religious man, he applied himself with fresh vigor to the functions of an apostolical life, especially to the conversion of the Saracens. With this view he engaged St. Thomas to write his work *against the Gentiles*, procured the Arabic and Hebrew tongues to be taught in several convents of his order, and erected one convent at Tunis, and another at Murcia, among the Moors. In 1256 he wrote to his general, that ten thousand Saracens had received baptism. King James took him into the island of Majorca. This prince was an accomplished soldier and statesman, and a sincere lover of religion, but his great qualities were sullied by a base passion for women. He received the admonitions of the Saint with respect, and promised amendment of life, but without effect. St. Raymund upon discovering, that he entertained a lady at his court, with whom he was suspected to have criminal conversation, made the strongest instances to have her dismissed, which the king promised should be done, but postponed the execution. The Saint, dissatisfied with the delay, begged leave to retire to his convent at Barcelona. The king not only refused him leave, but threatened to punish with death any person who should undertake to convey him out of the island. The holy man, full of confidence in God, said to his companion; "a king of the earth endeavours to deprive us of the means of retiring, but the king of heaven will supply them." He then walked boldly to the waters, spread his cloak upon them, tied up one corner of it to his staff for a sail, and having made the sign of the cross, stepped upon it without fear, whilst his companion stood trembling and wondering on the shore. On this new kind of vessel he was

wasted with such rapidity, that in six hours he reached the harbour of Barcelona, sixty leagues distant from Majorca. Those who saw him arrive in this manner met him with acclamations: but he, putting on his cloak, stole through the crowd, and entered his monastery. A chapel and a tower built on the place where he landed, have transmitted the memory of this miracle to posterity. This relation is taken from the bull of his canonization, and the earliest historians of his life. The king became a sincere convert, and governed his conscience, and even his kingdoms by the advice of St. Raymund from that time till the death of the Saint. The holy man prepared himself for his passage to eternity, by employing days and nights in the exercises of penance and prayer. During his last illness, Alphonsus, king of Castile, with his queen, sons and brother, and James, king of Arragon, with his court, visited him, and received his last benediction. He armed himself with the last sacraments, and in languishing sighs of divine love, gave up his soul to God on the 6th of January, in the year 1275, the hundredth of his age. The two kings with all the princes and princesses, honored his funeral with their presence; but his tomb was rendered far more illustrious by miracles. Several are recorded in the bull of his canonization by Clement VIII, in 1601. Bollandus has filled fifteen pages in folio with an account of them. His office is fixed by Clement X. to the 23d of January.

ST. TIMOTHY, Bishop and Martyr.

See Tillemont, T. 2. p. 142.

ST. TIMOTHY, the beloved disciple of St. Paul, was of Lycaonia, and probably of the city Lystra. His father was a Gentile, but his mother Eunice, a Jewess. She, with Lois his grandmother, embraced the christian religion, and St. Paul commends their faith. Timothy had made the holy scriptures his study from his infancy. When St. Paul preached in Lycaonia, in the year 51, the brethren of Iconium and Lystra gave him so advantageous a character of the young man, that the apostle, being deprived of St. Barnaby, took him for the companion of his labors; but first circumcised him at Lystra. For though the Jewish ceremonies ceased to be obligatory from the death of Christ, it was still lawful to use them (not as of precept or obligation) till about the time of

the destruction of Jerusalem and the temple; that the synagogue might be buried with honor. On the other hand, St Paul refused to circumcise Titus, born of Gentile parents, to assert the liberty of the gospel, and to condemn those, who erroneously affirmed circumcision to be still of precept in the New Law. But he circumcised Timothy, who was born of a Jewess, in order by that condescension to render him the more acceptable to the Jews, and to make it appear that himself was no *enemy* to their law. After St. Timothy was circumcised, St. Paul, by the imposition of hands, committed to him the ministry of preaching; his rare virtue making ample amends for his want of age. The Apostle calls him *a man of God*, 1. Tim. vi. 11, and tells the Philippians, that he found no one so truly united to him in heart and sentiments as Timothy. This esteem of the Apostle is a sufficient testimony of the extraordinary merit of the disciple, whose vocation and entrance into the ministry was accompanied with prophecies on his behalf, 1. Tim. i. 18.

St. Paul travelled from Lystra over the rest of Asia, sailed into Macedon, and preached at Philippi, Thessalonica and Berea, in the year 52. Being compelled to quit this last city by the fury of the Jews, he left Timothy behind him to confirm the new converts. On St. Paul's arrival at Athens, he sent for him; but being informed, that the Christians of Thessalonica lay under a very heavy persecution for the faith, he soon after deputed him thither to comfort and encourage them under it. Having performed this commission, he returned to St Paul, then at Corinth, with an account of his success. Whereupon the apostle wrote his first epistle to the Thessalonians. St. Paul having taken a resolution of returning from Ephesus, where he had spent two years, into Greece, sent Timothy and Erastus before him through Macedon, to apprise the faithful in those parts of his intention, and to collect the alms destined for the poor Christians of Jerusalem.

Timothy had orders afterwards to go to Corinth, in order to correct certain abuses, and to revive in the minds of the faithful the doctrine, which the apostle had taught them. St. Paul waited in Asia for his return, and then went with him into Macedon and Achaia. St. Timothy left him at Philippi, but rejoined him at Troas. The apostle on his return to Palestine was imprisoned, and after two years custody at Cæsarea was sent to Rome. Timothy seems to have been with him all, or most of this time, and is named

by him in the titles of his epistles to Philemon, and to the Philippians and Thessalonians, in the years 61 and 62. St. Timothy himself suffered imprisonment for Christ, and gloriously confessed his name in the presence of many witnesses; but was set at liberty. He had received by the imposition of hands, not only the grace of the sacrament and authority to govern the church, but also the power of miracles and the other exterior gifts of the Holy Ghost. St. Paul being returned from Rome into the East in the year 64, left St. Timothy at Ephesus, to govern that church, to oppose false teachers, and to ordain priests, deacons, and even bishops. 1 Tim. i. For St. Chrysostom and other Fathers observe, that he committed to him the care of all the churches of Asia, and St. Timothy is always named the first bishop of Ephesus.

St. Paul wrote his first epistle to Timothy from Macedon in 64; and his second in 65, from Rome, while there in chains, to press him to come to Rome, that he might see him again before he died. In it he encourages him, endeavours to renew and stir up in his soul that spirit of intrepidity, and that fire of the Holy Ghost, with which he was filled at his ordination; gives him instructions concerning the heretics of that time, and adds a lively description of such as would afterwards arise.

We learn, 1 Tim v. 23, that St. Timothy drank only water; but his austerities having prejudiced his health, on account of his weak stomach and frequent infirmities St. Paul ordered him to use a little wine. St. Timothy was then young, perhaps about forty. It is probable he went to Rome to confer with his master. He was made bishop of Ephesus by St. Paul, before St. John arrived there; who resided also in that city as an apostle, exercising a general inspection over all the churches of Asia. St. Timothy is styled a martyr, in the ancient martyrologies.

His acts, which seem to have been written at Ephesus in the fifth or sixth age, abridged by Photius, relate, that under the emperor Nerva, in the year 97, St. John being still in the isle of Patmos, St. Timothy was slain with stones and clubs by the heathens, whilst he was endeavouring to oppose their idolatrous ceremonies on one of their festivals called Catagogia. St. Paulinus, Theodorus Lector and Philostorgius inform us, that his relics were with great pomp translated to Constantinople in the year 356, during the reign of Constantius. St. Paulinus witnesseth, that the least portion of them wrought many miracles, wherever they were distributed. See also St.

Jerom, in Vigilant. and St. Chrysostom, Hom. i. ad pop. Antioch.

SS. JUVENTINUS AND MAXIMINUS, MM.

From the elegant panegyric of St. Chrysostom, T. 2. p. 578, ed. Montf. and from Theodoret hist. L. 3. c. 11 — A. D. 363.

THESE martyrs were two officers of distinction in the foot guards of Julian the apostate. When that tyrant was on his march against the Persians, they let fall at table certain free reflections on his impious laws against the Christians, wishing rather for death than to see the profanation of holy things. The emperor being informed of this, sent for them, and finding that they could not be prevailed upon by any means to retract what they had said, nor to sacrifice to idols, he confiscated their estates, caused them to be cruelly scourged, and some days after to be beheaded in prison at Antioch, January 25, 363. The Christians with the hazard of their lives stole away their bodies, and after the death of Julian, who was slain in Persia on the 26th of June following, erected for them a magnificent tomb. On their festival St. Chrysostom pronounced their panegyric, in which he says of these martyrs: “ They support the church as pillars, defend it as towers, and repel all assaults as rocks. Let us visit them frequently; let us touch their shrine and embrace their relics with confidence, that we may thence obtain some benediction. For as soldiers, shewing to the king the wounds which they have received in his battles, speak with confidence; so they, by a humble representation of their past sufferings for Christ, obtain whatever they ask of the king of heaven.”

ST. HENRY, Archbishop of Upsal, M. He was one of the English Saxon Missionaries, by whom in a great measure, Sweden was converted to Christianity. He preached the faith in the North with his countryman, Cardinal Nicolas Break-spear, the apostle of Norway and legate of the holy see, afterwards Pope Adrian IV. by whom he was raised to the archbishopric of Upsal in 1148. St. Eric or Henry was then king of Sweden. The frequent inroads of the idolatrous Finanders obliged him to take the field against them; and having vanquished them in a great battle, he wept bitterly at the sight of the dead bodies of his enemies, because they had been slain unbaptized. When he had subdued Finland he sent St. Henry to preach the faith of Christ to that savage infidel

nation; and whilst the holy prelate was laboring to confirm this infant church, of which he may be justly stiled the apostle, he became also its protomartyr, being stoned to death at the instigation of an impious wretch, whom he had endeavoured to reclaim by censures, in 1151. His tomb was in great veneration at Upsal till the unhappy introduction of Lutheranism into that kingdom, in the sixteenth century.

ST. EGWIN, B. C. This servant of God who was of the royal blood of the Mercian kings, devoted himself to the divine service from his youth, and succeeded Ostfor in the episcopal see of Worcester, in 692. By his zeal and severity in reprobating vice, he stirred up some of his own flock to persecute him; which gave him an opportunity of performing a penitential pilgrimage to Rome. To make this journey the more painful to him, we are told, that he put on his legs iron shackles, and would not lay them aside before he was assured by revelation, that his sins were forgiven him. After his return, with the assistance of Koenred, or Henred king of Mercia, he founded the famous abbey of Evesham, under the invocation of the Blessed Virgin. Afterwards he undertook a second journey to Rome, in the company of Koenred, king of the Mercians, and Offa, king of the East-Saxons, who gave up their temporal principalities to labor with greater earnestness to secure an eternal crown. St. Egwin died on the 30th of December, in 717, and was buried in the monastery of Evesham. He was illustrious for miracles both before and after death. Many English martyrologies mark his festival on the 11th of January. See his life in Capgrave. The annals of Worcester in Wharton's *Anglia Sacra*. Malmesb. L. 4. de Pontif. Ang. Harpsfield Sæc. 8. c. 15, 18. Dr. Thomas in his history of the Cathedral of Worcester; Monastic. Anglic. vol. 1. p. 144, and vol. 2. p. 851. Leland's Collections, vol. 1. p. 240, and 298. vol. 3. p. 160. Dr. Brown Willis, history of Abbeys, t. 1. p. 90.

ST. POLYCARP, Bishop of Smyrna, M.

From his Acts, written by the Church of Smyrna in an excellent circular Letter to the Churches of Pontus, immediately after his Martyrdom. See Eusebius, St. Jerom, and St. Irenæus, &c. &c.—A. D. 166.

ST. POLYCARP was one of the most illustrious of the Apostolic fathers, who being the immediate disciples of the

Apostles, received instructions from their mouths, and inherited of them the spirit of Christ in an eminent degree. He embraced Christianity very young, about the year 30; was a disciple of the Apostles, in particular of John, the Evangelist, and was constituted by him Bishop of Smyrna, probably before his banishment to Patmos, in 96; so that he governed that important see seventy years. He seems to have been the angel or Bishop of Smyrna, who was commended above all the Bishops of Asia by Christ himself in the Apocalypse, and the only one without reproach. Our Saviour encouraged him under his poverty, tribulation and persecutions, especially the calumnies of the Jews; called him rich in grace, and promised him the *crown of life* by martyrdom. The holy man was respected by the faithful to a degree of veneration. He formed many holy disciples, among whom were St. Irenæus and Papias. When Florinus, who had often visited St. Polycarp, had broached certain heresies, St. Irenæus wrote to him as follows: "These things were not taught you by the Bishops who preceded us. I could tell you the place where the blessed Polycarp sat to preach the word of God. I seem to hear him now relate how he conversed with John and many others, who had seen Jesus Christ; the words he had heard from their mouth. I can protest before God, that if this holy Bishop had heard of any error like yours, he would immediately have stopped his ears. That very instant he would have fled from the place in which he had heard such doctrine." St. Jerom mentions, that St. Polycarp met at Rome the heretic Marcion in the streets, who resenting the holy Bishop's not taking notice of him, said to him, "Do not you know me, Polycarp?" "Yes," answered the saint, "I know you to be the first-born of Satan." He had learned this abhorrence of the authors of heresy, who knowingly and wilfully adulterate the divine truths, from his master St. John, who fled out of the bath in which he saw Cerinthus. St. Polycarp kissed with respect the chains of St. Ignatius, who passed by Smyrna on his way to martyrdom, and who recommended to him the care and comfort of his distant Church of Antioch; which he repeated in a letter from Troas, desiring him to write in his name to those churches of Asia, to which he had not leisure to write himself. St. Polycarp wrote a letter to the Philippians shortly after, which is highly commended by St. Irenæus, St. Jerom, Eusebius, Photius and others, and is still extant. This letter was publicly read in the Churches of Asia, down to St. Jerom's time. In it he calls a heretic, as before, the eldest

son of Satan. About the year 158, he undertook a journey to Rome, in order to confer with Pope Anicetus about certain points of discipline, especially about the time of keeping Easter. It was agreed that both might follow their custom in this point without breaking the bands of charity. St. Anicetus to testify his respect yielded to him the honor of celebrating the Eucharist in his own church, as St. Irenæus, Eusebius and St. Jerom relate.

In the sixth year of Marcus Aurelius and Lucius Verus, Statius Quadratus being proconsul of Asia, a violent persecution broke out in that country, in which the faithful gave heroic proofs of their courage and love of God, to the astonishment of the infidels. These seeing their constancy and intrepidity, and enraged to hear their false divinities treated with contempt, cried out at their impious and bloody diversions: "Away with the impious: let Polycarp be sought for." The holy man, though fearless, had been prevailed upon by his friends to withdraw and conceal himself in a neighbouring village during the storm, spending most of his time in prayer. Three days before his martyrdom, he in a vision saw his pillow on fire; from which he understood by revelation, and foretold his companions, that he should be burnt alive. Herod the Irenarch, or keeper of the peace, whose office it was to apprehend malefactors, having received intimation where the saint was, sent horsemen by night to beset his lodgings. The holy man was above stairs in bed, but refused to make his escape, saying, "God's will be done." He went down, met them, ordered them a handsome supper, and desired only some time for prayer before he went with them. This granted, he began his prayer standing, which he continued in that posture for two hours, recommending to God his own flock and the whole church with so much earnestness and devotion, that several of those who were come to seize him, repented they had undertaken the commission. They set him on an ass, and were conducting him towards the city, when he was met on the road by Herod and his father Nicetes, who took him into their chariot, and endeavoured to persuade him to a little compliance, saying: "What harm is there in saying Lord Cæsar, or even in sacrificing, to escape death?" By the word *Lord* was meant nothing less than a kind of deity or Godhead. The Bishop at first was silent in imitation of our Saviour, but being pressed, he gave them this resolute answer: "I shall never do what you desire of me." At

these words, throwing off the mask of friendship, they treated him with scorn and reproaches, and thrust him out of the chariot with such violence, that his leg was bruised with the fall. The holy man went forward cheerfully to the place, where the people were assembled. Upon his entering it, a voice from heaven was heard by many : " Polycarp be courageous, and act manfully." He was led directly to the tribunal of the proconsul, who exhorted him to respect his own age, to swear by the genius of Cæsar, and to say : " Take away the impious," meaning the Christians. The saint turning towards the people in the pit, said with a stern countenance : " Exterminate the wicked :" meaning by this expression either a wish that they might cease to be wicked ; or this was a prediction of the calamity which befell their city in 177, when Smyrna was overturned by an earthquake, as we read in Dion and Aristides. The proconsul repeated : " Swear by the genius of Cæsar, and I discharge you ; blaspheme Christ." Polycarp replied : " I have served him these fourscore and six years, and he never did me any harm, but much good ; and how can I blaspheme my King and my Saviour ? — I am a Christian ; if you desire to learn the Christian religion, appoint a time and hear me." The proconsul said : " Persuade the people." The martyr replied : " I addressed my discourse to you ; for we are taught to give due honor to princes as far as is consistent with religion. But the populace is not a competent judge, before whom I may justify myself." Indeed rage rendered them incapable of hearing him.

The proconsul assuming a tone of severity, said : " I have wild beasts :" " Call for them," replied the servant of God : " for I am unalterably resolved not to change from good to evil." The proconsul said : " If you contemn the beasts, I will cause you to be burnt to ashes." Polycarp answered : " You threaten me with a fire which burns for a short time and then goes out ; but are yourself ignorant of the judgment to come, and of the fire of everlasting torments, which is prepared for the wicked. Why do you delay ? Bring against me what you please." Whilst he said this and many other things, he appeared in a transport of joy and confidence, and his countenance shone with a certain heavenly grace ; in so much that the proconsul himself was struck with admiration. However, he ordered a crier to make public proclamation three times in the middle of the Stadium : " Polycarp hath confessed himself a Christian." At this proclamation the whole multi-

tude of Jews and Gentiles gave a great shout, the latter crying out : " This is the great teacher of Asia ; the father of the Christians ; the destroyer of our Gods, who preaches to men not to adore or offer sacrifice to them " When he was sentenced to be burnt alive, every one ran with all speed to fetch wood from the baths and shops. The Jews were particularly active on this occasion. The pile being prepared, the executioners would have nailed him to the stake ; but he said to them : " Suffer me to be as I am. He who gives me the grace to undergo this fire, will enable me to stand still without that precaution." Then, looking up towards heaven, he prayed as follows : " O Almighty Lord God, Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee ! I bless thee for having been pleased in thy goodness to bring me to this hour, that I may receive a portion in the number of thy martyrs, and partake of the chalice of thy Christ—with whom, to Thee and the Holy Ghost be glory now and for ever. Amen." He had scarce said amen, when fire was set to the pile, which increased to a mighty flame. " But behold a wonder !" say the authors of these acts, " seen by us, reserved to attest it to others ; the flames forming themselves into an arch, like the sails of a ship, swelled with the wind, gently encircled the body of the martyr, which in the midst of them resembled purified gold or silver, appearing bright through the flames, and sent forth such a fragrancy, that we seemed to smell precious spices." The blind infidels were only exasperated to see his body could not be consumed, and ordered a spear-man to pierce him through, which he did ; and such a quantity of blood issued out of his left side as to quench the fire. Many of the Christians desired to carry off the martyr's relics, to shew their respect for his holy body : but by the suggestion of Satan Nicetes advised the proconsul not to bestow it on the Christians, " lest," said he, " abandoning the *crucified man*, they should adore Polycarp." The Jews suggested this ; " Not knowing," say the authors of the acts, " that we can never forsake Christ, nor adore any other ; though we love the martyrs, as his disciples and imitators, for the great love they bore their king and master." The centurion seeing a contest raised by the Jews, placed the body in the middle and burnt it to ashes. " We afterwards took up the bones," say they, " more precious than the richest jewels or gold, and deposited them decently in a place, at which may God grant us to assemble with joy to celebrate the birth day of the martyr." According to

Tillemont, St. Polycarp received his crown in the year 166; but according to Basnage, in 169. His tomb is still shewn with great veneration at Smyrna in a small chapel.

ST. JOHN CHRYSOSTOM, B. D. Father of the Church.

From Socrates, Theodoret and other Historians: as also from his own works: and from his life written by way of dialogue with great fidelity by his friend and strenuous advocate Palladius, himself a Holy Bishop, &c. &c.—A. D. 407.

THIS incomparable doctor, on account of the fluency and sweetness of his eloquence obtained soon after his death the surname of *Chrysostom* or *Golden Mouth*; which we find given him by St. Ephrem of Antioch, Theodoret and Cassiodorus. But his tender piety and undaunted courage and zeal in the cause of virtue are titles far more glorious, and justly rank him among the most eminent pastors and saints of the Church. About the year 344, Antioch, the capital city of the East, was ennobled by his illustrious birth. He had one elder sister, and was the only son and heir of Secundus, master of the horse, that is, chief commander of the imperial troops in Syria. His mother Anthusa, left a widow at twenty years of age, continued such the remainder of her life, dividing her time between the care of her family and the exercises of devotion. Her example in this respect made such an impression on the Saint's master Libanius, a celebrated Pagan Sophist, that he could not forbear crying out: "What wonderful women have the Christians!" She managed the estate of her children with the utmost attention, knowing this to be a part of her duty; but she was sensible that their spiritual instruction was of infinitely greater importance. From their cradle she instilled into them the most perfect maxims of piety, and contempt of the world. She likewise provided her son the ablest masters in every branch of literature, which the empire at that time could afford. He studied the art of eloquence under Libanius, the most famous orator of that age: and such was his proficiency, that even in his youth he excelled his masters. Libanius when on his death bed, being asked by his Pagan friends, who should succeed him in his school: "John," said he, "had not the Christians stolen him from us." The progress of the young scholar in philosophy under Andragathius, was no less rapid and surprising. But his principal care was to study

Christ, and to learn his spirit ; and his modesty, meekness, tender charity and singular discretion rendered him the delight of all he conversed with.

The first dignities of the empire were open to John. But he resolved to dedicate himself to God without reserve in holy solitude. However, not being yet twenty years of age, he for some time pleaded at the bar. Here he was drawn insensibly into the dangerous diversions of the world, and sometimes assisted at the entertainments of the stage. God mercifully opened his eyes : He was struck with horror at the sight of the precipice upon the brink of which he stood, and never ceased to bewail his own blindness, and to caution the faithful on every occasion against that lurking place of hellish Sirens, especially in his vehement sermons against the stage. Full of gratitude to God his deliverer, and to prevent the like danger for the time to come, he was determined to carry his resolution of renouncing the world into immediate execution. He began by changing his magnificent robes for a coarse grey coat ; he watched much, fasted every day, and spent the greater part of his time in prayer and meditation on the Holy Scriptures : his bed was no other than the hard floor. In subduing his passions he found none of so difficult conquest as vain glory : this enemy he disarmed by embracing every kind of public humiliation. The clamors of his old friends and admirers, who were incensed at his leaving them, and pursued him with their invectives and censures, were as arrows shot at random. John rejoiced in contempt, and despised the frowns of a world whose flatteries he dreaded.

Meletius, Bishop of Antioch, called the young ascetic to the service of the church, and ordained him reader. John had learned the art of silence in his retirement with far greater application, than he had before studied that of speaking. Though no man ever possessed a greater fluency of speech, or a more ready and enchanting eloquence, joined with the most solid judgment, and a rich fund of knowledge and good sense ; yet in company he observed a modest silence, and regarded talkativeness as a source of many sins and indiscretions, and a mark of vanity and self-conceit : yet with spiritual persons he conversed freely on heavenly things, especially with a pious friend named Basil, one of the same age and inclinations with himself, who had been his most beloved school-fellow, and who forsook the world to embrace a monastic life a little before St. John. After three years John left the Bishop's house to satisfy the importunities of his mother, but conti-

nued the same manner of life in her house for two years. He prevailed on two of his school-fellows under Libanius to embrace an ascetic life, Theodorus, afterwards Bishop of Mopsuestia, and Maximus, Bishop of Seleucia. The former returned in a short time to the bar, and fell in love with a young lady. The Saint bitterly lamented his fall, and brought him back to his holy institute by two tender and pathetic exhortations to penance, "which breathe an eloquence above the power of what seems merely human," says Sozomen. Not long after, hearing that the Bishops of the province were assembled at Antioch, and deliberated to raise him and Basil to the episcopal dignity, he privately withdrew, and lay hid till the vacant Sees were filled. Basil was made Bishop of Raphanaea, near Antioch, and had no other resource in his grief for his promotion, but tears and complaints against his friend who had betrayed him into so perilous a charge. John being then twenty-six years old, wrote to him in his own justification six incomparable books, *On the Priesthood*.

Four years after he retired into the mountains near Antioch, among certain holy anchorites who peopled them: whose manner of life is thus described by St. Chrysostom. They devoted all the morning to prayer, pious reading and meditating on the holy scriptures. Their food was bread with a little salt; some added oil, and those who were very weak, a few herbs or pulse; no one ever eat before sun-set. After the refection, it was allowed to converse with one another, but only on heavenly things. They always closed their night-prayers with the remembrance of the last judgment: which practice St. Chrysostom earnestly recommends to all christians with the evening examination. These Monks had no other bed than a mat spread on the bare ground. Their garments were made of the rough hair of goats or camels, or of old skins, and such as the poorest beggars would not wear, though some of them were of the richest families, and had been tenderly brought up. They wore no shoes; no one possessed any thing as his own; even their poor necessaries were all in common. They inherited their estates only to distribute them among the poor, and on them they bestowed all the spare profits of their work. All met in the church at the canonical hours of Tierce, Sext, None and Vespers; after which they returned to their cells, none being allowed to speak, to jest, or to be one moment idle.

These were part of the observances of the Cenobites or

monks who lived in community. There were also hermits on the same mountains, who wore sack-cloth, lay on ashes, and shut themselves up in frightful caverns, practising more extraordinary austerities. St. John at first was apprehensive, that he should find it an insuperable difficulty to live without fresh bread, use the same stinking oil for his food and for his lamp, and inure his body to hard labor under so great austerities. But by courageously despising this apprehension, he found the difficulty vanish in the execution. He passed four years under the conduct of an ancient Syrian monk, and afterwards two years in a cave as a hermit. The dampness of this abode brought on him a dangerous distemper; and for the recovery of his health he was obliged to return into the city. Thus he was restored to the service of the church in 381, for the benefit of innumerable souls. He was ordained deacon by St. Meletius the same year, and priest by Flavian in 386, who at the same time constituted him his vicar and preacher; St. Chrysostom being then in the forty-third year of his age. He discharged all the duties of that arduous station during twelve years, being the hand and the eye of his bishop, and his mouth to his flock. The instruction and care of the poor he regarded as his first obligation. This was his favorite employment and his delight. He never ceased in his sermons to recommend their cause and the precept of alms-deeds to the people. Antioch, he supposes, contained at that time 100,000 Christian souls: all these he fed with the word of God, preaching several days in the week, and frequently several times on the same day. He confounded the Jews and Pagans, also the Anomœans and other Heretics. The most inveterate abuses he abolished, repressed vice, and changed the whole face of that great city. It seemed as if nothing could withstand the united power of his eloquence, zeal and piety. He was the honor, the delight and the darling, not of Antioch only, but of all the East; and his reputation spread itself over the whole empire.

He had been five years priest, and twelve years deacon, when Nectarius, bishop of Constantinople, dying in 397, the emperor Arcadius resolved to procure his election to the patriarchate of that city. He was accordingly conveyed against his will and with all secrecy to the imperial city. Theophilus, patriarch of Alexandria, was come thither to recommend a creature of his own to that dignity; but being convicted of illegal practices to traverse the canonical promotion of St. Chrysostom, and threatened to be accused in a synod, he was

forced to desist from his intrigues ; and John was consecrated by him in 398. He retrenched as superfluous, the great expences which his predecessors had entailed on their dignity, and these sums he applied to the relief of the poor, especially of the sick. For this purpose he erected and endowed several hospitals, under the government of holy and charitable priests, and was very careful that all the servants and attendants should be persons of great virtue, tenderness and prudence. After having regulated his own family, he undertook the reformation of his clergy by zealous exhortations and proper rules for their conduct, tending both to their sanctification and exemplarity ; and lived himself an exact model of what he inculcated to others. The immodesty of women in their dress in that gay capital excited in him sentiments of the most just abhorrence and indignation ; and his exhortations moved many to despise and lay aside the use of purple, silks and jewels. He inveighed with the utmost vehemence against the immodesty of some ladies, who neglected to cover their necks, or used such thin veils as served only to invite the eyes of others more boldly. These and many other scandals he abolished. He suppressed the wicked custom of swearing, first at Antioch, then at Constantinople. He converted an incredible number of idolaters and heretics, and by the invincible power of his eloquence and zeal he tamed the fiercest tigers, and changed them into meek lambs. His mildness towards sinners was censured by the Novatians : he invited them to repentance with the compassion of the most tender father, and was accustomed to cry out : " If you are fallen a second time, and even a thousand times into sin, come to me, and you shall be healed." But he was firm and severe in maintaining discipline, though without harshness ; to impenitent sinners he was inflexible. Though every individual of his large flock was an object of his most tender affection and pastoral concern, those were particularly so, who had secluded themselves from the world by embracing a religious state of life, especially the holy virgins and nuns. Describing their method of life, he says their clothing was sack-cloth, and their beds only mats spread on the floor ; that they watched part of the night in prayer, walked barefoot, never eat before evening, and never so much as tasted bread, using no other food than pulse and herbs, and that they were always occupied in prayer, manual labor, or serving the sick of their own sex.

St. John considered his diocese, or rather the whole world as a great hospital of souls, spiritually blind, deaf, sick, and in-

danger of perishing eternally. Not content with tears and supplications to the Father of mercies for their salvation, he was indefatigable in labors, and in every endeavour to open their eyes, and feared no dangers nor death itself in its most frightful shapes in striving to succour them in their spiritual necessities, and to prevent their fall. Neither was this care confined to his own flock or nation; he extended it to the remotest countries, by sending apostolical men to instruct and convert them to the faith of Christ. He called himself the bond-slave of his people, but says, that slavery was his delight, and that as often as he was absent he ever had them present to his mind.

It now remained, that St. John should glorify God by his sufferings, as he had already done by his labors. His zeal against the fashionable abuses of the times had exasperated many of the great ones of this world, and amongst the rest the empress Eudoxia; who fancying herself injured by the freedom with which St. John reprehended certain excesses to which she was subject, resolved to compass his destruction. To this end she sent for his old enemy Theophilus of Alexandria, who called a council of the bishops of his party in a church at Chalcedon. Many heads of impeachment against the holy patriarch were falsely urged in this uncanonical assembly; while St. John held a legal council more numerous than was that cabal, at the same time in the city, and refused to appear before his enemies, alledging most notorious infractions of the canons in their pretended synod. They thereupon proceeded to a sentence of deposition, and falsely accused him of treason. The emperor issued out an order for his banishment; which was as unjustly executed. The next night the city was shaken with an earthquake. This brought the empress to reflect with remorse on what she had done against the holy bishop; and she immediately applied to the emperor for his being recalled, crying out in the utmost consternation, "unless John be recalled, our empire is undone." Almost all the city went out to meet him, and great numbers of lighted torches were carried before him. But the fair weather did not last long. The empress, upon a new supposed affront put upon her by the zeal of the holy prelate in correcting certain abuses, assembled a second cabal, in which St. John was again condemned; certain canons of an Arian council of Antioch, made only to exclude St. Athanasius, being urged against him. By these it had been ordained, that no bishop who had been deposed by a synod, should return to his see, till he was restored by another

synod. He was in consequence of this unjust plea again sent into banishment ; in which, after having undergone incredible hardships during three years and upwards, he expired in the greatest spiritual joy of the incommodities of his exile, in 407. His body was translated to Constantinople in 434 by St. Proclus with the utmost pomp, the emperor Theodosius and his sister Pulcheria attending the procession, and begging pardon for the sins of their parents, who had unadvisedly persecuted this servant of God. His name occurs in the Roman martyrology on the 27th January ; the Greeks honor him on the 13th November. His ashes were afterwards carried to Rome, and rest under an altar which bears his name in the Vatican church. St. Chrysostom has ever been esteemed as one of the most illustrious Fathers and Doctors of the Church. His incomparable writings make his standing and most authentic eulogium,

ST. CYRIL, Patriarch of Alexandria.

From Socrates, *Marius Mercator, the Councils and his Works.*
See Tillemont, T. 14. p. 272. Ceillier, T. 13. p. 241.—
A. D. 444.

ST. CYRIL was raised by God to defend the faith of the Incarnation of his Son, “ of which mystery he is styled the doctor, as St. Augustin is of that of grace,” says Thomasin. He studied under his uncle Theophilus, and testifies that he made it his rule never to advance any doctrine which he had not learned from the ancient Fathers. Upon the death of Theophilus he was raised to the patriarchal dignity. He had imbibed certain prejudices from his uncle against the great St. Chrysostom ; but was prevailed on by St. Isidore of Pelusium to insert his name in the Diptychs of his church in 419 : after which Pope Zozimus sent him letters of communion. In 428, Nestorius, a Monk and Priest of Antioch, was made Bishop of Constantinople. The retiredness and severity of his life, joined with a hypocritical exterior of virtue, a superficial learning, and a fluency of words, gained him some reputation in the world. But being full of self-conceit, he neglected the study of the Fathers, was a man of weak judgment, extremely vain, violent and obstinate. This is the character he bears in the history of those times, and which is given him by Socrates, and also by Theodoret, whom he had formerly imposed upon by his hypocrisy.

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Marius Mercator informs us, that he was no sooner placed in the episcopal chair, but he began to persecute with great fury the Arians, Macedonians, Manichees and Quartodecimans, whom he banished out of his diocese. But though he taught original sin, he is said to have denied the necessity of grace. Accordingly he received to his communion Celestius and Julian, who had been condemned by the Popes, Innocent and Zozimus, and banished out of the West by the emperor Honorius, for Pelagianism. Theodosius obliged them to leave Constantinople, notwithstanding the protection of the Bishop. Nestorius and some of his mercenary preachers broached also new errors from the pulpit, teaching two distinct persons in Christ, only joined by a moral union, by which he said the Godhead dwelt in the humanity merely as in its temple. Hence he denied the Incarnation, or that God was made man: and said the blessed Virgin ought not to be styled the mother of God, but of the man who was Christ, whose humanity was only the temple of the Divinity, not a nature hypostatically assumed by the divine Person; though at length convicted by the voice of antiquity, he allowed her the empty title of mother of God, but continued to deny the mystery. The people were shocked at these novelties, and the priests, St. Proclus, Eusebius, afterwards Bishop of Dorylaeum, and others separated themselves from his communion, after having attempted in vain to reclaim him by charitable remonstrances. His sermons, wherever they appeared, gave great offence, and excited every where clamors against the errors and blasphemies which they contained. St. Cyril having read them, sent him a mild expostulation on the subject, which he answered with haughtiness and contempt. Pope Celestine being applied to by both parties, examined his doctrine in a council at Rome, condemned it, and pronounced a sentence of excommunication and deposition against the author, if within ten days after the notification of the sentence he did not publicly condemn and retract it, appointing St. Cyril, as his vicegerent in this affair, to see that the sentence was put in execution. St. Cyril, together with his third and last summons, sent to Nestorius twelve propositions with anathemas, hence called *anathematisms*, to be signed by him as a proof of his orthodoxy; but the heresiarch appeared more obstinate than ever. This occasioned the calling of the third general council, opened at Ephesus in 431 by two hundred Bishops with St Cyril at their head, as Pope Celestine's legate and representative. Nestorius, though in the town and thrice

cited, refused to appear. His heretical sermons were read, and depositions were received relating to his sentiments, after which his doctrine was condemned, and the sentence of excommunication and deposition was pronounced against him and notified to the emperor.

Six days after, John, patriarch of Antioch, arrived at Ephesus with forty-one Oriental bishops; who secretly favoring the person, but not the errors of Nestorius, of which they deemed him innocent, had advanced but slowly on their journey to the place. Instead of associating with the council, they assembled by themselves, and presumed to excommunicate St. Cyril and his adherents. Soon after this, by the emperor's orders both St. Cyril and Nestorius were arrested and confined; but the former was the worst treated of the two. He was even upon the point of being banished through the greater influence of his antagonist at court, when three legates from pope Celestine, Arcadius and Projectus, bishops, and Philip, a priest, arrived at Ephesus; which gave a new turn to affairs in his favor. The three new legates having considered what had been done under St. Cyril, the condemnation of Nestorius was confirmed, the Saint's conduct approved, and the sentence pronounced against him declared irregular and invalid. Thus matters being cleared up, he was enlarged with honor. The Orientals indeed continued their schism till 433, when they made their peace with St. Cyril, condemned Nestorius, and gave a clear and orthodox exposition of their faith. The Heresiarch being banished from his see, retired to his monastery in Antioch. John, though formerly his friend, yet finding him very perverse and obstinate in his heresy, and attempting to pervert others, entreated the emperor Theodosius to remove him. He was accordingly banished to Oafis, in the deserts of Upper-Egypt on the borders of Libya, in 431, and died miserably and impenitent in his exile. His sect remains to this day very numerous in the East. They have a liturgy under the name of Nestorius, and two others which they pretend to be still more ancient. The former contains a clear profession of Transubstantiation and the Sacrifice of the Mass. St. Cyril triumphed over this heresiarch by his meekness, intrepidity and unshaken faith; thanking God for his sufferings, and professing himself ready to spill his blood with joy for the gospel. He arrived at Alexandria on the 30th of October 431, and spent the remainder of his days in maintaining the faith of the church in its purity, in promoting peace and union

among the faithful, and in the zealous labors of his pastoral charge, till his glorious death in 444 on the 28th of June. The Greeks keep the 18th of January in his honor. The Roman martyrology mentions him on this day. Pope Celestine styles him, "the generous defender of the church and faith, the catholic doctor, and an apostolic man."

The extraordinary devotion of this holy doctor towards the Blessed Sacrament appears from the zeal, with which he frequently inculcates the glorious effects produced in the soul of the worthy receiver, especially in healing all his spiritual disorders, strengthening him against temptations, giving him life, and making him one with Christ by the most perfect union, not only in spirit, but also with his humanity. Hence this Father says, that by the holy communion we are made *concorporati*, or one body with Christ. The eminent dignity and privileges of the ever glorious Virgin Mary are likewise a favorite subject, on which he often enlarges in his works.

ST. FRANCIS of Sales, B C.

From his writings and authentic lives.—See his life collected by Mr. Marsollier, and done into English by the late Mr. Cra-thorne.—See also the bull of his canonization —A. D. 1622.

THE Parents of this Saint were Francis, Count of Sales, and Frances of Sionas. The Countess when with child, offered the infant to God with the most fervent prayers, begging he would preserve it from the corruption of the world, and rather deprive her of the comfort of seeing herself a mother, than suffer her to give birth to a child, who should ever become his enemy by sin. The Saint was born at Sales, three leagues from Annecy, the seat of that noble family ; and his mother was delivered of him when she was but seven months advanced in her pregnancy. Hence he was reared with difficulty, and was so weak, that his life during his infancy was often despaired of by physicians. However he escaped the danger, and grew robust. He was very beautiful ; and the sweetness of his countenance won the affections of all who saw him : but the meekness of his temper, the pregnancy of his wit, his modesty, tractableness and obedience were far more valuable qualifications. The Countess could scarce suffer the child out of her sight, lest any tincture of vice might infect his soul. Her first care was to inspire him with the most profound respect for the church, and all holy things, and

she had the comfort to observe in him a recollection and devotion at his prayers far above his age. She read to him the lives of the Saints, adding reflections suited to his capacity; and she took care to have him with her when she visited the poor, making him the distributor of her alms, and causing him to do such little offices for them as he was able. He would set by his own meat for their relief, and when he had nothing left to bestow on them, would beg for them of all his relations. His horror of a lie, even in his infancy, made him prefer any disgrace or chastisement to the telling of the least wilful untruth.

For the benefit of the schools, he was sent to Rocheville at six years of age, and some time after to Annecy. An excellent memory, a solid judgment, and close application, could not fail of great progress. The young Count spent as much of his time as possible in private studies and lectures of piety, especially that of the lives of the Saints, and by his diligence always doubled or trebled his school tasks. He shewed an early inclination for the ecclesiastical state, and obtained his father's consent, though not without difficulty, to receive the tonsure, in the year 1578, the eleventh of his age. He was sent afterwards, under the care of a virtuous priest, to pursue his studies at Paris, his mother having first instilled into him steady principles of virtue, a love of prayer, and a dread of sin and its occasions. She often repeated to him those words of queen Blanche to her son St. Lewis, king of France: "I had rather see you dead, than hear you had committed one mortal sin." On his arrival at Paris he entered the Jesuit's schools, and went through rhetoric and philosophy with great applause. In pure obedience to his father's orders he learned in the academy to ride, dance and fence; whence he acquired that easy carriage, which he retained ever after. But these exercises did not hinder his close application to the study of the Greek and Hebrew languages, and of positive divinity for six years under the famous Genebrord and Maldonatus. But his principal concern all this time was a regular course of piety, by which he labored to sanctify himself and all his actions. Pious meditation and the study of the Holy Scripture were his beloved entertainments. He sought the conversation of the virtuous, particularly of Father Angelus Joyeuse, who from a duke and marshal of France, was become a Capucin Friar. The frequent discourses of this good man on the necessity of mortification induced the Count to add to his usual austerities the wearing of a hair shirt three days in the week. During his

stay at Paris, he made a vow of perpetual chastity, putting himself under the special patronage of the Blessed Virgin. God, to purify his heart still more, permitted a thick darkness insensibly to overspread his mind, and a spiritual dryness and melancholy to overwhelm him. He seemed from a perfect tranquillity of mind to be brought almost to the brink of despair. Seized with the greatest terrors, he passed nights and days in tears and lamentations, and suffered more than can be conceived by those who have not felt the severity of such interior conflicts. The bitterness of his grief threw him into a deep jaundice ; and he could neither eat, drink, nor sleep. At last being at prayer in the church of St. Stephen, he cast his eyes on a picture of our Blessed Lady : this awakening his confidence in her intercession, he prostrated himself on the ground, and, as unworthy to address the Father of all consolation, begged that she would be his advocate, and procure him the grace, at least during this life to love God with his whole heart. That very moment he found himself eased of his grief, as of a heavy burden, and his former peace and tranquillity restored ; which he continued always after to enjoy. He was now eighteen years of age, when his father recalled him from Paris, and sent him to Padua to study the law under the celebrated Guy Pancirola in 1584. He chose the learned and pious Jesuit Antony Possevin for his spiritual director, by whom he was greatly aided in the study of theology. His nephew Augustus gives us his written rule of life, which he followed whilst at Padua. It chiefly shews his perpetual attention to the presence of God, and his care to offer up every action to him, and to implore his aid at the beginning of all he undertook. After his recovery from a dangerous illness, which he bore with admirable patience and resignation to the will of God, being then twenty years old, he by his father's orders commenced doctor of laws with great applause in presence of forty-eight doctors ; after which he travelled through Italy to see the antiquities and visit the holy places there. The sight of the pompous remains of ancient Rome gave him a feeling contempt of worldly grandeur ; but the tombs of the Apostles and Martyrs drew from his eyes tears of devotion. Upon his return, his father received him with great joy at his castle of Tuille, where he had collected for his amusement a valuable library.

Every body was charmed with the young Count ; and his father had already a very good match in view for him, and obtained in his favor from the Duke of Savoy patents, creating

him counsellor of the parliament of Chamberry. Francis modestly, but very firmly refused both; yet durst not propose to his parents his design of taking holy orders; for the tonsure was not an absolute renouening of the world. Wherefore he had recourse to his cousin Lewis of Sales, a priest and a canon of Geneva, who obtained the consent of his parents, but not without the greatest difficulty. His cousin also obtained for him from the Pope, without his knowledge, the provostship of the church of Geneva, then vacant; but the young clergyman held out a long time before he would accept it. At last he yielded, and took possession of that dignity, and was a short time after promoted to holy orders by his diocesan bishop, who, as soon as he was deacon, employed him in preaching. His first sermons gained him an extraordinary reputation, and were accompanied with incredible success. He delivered the word of God with a mixture of modesty and gravity; had a strong sweet voice, and an animated manner of gesture, far from any affectation or vanity: but what chiefly affected his hearers was the humility and unction with which he spoke from the abundance of his own heart. Before he preached, he always renewed his fervor before God by secret sighs and prayer. He studied as much at the foot of the crucifix as in books, being persuaded that the essential quality of a preacher is to be a man of prayer. He received the holy order of priesthood with extraordinary preparation and devotion, and seemed filled by it with an apostolical spirit. He every day began his functions by celebrating mass early in the morning, in which by his eyes and countenance of fire, the inward flames of his soul appeared. He then heard the confessions of all sorts of people who resorted to him, and after that preached. He declined with the utmost care whatever might gain him the applause of men, seeking only to please God, and to advance his glory. He chiefly resorted to cottages and country villages, instructing an infinity of poor people. His piety, his charity to the poor, his disinterestedness, his care of the sick and those in prison endeared him to all; but nothing was so moving as his meekness, which no provocation was able to disturb. He was naturally indeed of a hasty and passionate temper, as he himself confesses. On this account from his youth he made meekness his favorite virtue, and by studying in the school of a God who was *meek and humble of heart*, he learned that important lesson to such perfection, as to convert his predominant passion into his characteristical virtue. The Calvinists ascribed principally to his meekness the wonderful conversions he made

among them. They were certainly the most obstinate of people at that time; yet St. Francis converted no less than seventy-two thousand of them to the Catholic faith.

Before the end of the first year of his ministry, in 1591, he erected at Annecy a confraternity of the Holy Cross, the associates of which were obliged to instruct the ignorant, to comfort and exhort the sick and prisoners, and to beware of all law-suits, which he looked upon as the shipwreck of Christian Charity. A Calvinistical Minister took occasion from this institution to write against the honor paid by Catholics to the Cross. Francis solidly answered him by his book, entitled, *The Standard of the Cross*. While the Bishop of Geneva and the Duke of Savoy were disputing about the sovereignty of that city, to which they both laid claim, the Genevans formed themselves into a Republic, in alliance with the Switzers; and their state became the centre of Calvinism. Soon after, the Protestant canton of Bern seized the country of Vaux; and the republic of Geneva, the dutchy of Chablais, with the bailiwicks of Gex, Terni and Gaillard, and thereby violence established their sects, and kept possession for sixty years. The Duke Charles Emmanuel had recovered these territories, and resolving to restore the Catholic Religion, wrote in 1594 to the bishop of Geneva, to recommend that work to him. The wise according to this world regarded the undertaking as impracticable; and the most resolute, whether ecclesiastics or religious, were terrified at its difficulties and dangers. Francis was the only one that offered himself for the work, and was joined by none but his cousin Lewis Sales. The tears and remonstrances of his parents and friends to dissuade him from the undertaking made no impression on his courageous soul. Being arrived on the frontiers of Chablais the two missionaries sent back their horses, the more perfectly to imitate the Apostles. On their arrival at Thonon, the capital of Chablais, situate on the lake of Geneva, St. Francis found in it only seven Catholics. The Calvinists for a long time shunned him, and some even attempted his life. He persevered; and at length his patience, zeal and eminent virtue, wrought upon the most obdurate, and insensibly wore away their prejudices. His first converts were among the soldiers, whom he brought over not only to the faith, but also to an entire change of manners and strict virtue, from habits of swearing, duelling and drunkenness. The harvest increased daily both in the town and in the country; and in 1598 the public exercise of the Catholic religion was restored by the

Duke's orders over all Chablais, and the two bailiwicks of Terni and Gaillard. Though the plague raged violently at Thonon, this did not hinder Francis from assisting the sick night and day, in their last moments; and God preserved him from the contagion, which swept off several of his fellow-labourers, who had joined him in so pious an undertaking. It is incredible what fatigues and hardships he underwent in the course of this mission; with what invincible courage he braved the greatest dangers; with what meekness and patience he bore all manner of affronts and calumnies. Baron Davuli, a man of quality, and of great learning, highly esteemed among the Calvinists at Geneva, being converted by him, induced him to go thither to hold a conference with the famous minister La Faye. The minister during the whole conference was continually shifting the matter in debate, as he found himself embarrassed by his antagonist, and reading his defeat in the countenance of all present, he broke off the conference by throwing out a whole torrent of injurious language on Francis, who bore it with so much meekness as not to return the least sharp answer. In 1597 he was commissioned by Pope Clement VIII. to confer with Theodore Beza at Geneva, the most famous minister of the Calvinist party, in order to win him back to the Catholic church. He accordingly paid him four visits in that city, gained a high place in that minister's esteem, and made him often hesitate in deep silence, and with distracted looks, whether he should return to the Roman Catholic church or not, in which he owned from the beginning, that salvation was attainable. St. Francis had great hopes of bringing him over in a fifth visit; but their private conferences had so alarmed the Genevans, that they guarded Beza with great diligence to prevent its taking place. Augustus Sales tells us, that, a little before death, he lamented very much that he could not see Francis; and it is certain, from his first conference with him, he had felt a violent conflict within himself, between truth and duty on one hand, and on the other the pride of being head of a party, the shame of recanting, inveterate habits and certain secret engagements in vice, to which he continued enslaved even to his death bed.

The honors which the saint received from the Pope, the Duke of Savoy, the Cardinal of Medici, and the whole church, never made the least impression on his humble mind. His delight was to be with the poor. The most honorable

functions he left to others, and chose for himself the meanest and most laborious. In 1599 he went to Annecy to visit his diocesan Granier, who had procured him to be made his coadjutor. The fear of resisting the will of God in refusing this charge when pressed upon him by the Pope in conjunction with his Bishop and the Duke of Savoy, at last extorted his consent; but the apprehension of the obligations annexed to episcopacy was so strong, that it threw him into an illness which had like to have cost him his life. On his recovery he set out for Rome to confer with his Holiness on matters relating to the missions of Savoy. Some time after his return he was obliged to go to Paris, on affairs of his diocese, and was received there by all sorts of people with the regard due to his extraordinary merit. He preached the Lent to the court in the chapel of the Louvre, with such success as to work innumerable wonderful conversions. The Duchesses of Mercœur and Longueville sent him thereupon a purse of gold; he admired the embroidery, but sent it back, with thanks to them for honoring his discourses with their presence and good example. He preached a sermon against the pretended reformation to prove it destitute of a lawful mission; it being begun at Meaux by Peter Clarke, a wool-carder; at Paris by Masson Riviere, a young man called to the ministry by a company of laymen, and elsewhere after the like manner. This sermon converted many Calvinists; amongst others the Countess of Pendrieuville, who was one of the most obstinate learned ladies of the sect; she consulted her ministers, and repaired often to Francis's conferences, till she had openly renounced Calvinism with all her numerous family. The whole illustrious house of Raonis followed her example, and so many others even of the most inveterate of the sect, that it made Cardinal Perron a man famous for controversy, say: "I can confute the Calvinists; but, to persuade and convert them, you must carry them to the Coadjutor of Geneva." Henry IV. was charmed with his preaching, and consulted him several times relating to the direction of his conscience. There was no project of piety going on, in which his council was not taken. He promoted the establishment of the Carmelite Nuns in France, and the introduction of T. Berulle's Congregation of the Oratory. The king himself earnestly endeavoured to detain him in France, promising him a pension of 20,000 livres, and the first vacant bishopric; but Francis said God had called him against his will to the bishopric of Geneva, and he thought it his duty to keep it till his death; that the small revenue he

had sufficed for his maintenance, and more would be only an incumbrance. The king was astonished at his disinterestedness when he understood that the bishopric of Geneva, since the revolt of that city, did not yield the incumbent above four or five thousand livres, that is not 250 pounds a year. After a nine month's stay at Paris, he set out with the king's letters, and heard on the road that Granier Bishop of Geneva was dead. He hastened to Sales-castle, and as soon as the accustomed visits were over, he made a twenty days retreat to prepare himself for consecration. He made a general confession, and laid down a plan of life, which he always afterwards observed with the greatest punctuality. This was never to wear any silk or cambrics, or any clothes but woollen as before; to have no paintings in his house but of devotion: no magnificence in furniture: never to use coach, or litter, but to make his visits on foot: to have nothing but common meats served up at his table: to go to the poor and sick in person: to rise every day at four, make an hour's meditation, say lauds and prime, then morning prayers with his family: to read the scripture till seven, then say mass, which he did every day, afterwards to apply to affairs till dinner, which being over he allowed an hour's conversation: the rest of the afternoon he allotted to business and prayer. After supper he read a pious book to his family for an hour, then night prayers; after which he said mattins. He fasted all Fridays and Saturdays, and our Lady's Eves: he privately wore a hair shirt and used the discipline, but avoided all ostentatious austeries. But his exact regularity and uniformity of life was the best mortification. He was very zealous, both by word and example in promoting the instruction of the ignorant by explanation of the catechism on Sundays and Holy-days. He inculcated to all the making every hour, when the clock struck, the sign of the cross, with a fervent aspiration on the passion of Christ. He performed the visitation of his diocese as soon as possible, published a new ritual, set on foot ecclesiastical conferences, and regulated all things with the greatest industry and singular prudence; taking St. Charles Borromæo for his model.

Towards the close of the visitation of his diocese he reformed several monasteries; at one of which he heard, that a valley, three leagues off, was in the utmost desolation, the tops of two mountains having fallen in, and buried several villages with the inhabitants and cattle. He crawled over impassable ways to comfort and relieve those poor people, who had neither clothes to cover them, cottages to shelter them, nor

bread to appease their hunger; he mingled his tears with theirs, relieved them and obtained of the Duke a remission of their taxes. Being solicited by Henry IV. to accept a considerable abbey, he refused it; alledging that he dreaded riches as much as others could desire them; and that the less he had, the less he would have to answer for. That king offered to name him to the dignity of Cardinal at the next promotion; but the Saint made answer, that though he did not despise the offered dignity, he was persuaded, that great titles would not fit well upon him, and might raise fresh obstacles to his salvation. Being desired on another occasion, by the same king, to accept of a pension, the Saint begged his Majesty to suffer it to remain in the hands of his comptroller, till he should call for it. Whereupon the king cried out in raptures: "That the Bishop of Geneva, by the happy independence in which his virtue had placed him, was as far above him, as he by his royal dignity was above his subjects." His steward often found it difficult to provide for his family by reason of his great alms, and used to threaten to leave him. The Saint would answer: "You say right; I am an incorrigible creature, and what is worse, I look as if I should long continue so." Or at other times, pointing to the crucifix: "How can we deny any thing to a God, who reduced himself to this condition for the love of us!"

The writings of this great Saint discover a perpetual recollection in God, and a constant overflowing of sweetness and divine love, with which his heart was filled. This makes his epistles, which we have to the number of 529 in seven books, an inestimable treasure of moving instructions suitable to all sorts of persons and circumstances. His incomparable book, the Introduction to a devout Life, he published, to shew that devotion suited Christians in a secular life, no less than in cloisters. Such was the esteem which the public had for this work, that it was immediately translated into all the languages of Europe. Henry IV. of France, was extremely pleased with it. His queen, Mary of Medicis, sent it, richly bound and adorned with jewels, to James I. of England, who was wonderfully taken with it, and asked his Bishops, why none of them could write with such feeling and unction? His book, On the Love of God, describes in the most tender manner the sentiments of divine love, its states of fervor, of dryness, of trials, sufferings and darkness: on which sublime subject he writes what he had learned by his own experience. James I. was so delighted with this book, that he expressed a

great desire to see the author. This being told the Saint, he cried out: "Oh! *who will give me the wings of a dove, and I will fly* to that great island, formerly the country of Saints; but now overwhelmed with the darkness of error! If the Duke will permit me, I will arise and go to that great Ninive: I will speak to the king, and will announce to him, with the hazard of my life, the word of the Lord." In effect he solicited the Duke of Savoy's consent; but for reasons of state-jealousy, could never obtain it. His other writings are all remarkable for the author's spirit of piety, charity, meekness, and simplicity, which is uniformly diffused through all his works.

Christina of France, consort to the prince of Piedmont, had the highest esteem for his virtues, and one day made him a present of a rich diamond, desiring him to keep it for her sake. "I will," said he, "unless the poor stand in need of it." She answered: "She would then redeem it." "This will happen so often," replied Francis, "that I shall abuse your bounty." Finding it afterwards given to the poor at Turin, she gave him another richer, charging him to keep that at least. He said: "Madam, I cannot promise you: I am very unfit to keep things of value." Enquiring after it some time after, she was told it was always in pawn for the poor, and that the diamond belonged not to the Bishop, but to all the beggars of Geneva. He had indeed a heart which was not able to refuse any thing to those in want. He often gave to beggars the waistcoat off his own back, and sometimes the cruets belonging to his chapel.

In the year 1622 he received an order from the Duke of Savoy to go to Avignon to wait on Lewis XIII. who had just finished the civil wars in Languedoc. Finding himself indisposed, he took his last leave of his friends, telling them he should see them no more; which drew from them floods of tears. At Avignon he was at his prayers during the king's triumphant entry, and never went to the window to see any part of that great pomp. He attended the king and the cardinal of Savoy to Lyons, where he refused all the grand apartments offered him by the Intendant of the province and others, to lodge in the poor chamber of the gardener to the monastery of the visitation; as he was never better pleased, than when he could most perfectly imitate the poverty of his Saviour. He continued, though indisposed, to preach and perform all his functions, especially on Christmas-day and St. John's in the morning. After dinner he began to fall

gradually into an apoplexy, was put to bed by his servant, and received extreme unction; but as he had said mass that day, and his vomiting continued, it was thought proper not to give him the viaticum. He repeated with great fervor: "My heart and my flesh rejoice in the living God: I will sing the mercies of the Lord to all eternity. When shall I appear before his face? Shew me, my beloved, where thou feedest, where thou restest at noon-day. O my God my desire is before thee, and my sighs are not hidden from thee." While the physicians applied blistering plasters, and hot irons behind his neck, and a caustic to the crown of his head, which burnt him to the bone; he repeated: "*Wash me, O Lord, from my iniquities, and cleanse me from my sin. Still cleanse me more and more.*" "What do I do here, my God, at a distance from thee?" And to those about him: "Weep not, my children, must not the will of God be done?" One suggesting to him the prayer of St. Martin: "If I am still necessary for thy people, I refuse not to labor;" he seemed troubled at being compared with so great a Saint, and said "he was an unprofitable servant, whom neither God nor his people needed." His apoplexy increasing, though slowly, he at last seemed to lose his senses, and happily expired on the feast of the Holy Innocents, the 28th December, at eight o'clock at night, in the year 1622, the fifty-sixth of his age, and the twentieth of his episcopacy. His corpse was embalmed and carried with the greatest pomp to Annecy; where it was laid in a magnificent tomb near the high altar, in the church of the first monastery of the visitation, of which order he was the founder. After his beatification by Alexander VII. in 1661, it was placed above the altar in a rich silver shrine. He was canonized by the same pope in 1665, and his feast was fixed on the twenty-ninth of January, on which day his body was conveyed to Annecy. Many miracles, as the raising of the dead to life, the curing of the blind, paralytic and others, were authentically attested to have been wrought by his relics and intercession; not to mention those he had performed during his life, especially in his mission.

ST. BATHILDES, Queen of France.

From her life written by a contemporary author. See Bollandus, Mabillon, Dubois, and Chatelain.—A. D. 680.

ST. BATHILDES, or Baldechilde, in French Bauteur,

was an Englishwoman, who was carried over very young into France, and there sold for a slave to Erkenwald, mayor of the palace under king Clovis II. When she grew up, he was so much taken with her prudence and virtue, that he committed to her the care of his household. She was no ways puffed up, but seemed the more modest, more condescending to her fellow-slaves, and always ready to serve the meanest of them in the lowest offices. King Clovis II. in 649, took her for his royal consort, with the applause of his nobles and the whole kingdom. This unexpected elevation, which would have turned the head of any person addicted to pride, produced no alteration in a heart perfectly grounded in humility and other virtues. She seemed to become even more humble than before, and more attentive to the poor. Her present station furnished her with the means of being truly their mother, which she long had been in the disposition of her heart. Every virtue appeared conspicuous in her, and among the rest an ardent zeal for religion. The king gave her the sanction of his royal authority for the protection of the church, the care of the poor, and the furtherance of all religious undertakings. He had by her three sons, who all successively wore the crown, Clotaire III. Childeric II. and Thierry I. Clovis dying in 655, when the eldest was only five years old, left her regent of the kingdom. She seconded the zeal of St. Owen, St. Eligius and other holy bishops, and with great care banished simony out of France, forbade Christians to be made slaves, did all in her power to promote piety, and filled her kingdom with hospitals and pious foundations. She restored the monasteries of St. Martin, St. Denys, St. Medard, &c. founded the great abbey of Corbie for a seminary of virtue and sacred learning, and the truly royal nunnery of Chelles, on the Marne, which had been begun by St. Clotildis. As soon as her son Clotaire was of an age to govern, she with great joy shut herself up in this monastery of Chelles, in 665; a happiness which she had long earnestly desired, though it was with great difficulty that she obtained the consent of the princes. She had ne sooner taken the veil, but she seemed entirely to have forgot her former dignity, and was to be distinguished from the rest only by her admirable humility, serving them in the meanest offices, and obeying the holy abbess St. Bertilla, as the last among the sisters. She prolonged her devotions every day with many tears, and made it her greatest delight to visit and attend the sick, whom she comforted and served with wonderful charity. St. Owen, in his life of St. Eligius, mentions many instances of the great veneration

which St. Bathildes had for that holy prelate, and relates, that St. Eligius after his death, in a vision by night, ordered a certain courtier to reprove the queen for wearing jewels and costly apparel in her widowhood; which she did not do through pride, but because she thought it due to her state while she was regent of the kingdom. Upon this admonition she laid them aside, distributed a great part to the poor, and with the richest of her jewels made a most sumptuous cross, which she placed at the head of the tomb of St. Eligius. She was afflicted with long and severe cholicks and other pains, which she suffered with an admirable resignation and joy. In her agony she recommended to her sisters charity, care of the poor, fervor and perseverance, and gave up her soul in devout prayer, probably on the 30th January, 680, on which day she is honored in France, but is named on the 26th in the Roman martyrology.

Our only and necessary affair is to live for God, to do his will, and to sanctify and save our souls. If we are employed in a multiplicity of exterior business, we must imitate St. Bathildes, when she bore the whole weight of the state. In all we do, God and his holy will must be always before our eyes, and to please him must be our only aim and desire.

**ST. PETER NOLASCO, Confessor, Founder of the Order
of our Lady for the Redemption of Captives.**

*From Chronica Sacri & Militaris Ordinis, B. M. de Mercede,
per Bern. de Vargas, 2 vol. in fol. See also Baillet, &c.—
A. D. 1258.*

PETER, of the noble family of Nolasco in Languedoc, was born in the diocese of St. Papoul about the year 1189. His parents were very rich but far more illustrious for their virtue. Peter, whilst an infant, had the most tender regard for the poor. In his childhood he gave to them whatever he received for his own private use. He was exceedingly comely and beautiful, but innocence and virtue were his greatest ornaments. It was his pious custom to give a very large alms to the first poor man he met every morning, unasked. He rose at midnight and assisted at Mattins in the church, as then the more devout part of the laity used to do, together with all the clergy. At the age of fifteen he lost his father, who left him heir, and he remained at home under the government of his pious mother, who brought him up in

extraordinary sentiments and practices of virtue. Being solicited to marry, he betook himself to the serious consideration of the vanity of all earthly things, and rising one night full of those thoughts, prostrated himself in fervent prayer, which he continued till morning, most ardently devoting himself to God in the state of celibacy, and dedicating his whole patrimony to the divine honor. He followed Simon of Montfort against the Albigenses, a heretical sect, which had filled Languedoc with great cruelties, and overspread it with universal desolation. That count defeated them, and in the battle of Muret vanquished and killed Peter, king of Arragon, and took his son James, a child six years old, prisoner. The conqueror having the most tender regard and compassion for the captive prince, appointed Peter, then twenty-five years old, his tutor, and sent them both together into Spain. Peter, in the midst of the court at Barcelona, where the kings of Arragon resided, led the life of a recluse, practising the austereities of a cloister. He gave no part of his time to amusement, but spent all the moments which the instruction of his pupil left free, in holy prayer, meditation and pious reading. The Moors at that time were possessed of a considerable part of Spain, and great numbers of Christians groaned under their tyranny in a miserable slavery; both there and in Africa. The sight of so many moving objects in captivity, and the consideration of the dangers to which their faith and virtue stood exposed under their Mahometan masters, touched the heart of St. Peter to the quick; and he soon spent his whole estate in redeeming as many as he could. Whenever he saw any poor christian slaves, he used to exclaim: "Behold eternal treasures which never fail." By his discourses he moved others to contribute large alms towards this charitable work, and at last formed a project of instituting a religious Order as a mean whereby to carry on so pious an undertaking. This design met with great obstacles in the execution: but the Blessed Virgin, the true Mother of mercy, appearing to St. Peter, the king and St. Raymund of Pennafort, in distinct visions the same night, encouraged them to prosecute the holy scheme, under the assurance of her patronage and protection. St. Raymund was the spiritual director both of St. Peter and of the king, and a zealous promoter of this charitable institute. The king declared himself the protector of the Order, and assigned a large quarter of his own palace for the reception of the new religious. Wherefore, on the

feast of St. Laurence in 1223 the king and St. Raymund conducted St. Peter to the church, and presented him to Berengarius, Bishop of Barcelona, who received his three solemn religious vows; to which the Saint added a fourth, to devote his whole substance and his very liberty, if necessary, to the ransoming of slaves. The like vow he required of all his followers. St. Raymund made an edifying discourse on the occasion, and declared from the pulpit, in the presence of this august assembly, that it had pleased Almighty God to reveal to the king, to Peter Nolasco, and to himself, his will for the institution of an Order for the redemption of the faithful, detained in bondage among the infidels. His discourse was received by the people with the greatest demonstrations of joy. After this St. Peter received the new habit (as Mariana, and Pope Clement VIII in his bull, say) from St. Raymund, who established him first General of this new Order, and drew up for it certain rules and constitutions. Two other gentlemen were professed at the same time with St. Peter. When St. Raymund went to Rome he obtained from Pope Gregory IX. in 1235, the confirmation of this Order, and of the rules and constitutions, which he had drawn up. The religious wore a white habit, as an emblem of innocence; and a scapular, which is likewise white: but the king would oblige them for his sake, to bear the royal arms of Arragon, which are interwoven on their habit upon the breast. Their numbers increasing very fast, the Saint petitioned the king for another house; who on this occasion built for them, in 1232, a magnificent convent at Barcelona. King James having conquered the kingdom of Valentia, founded in it several rich convents, in thanksgiving for his victories over the infidels, which he attributed to the prayers of St. Peter. The Saint after his religious profession renounced all business at court, and no entreaties of the king could ever after prevail with him to appear there but once, and this was upon a motive of charity, to reconcile two noblemen, who by their dissention had divided the whole kingdom, and kindled a civil war. The holy man ordained that two members of the Order should be annually sent among the infidels to treat about the ransom of christian slaves; and they are hence called *Ransomers*. One of the two first employed in this pious work was the Saint himself; and the kingdom of Valentia was the first place that was blessed with his labors: the second was that of Granada. He not only comforted and ransomed a great number of captives, but by his zeal and charity was the

happy instrument of the conversion of many infidels. He made several other journeys to the coasts of Spain, besides a voyage to Algiers, where, among other sufferings, he underwent imprisonment for the faith. But the most terrifying dangers could never make him desist from his pious endeavours to convert the infidels, burning with a holy desire of martyrdom. He begged earnestly to be released from the burden of his generalship; but by his tears and entreaties could only obtain the grant of a vicar to assist him in the discharge of that office. He employed himself in the meanest offices of his convent, and desired above all things to have the distribution of the daily alms at the gate of the monastery: he at the same time instructed the poor in the knowledge of God and in virtue. During the last years of his life he was continually afflicted with infirmities, the effect of his fatigues and austeries; and he bore them with incomparable patience. Seven years before his death, he resigned the offices of Ransomer and General. He died on Christmas-day in 1256. In his agony he tenderly exhorted his religious to perseverance, and concluded with those words of the Psalmist: *Our Lord hath sent redemption to his people: He hath commanded his covenant for ever.* After which, melting into tears of compunction and divine love, he expired, in the sixty-seventh year of his age. His relics have been honored with many miracles; and he was canonized by Pope Urban VIII.

FEBRUARY I.

ST. IGNATIUS, Bishop of Antioch, Martyr.

From his genuine epistles; also from the acts of his martyrdom, &c.
A. D. 107.

ST. IGNATIUS, surnamed Theophorus, a word implying a divine or heavenly person, was a zealous convert and disciple of St. John the Evangelist, as his acts assure us; also of the apostles SS. Peter and Paul, who united their labors in planting the faith at Antioch. By their direction he succeeded Evodius in the government of that important see, as we are told by St. Chrysostom, who represents him as a perfect model of virtue in that station, in which he continued upwards of forty years. During the persecution of Domitian St. Ignatius

defended his flock by prayer, fasting and daily preaching the word of God. He rejoiced to see peace restored to the Church during the peaceable reign of Nerva, so far as this calm might be beneficial to those committed to his charge; but was apprehensive that he had not attained to the perfect love of Christ, and the dignity of a true disciple, because he had not yet been called to seal his faith with his blood, an honor which he impatiently longed for. But this calm lasted only fifteen months. For Nerva dying, the governors of several provinces renewed the persecution under his successor Trajan. That emperor himself was a furious bigot to paganism; and when he entered Antioch on an expedition against the Parthians, his first care was the worship of his false gods. He therefore resolved to compel the Christians either to acknowledge their divinity and join him in his impious rites, or suffer death in case of refusal.

Ignatius as a courageous soldier, solicitous only for his flock, willingly suffered himself to be carried before Trajan, who thus accosted him: "Who art thou, wicked demon, that durst transgress my commands, and persuade others to perish?" The saint answered: "No one calls Theophorus a wicked demon" Trajan. "Who is Theophorus?" Ignatius. "He who carrieth Christ in his breast." Trajan. "And do not we seem to thee to bear the gods in our breasts, whom we have assisting us against our enemies?" Ignatius. "You err in calling those gods who are no better than devils; for there is only one God, who made both heaven and earth, and all things that are in them: And one Jesus Christ his only Son, into whose kingdom I earnestly desire to be admitted." Trajan. "Do not you mean him who was crucified under Pontius Pilate?" Ignatius. "The very same, who by his death hath crucified with sin its author; who overcame the malice of the devils, and hath enabled those, who bear him in their heart, to trample on them." Trajan. "Dost thou carry Christ within thee?" Ignatius. "Yes; for it is written: *I will dwell and walk in them,*" 2. Cor. v. 16. Trajan then dictated the following sentence: "It is our will that Ignatius, who saith that he carrieth the crucified man within himself, be bound and conducted to Rome, to be devoured by wild beasts for the entertainment of the people." The holy martyr hearing this sentence, cried out with joy: "I thank thee, O Lord, for vouchsafing to honor me with this token of perfect love for thee, by being bound with chains of iron in imitation of thy apostle Paul, for thy sake." Having said this, and

prayed for the church, and recommended it with tears to God; he joyfully put on the chains, and was hurried away by a savage troop of soldiers, to be conveyed to Rome. On his arrival at Seleucia, a sea-port about fifteen miles from Antioch, he was put on board a ship which was to coast the southern and western parts of Asia Minor. The reason of this route's being preferred to a more direct passage from Seleucia to Rome, was probably to render the terror of his punishment the more extensive, and to deter men from embracing or persevering in the faith: but Providence seems to have ordained it for the comfort and edification of many churches. He was accompanied to Rome by Reus, Philo, a deacon, and Agathopodus, who seem to have written these acts of his martyrdom. He was guarded night and day both by sea and land, by ten soldiers whom he calls ten leopards, on account of their inhumanity and merciless usage; who, the kinder he was to them, were the more fierce and cruel to him. This voyage, however, gave him an opportunity of confirming in faith and piety the several churches he saw on his route; cautioning them in a particular manner against heresies and schisms, and recommending to them an inviolable attachment to the tradition of the apostles. St. Chrysostom adds, that he taught them to despise the present life, to love only the good things to come, and never to fear any temporal evils whatever. The faithful flocked from all parts to see him, hoping to receive benefit from the plenitude of his benediction. On his reaching Smyrna, he was suffered to go ashore, which he did with great joy, to salute St. Polycarp, who had been his fellow-disciple under Saint John the Evangelist. At Smyrna he was met by deputies of several Churches, who were sent to salute him. St. Ignatius wrote from Smyrna four letters: in that to the church of Ephesus, he commends the bishop Onesimus, and the piety and concord of the people and their zeal against all heresies. He exhorts them with one mind to be subject to their bishop and priests, to assemble with them as often as possible in public prayer, by which the power of Satan is weakened; to oppose meekness to anger, humility to boasting, prayers to curses and reproaches, and to suffer all injuries without murmuring. He says that, because they are spiritual and perform all they do in a spiritual manner, all, even their ordinary actions are spiritualized, because they do all in Jesus Christ. Speaking of heretics, he says, that he who corrupts the faith for which Christ died, will go into unquenchable fire, and also he who heareth him. He

thus concludes: "Remember me, as I pray that Jesus Christ may be mindful of you. Pray for the church of Syria, whence I am carried in chains to Rome, being the last of the faithful who are there. Farewell in God the Father, and in Jesus Christ our common hope." The like instructions he repeats in his letters to the churches of Magnesia and of the Trallians, and begs their prayers for himself and his church in Syria. His fourth letter was written to the Christians of Rome. St Ignatius knew the all-powerful efficacy of the prayers of the saints, and feared lest they should obtain of God his deliverance from death. He therefore besought St. Polycarp and others at Smyrna, to join their prayers with his, that the wild beasts might quickly rid the world of him, that he might be presented before Jesus Christ. With this view he wrote to the faithful at Rome to beg, that they would not endeavour to obtain of God that the beasts might spare him, as they had several other martyrs; which might induce the people to release him, and so disappoint him of his crown. "I fear," says he, "your charity, lest it prejudice me. For it is easy for you to obtain what you please; but it will be difficult for me to attain unto God if you spare me. I shall never have such an opportunity of enjoying God: nor can you, if you shall be now silent, ever be entitled to the honor of a better work. For if you be silent in my behalf, I shall be made partaker of God; but if you love my body, I shall have my course to run again. Therefore, a greater kindness you cannot do me, than to suffer me to be sacrificed unto God, while the altar is now ready. I beseech you that you shew not an unseasonable good-will towards me. Suffer me to be the food of wild beasts, whereby I may come to God: I am the wheat of God; I am to be ground by the teeth of wild beasts, that I may become the pure bread of Christ. Rather entice the beasts to be my sepulchre, that they may leave nothing of my body; that so, after my death, I may not be troublesome to any. It is better for me to die for the sake of Jesus Christ, than to rule unto the ends of the earth. Him I seek, who died for us: Him I desire who rose again for us. He is my gain. Pardon me, brethren: be not a hinderance to me in attaining to life; for Jesus Christ is the life of the faithful: whilst I desire to belong to God, do not you yield me back to the world. My love is crucified: I take no pleasure in the food of corruption, nor in the enjoyments of this life. I desire to live no longer according to men. Remember in your prayers the church of Syria, which now

enjoys God for its shepherd instead of me. I am ashamed to be called of their number; for I am not worthy, being the last of them, and an abortive; but through mercy I shall be something if I enjoy God." The holy martyr even wished every step of his journey to meet with wild beasts; and though that death was most shocking and barbarous, and presented the most frightful ideas, sufficient to startle the firmest resolution, yet it was incapable of making the least impression upon his courageous soul.

The guards pressed the saint to leave Smyrna, that they might arrive at Rome before the shows were over. He rejoiced exceedingly at the near approach of his martyrdom. They sailed to Troas, where he was informed that God had restored peace to his church at Antioch: which freed him from the anxiety he had been under, fearing lest there should be some weak ones in his flock. Here he wrote three other most edifying letters, one to the church of Philadelphia, and a second to the Smyrneans, in which he calls the heretics who denied Christ to have assumed true flesh, and the blessed sacrament to be his *fæs*, wild beasts in human shape, and forbids all communication with them. His last letter is addressed to St. Polycarp, whom he exhorts to labor for the sake of Christ, without sparing himself; for that the measure of his labor will be that of his reward. St. Ignatius not being allowed time to write to the other churches of Asia, commissioned St. Polycarp to do it for him. After a long voyage he arrived at Ostia, sixteen miles from Rome. Here the authors of these acts, who were his companions, say they were seized with great grief, seeing they were soon to be separated from their dear master; but he rejoiced to find himself so near the end of his race. The faithful of Rome came out to meet him, rejoicing at the sight of him, but grieving that they were so soon to lose him by a barbarous death. They earnestly wished, that he might be released. The martyr knew in spirit their thoughts, and conjured them not to obstruct his going to the Lord. Then kneeling with all the brethren, he prayed to the Son of God for the Church, for the ceasing of the persecution, and for perpetual charity and unanimity among the faithful. He arrived at Rome on the last day of the public entertainments, and was presented to the prefect of the city, together with the emperor's letter. He was then hurried by the soldiers into the amphitheatre. The saint hearing the lions roar, cried out: "I am the wheat of the Lord; I must be ground by the teeth of these beasts to be made the pure bread of

Christ." Two fierce lions being let out upon him, they instantly devoured him, leaving nothing of his body but the larger bones: thus his prayer was heard. "After having been present," say our authors, "at this sorrowful spectacle, which made us shed many tears, we spent the following night at our house in watching and prayer, begging of God to afford us some comfort by certifying us of his glory." They relate, that their prayer was heard, and that several of them in their slumber saw him in great bliss. They add, that his bones were taken up and carried to Antioch, and there laid in a chest as an inestimable treasure. St. Chrysostom says his relics were carried in triumph on men's shoulders through all the cities from Rome to Antioch. The same holy doctor of the Church exhorts all people to visit them, assuring them they would thereby receive many advantages spiritual and corporal. The Greeks keep his feast a holyday on the day of his death, the 20th of December. It happened in 107.

St. Ignatius begins his letter to the Philadelphians by a strenuous recommendation of union with their bishop, priests and deacons; and charges them to beware of the pernicious weeds of heresy and schism which are not planted by the Father. "Whoever belong to God and Jesus Christ, these are with the bishop. If any one follows him who maketh a schism, he obtains not the inheritance of the kingdom of God. Use one Eucharist: for the flesh of the Lord Jesus Christ is one, and the eip is one in the unity of his blood. There is one altar, as there is one bishop, with the college of the priesthood and the deacons my fellow-servants, &c. Be lovers of unity, shun all divisions. Where disagreement or anger is found, there God never dwells; but God forgives all penitents."

ST. BRIGIT, V. Abbess, Patroness of Ireland.

See Bollandus, p. 112, and 941, T. 1. Feb.

ST. BRIGIT, or BRIDGET, and by contraction Bride, was born at Fochard, in Ulster, soon after Ireland had been blessed with the light of faith. She received the religious veil in her youth from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dara, or *cell of the oak*; living as her name implies, the bright light of that country by her virtues. Being joined soon after by several of her own sex, they formed

themselves into a religious community, which branched out into several other nunneries throughout Ireland; all which acknowledged her for their mother and foundress, as in effect she was of all in that kingdom. But a full account of her virtues has not been transmitted down to us together with the veneration of her name. Her five modern lives mention little else but wonderful miracles. She flourished in the beginning of the sixth century, and is named in the martyrology of Bede, and in all others since that age. Several churches in England and Scotland are dedicated to God under her name, as among others that of St. Bride in Fleet-street; several also in Germany, and some in France. Her name occurs in most copies of the martyrology which bears the name of St. Jerom, especially in those of Esterbach and Corbie, which are the most ancient. She is commemorated in the divine office of most churches of Germany, and in that of Paris, till the year 1607, and in many others in France. One of the Hebrides or Western Islands which belong to Scotland, near that of Ila, was called, from a famous monastery built there in her honor, *Brigidiana*. A church of St. Brigit in the province of Athol was reputed famous for miracles, and a portion was kept with great veneration in a monastery of regular canons at Abernethy, formerly capital of the kingdom of the Picts, and a bishopric, as Major mentions, l. 2. c. 14, de Gestis Scotor. Her body was found with those of SS. Patrick and Columba in a triple vault at Down-Patrick, in 1185, as Giraldus Cambrensis informs us (Topogr. Hibern. dist. 3. c. 18, Camden, &c.) They were all three translated to the cathedral of the same city; but their monument was destroyed in the reign of King Henry VIII, as Camden testifies. The head of St. Bride is kept at Lisbon. She is commemorated in the Roman martyrology on the first of February.

ST. LAURENCE, Archbishop of Canterbury. He was one of those who accompanied St. Augustin into this island about the year 597, and was his immediate successor in the see of Canterbury in 608, in which he sat eleven years. He was a true imitator of the virtues of his predecessor, and did not a little contribute by his zealous labors to confirm and to propagate the faith in this infant church. He died in the year 619, and is mentioned in the Roman martyrology on this day. See Bede, Hist. B. 2. c. 4, 6, 7. Malmesb. l. 1. Pontif. Angl.

ST. BLASE, Bishop and Martyr.

The four modern different Greek acts of this Saint are of small authority. Bollandus has supplied this deficiency by learned remarks.—A. D. 316.

ST. BLASE was Bishop of Sebaste in Armenia, and was crowned with martyrdom in the persecution of Licinius in 316, by the command of Agricolaus, governor of Cappadocia and the lesser Armenia. It is mentioned in the acts of St. Eustratius, who received the crown of martyrdom in the reign of Dioclesian, and is honored on the thirteenth of December, that St. Blasie, the Bishop of Sebaste, honorably received his relics, deposited them with those of St. Orestes, and punctually executed the last will and testament of St. Eustratius. His festival is kept a holiday in the Greek church on the eleventh of February. In the holy wars his relics were dispersed over the West, and his veneration was propagated by many miraculous cures, especially of sore throats. He is the principal patron of the commonwealth of Ragusa. No other reason than the great devotion of the people to this celebrated martyr of the church, seems to have given occasion to the wool-combers to chuse him the titular patron of their profession; and his festival is still kept by them at Norwich with a solemn guild. Perhaps the iron combs, with which he is said to have been tormented, gave occasion to this choice.

ST. CONRAN, Bishop of Orkney, C.—The isles of Orkney are twenty-six in number, besides the lesser called Holmes, which are uninhabited, and serve only for pasture. The faith was planted here by St. Palladius and St. Sylvester, one of his fellow labourers, who was appointed by him the first pastor of this church, and was honored in it on the fifth of February. In these islands formerly stood a great number of holy monasteries, the chief of which was Kirkwall. This place was the Bishop's residence, and is at this day the only remarkable town in these islands. It is situated in the largest of them, which is thirty miles long, called anciently Pomonia, now Mainland. This church is much indebted to St. Conran, who was Bishop here in the seventh century, and whose name for the austerity of his life, zeal and eminent sanctity, was no less famous in those parts, so long as the catholic religion flourished there, than those of St. Palladius and of St. Kentigern.

ST. WEREBURGE, V. Abbess, Patroness of Chester.

From Harpsfield, and her life by the famous Henry Bradshaw.

THIS holy Virgin was daughter of Wulfere, king of Mercia, by St. Ermenilde, daughter of Ercombert, king of Kent, and St. Sexburge. In her was centered the royal blood of all the chief Saxon kings; but her glory was the contempt of a vain world, even from her cradle, on the pure motive of the love of God. She had three brothers Wulfade and Rufin, who died martyrs, and Kenred, who ended his life at Rome in the odour of sanctity. Her father Wulfere resided near Stone in Staffordshire. His eldest brother, Peada, had begun to plant the faith in Mercia. Wulfere promised at his marriage to extirpate the remains of idolatry, and was then a Christian: but worldly motives made him delay the performance of his promise. Ermenilde endeavoured to soften the fierceness of his temper: but she found it a far more easy task to dispose the minds of her tender nursery to be faithful to divine grace; and under her care, all her children grew up fruitful plants in the garden of the Saints. Wereburge excelled the rest in fervor and discretion. She was humble, obedient and meek, never failed of assisting with her mother at the daily performance of the whole church office; besides spending many hours on her knees in private devotion in her closet. She eagerly listened to every instruction and exhortation of piety. Her beauty and her extraordinary qualifications drew to her many suitors for marriage. The prince of the West-Saxons waited on her with rich presents: but she refused to accept them or listen to his proposals, saying, "she had chosen the Lord Jesus, the Redeemer of mankind, for the spouse of her soul, and had devoted herself to his service in the state of virginity." But her greatest victory was over the insidious attempts of Werbode, a powerful wicked knight of her father's court, for whom the king entertained a particular affection. The knight, sensible of this, and passionately fond of Wereburge, made use of all his interest with the king to obtain his consent to marry her; which was granted on condition he could gain that of the royal virgin. Queen Ermenilde and her two sons Wulfade and Rufin were grievously afflicted at the news. These two princes were then upon their conversion to Christianity, and for this purpose resorted to the cell of St. Chad, Bishop of Litchfield, under pretence

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of going a hunting ; for the saint resided in a hermitage, situated in a forest. By him they were instructed in the faith, and baptized. Werbode finding them an obstacle to his design, contrived their murder ; for which he is said to have moved the father to give an order in a fit of passion, by shewing him the young princes returning from the Bishop, and incensing him against them by slanders : for the king was passionate, and had been likewise prevailed on by his perfidious minister to countenance and favor idolatry. Werbode died miserably soon after ; and Wulfere no sooner heard that the murder was perpetrated, but stung with grief and remorse, he entered into himself, did great penance, and entirely gave himself up to the advice of his queen and St. Chad. He destroyed all the idols, converted their temples into churches, founded the Abbey of Peterborough, and the priory of Stone, where the two martyrs were buried, and exceedingly propagated the worship of the true God, by his zealous endeavours and example.

Wereburge now disclosed to her father her earnest desire of consecrating herself to God in a religious state of life. Finding him averse and much grieved at the proposal, she pleaded her cause with so many tears, that her request was granted. Her father even thanked God with great humility for so great a grace conferred on her, though not without many tears, which such a sacrifice cost him. He conducted her in great state to Ely, attended by his whole court, and was met at the gate of the monastery by the royal abbeys St. Audry, with her whole religious family in procession, singing holy hymns to God. Wereburge, falling on her knees, begged to be admitted in quality of a penitent. She obtained her request, and *Te Deum* was sung. She went through the usual trials with great humility and patience, and with joy exchanged her rich coronet, purple, silks and gold, for a poor veil and a coarse habit, and resigned herself into the hands of her superior, to live only to Christ. King Wulfere, his three brothers, and Eg-bright, or Egbert king of Kent, and Adulph king of the East-Angles, together with the great lords of their respective states, were present at these her solemn espousals with Christ, and were entertained by Wulfere with a royal magnificence. The virgin here devoted herself to God with new fervor in all her actions, and made the exercises of obedience, prayer, contemplation, humility and penance, her whole occupation, instead of that circle of vanities and amusements which employ the slaves of the world. King Wulfere dying in 675, was

buried at Litchfield. Kenred his son being then too young to govern, his brother Ethelred succeeded him. St. Ermenilde was no sooner at liberty, but she took the religious veil at Ely, under her mother St. Sexburge, at whose death she was chosen third abbess, and was honored in England among the Saints, on the 13th of February. Her daughter, St. Wereburge, by her uncle king Ethelred's persuasion, left Ely to charge herself with the superintendence of all the houses of religious women in his kingdom, to establish in them the observance of the most exact monastic discipline. By his liberality she founded those of Trentham in Staffordshire, of Hanbury near Tutbury, in the county of Stafford, (not in that of Huntingdon, as some mistake) and of Wedon, one of the royal palaces in Northamptonshire. This king also founded the collegiate church of St. John baptist, in the suburbs of West-Chester, and gave to St. Egwin the ground for the great abbey of Evesham; and after having reigned twenty-nine years, embraced the monastic state in his beloved monastery of Bardney, upon the river Witham, not far from Lincoln, of which he was afterwards chosen abbot. He resigned his crown to Kenred his nephew, brother to St. Wereburge, having been chosen king only on account of the nonage of that prince. Kenred governed his realm with great prudence and piety, making it his study by all the means in his power, to prevent and root out all manner of vice, and promote the knowledge and love of God. After a reign of five years he recommended his subjects to God, took leave of them to their inexpressible grief, left his crown to Coēlred, his uncle's son, and making a pilgrimage to Rome, there put on the monastic habit in 708, and persevered in great fervor till his happy death.

St. Wereburge both by word and example conducted to God the souls committed to her care. She was the most perfect model of meekness, humility, patience and purity. Besides the church office, she recited every day the psalter on her knees, and after matins, remained in the church in prayer, either prostrate on the ground, or kneeling till day-light, often bathed in tears. She never took more than one repast in the day, and read with wonderful delight the lives of the fathers of the desert. She foretold her death, visited all places under her care, gave her last orders and exhortations, and died happily at Trentham on the third of February, about the end of the seventh century.

ST. AGATHA, Virgin and Martyr.

*See her ancient Latin acts abridged by Tillemont, T. 3. p. 409.
A. D. 251.*

THE cities of Palermo and Catana dispute the honor of her birth: but they do much better, who by copying her virtues and claiming her patronage strive to become her fellow-citizens in heaven. It is agreed that she received the crown of martyrdom at Catana in the persecution of Decius, 251. She was of a rich and illustrious family, and having been consecrated to God from her tender years, she triumphed over all the assaults of Satan upon her chastity. Quintianus, a man of consular dignity, bent on gratifying both his lust and avarice, caused her to be brought before him at Catana. Seeing herself in the hands of the persecutors, the holy virgin made this prayer: "Jesus Christ, Lord of all things, you see my heart, you know my desire: possess alone all that I am. I am your sheep, make me worthy to overcome the devil." She wept, and prayed for courage and strength all the way she went. On her appearance, Quintianus gave orders for her being put into the hands of a most wicked woman, who with six daughters kept a common stew. The saint suffered in this infamous place assaults and stratagems against her virtue, infinitely more terrible to her than any tortures or death itself. But placing her confidence in God, she never ceased with sighs and tears earnestly to implore his protection, and by it was an overmatch for all their hellish attempts. Quintianus being informed of her constancy, after thirty days ordered her to be again brought before him. The virgin in her first interrogatory told him, that to be a servant of Jesus Christ was the most illustrious nobility and true liberty. Offended at her resolute answers, he commanded her to be buffeted and led to prison. She entered it with great joy, recommending her future conflict to God. The next day she was again arraigned at the tribunal, and answered with equal constancy, that Jesus Christ was her life and her salvation. Quintianus then ordered her to be stretched on the rack; which torment was usually accompanied with stripes, the tearing of the fides with iron hooks, and burning them with torches. The brutal governor, enraged to see her suffer all this with cheerfulness, commanded her breasts to be tortured, and afterwards to be cut off. At which she made him this reproach: "Cruel tyrant, do you not blush to torture this part of my body, you who sucked the

breasts of a woman yourself?" He then remanded her to prison with a severe order, that neither salves nor food should be allowed her. But God would be himself her physician, and sent the apostle St. Peter to comfort her, who healed all her wounds, and filled her dungeon with a heavenly light. Quintianus, nowise moved at the miraculous cure of her wounds, four days after caused her to be stript, and then rolled over live coals mixed with broken potsherds. Being carried back to prison she made this prayer: "Lord, my Creator, you have always protected me from the cradle. You have taken from me the love of the world, and given me patience to suffer; receive now my soul." After which words she sweetly expired. Her name is inserted in the canon of the mass, in the calendar of Carthage, as ancient as the year 530, and in all other martyrologies of the Latins and Greeks. Pope Symmachus built a church in Rome under her name, about the year 500, which is fallen to decay. St. Gregory the Great enriched a church, which he purged from the Arian impiety, with her relics, which it still possesses. This church had been rebuilt in her honor by Ricimer, general of the western empire, in 460. Rocci Phyrho and Bollandus relate, how the torrent of burning sulphur which issues from Mount Etna in great eruptions, was several times driven back from the walls of Catana, by the veil of St. Agatha, taken out of her tomb, and carried in procession for that purpose. Small portions of the relics of St. Agatha are said to be distributed in many places.

The MARTYRS of JAPAN.

See the triumph of the Martyrs of Japan by F. Trigault, from the year 1612, to 1620; the history of Japan, by F. Crafset, to the year 1658, and that by the learned F. Charlevoix in 9 volumes, &c.

THE empire of Japan, so called from one of the islands of which it is composed, was discovered by certain Portuguese merchants, about the year 1541. It is generally divided into several little kingdoms, all which obey one sovereign emperor. The capital cities are Meaco and Jedo. The manners of this people are the reverse of ours in many things. Their characteristic is pride, and an extravagant love of honor. They adore idols, which represent certain famous wicked ancestors: the chief of these are Amida and Xacha. Their priests are called Bonzas; and all obey the Jaco or high-priest. St. Francis

Xavier arrived in Japan in 1549; baptized great numbers; and whole provinces received the faith. The three kings of Arima, Bungo and Omura, sent a solemn embassy of obedience to Pope Gregory XIII. in 1582; and in 1587, there were in Japan above two hundred thousand Christians, and among these several kings, princes and Bonzas. But in 1588, the haughty emperor Cambacundono, having usurped the Honors of the deity, commanded all the Jesuits to leave his dominions within six months: however many still remained in disguise. In 1592, several Japanese converts received the crown of martyrdom. The emperor Tagcosama, one of the proudest and most vicious of men, was stirred up against the Christians by the suggestion of certain European merchants, desirous of the monopoly of the Japan trade, that the view of the missionaries in preaching the Christian faith, was to facilitate the conquest of the country by the Portuguese or Spaniards.—In consequence of this malicious insinuation three Jesuits and six Franciscans were crucified on a hill near Nangasaqui in 1597. Several Japanese converts suffered with them. Their whole number amounted to twenty-six, and among these were three boys who used to serve the Friars at mass; two of them were fifteen years of age, and the third only twelve; yet they all shewed great joy and constancy in their sufferings. Of these martyrs twenty-four had been brought to Meaco, where only a part of their left ears was cut off, by a mitigation of their sentence, which had ordered the amputation of their noses and both ears. They were conducted through many towns and public places with their cheeks stained with blood, for a terror to others. When the twenty-six soldiers of Christ were arrived at the place of execution, they were allowed to make their confession to two Jesuits of the convent in Nangasaqui, and being fastened to crosses by cords and chains, and an iron collar about their necks, they were raised into the air. The crosses were planted in a row; and each martyr had an executioner near him with a spear ready to pierce his side; for such is the Japanese method of crucifixion. Upon a signal given, all the executioners lifted up their lances and pierced the martyrs almost at the same instant. Urban VIII. ranked them among the martyrs; and they are honored on the fifth of February, the day of their triumph. The rest of the missionaries were transported out of the dominions, except twenty-eight priests who staid behind in disguise. Tagcosama dying, ordered that his body should not be burnt, as was the custom in Japan, but preserved and enshrined in his palace of

Fuximi, that he might be worshipped as a God, under the title of *the new God of war*. The most stately temple in the empire was erected in his honor, and his body deposited in it. The Jesuits returned soon after, and though the missionaries were only a hundred in number, they converted in 1599 forty thousand, and in 1600 above thirty thousand souls, and built fifty churches; for the people were highly scandalized to see him worshipped as a God, whom they had remembered as a most covetous, proud and vicious tyrant. But in 1602 Cubosama renewed the bloody persecution, and many Japoneſe converts were beheaded, crucified, or burnt. In 1614 new cruelties were exercised to overcome their constancy, as by bruising their feet between certain pieces of wood, cutting off or squeezing their limbs one after another, applying red-hot irons or slow fires, flaying off the skin of the fingers, putting burning coals to their hands, tearing off the flesh with pincers, or thrusting reeds into all parts of their bodies, and turning them about to tear their flesh, till they abjured their faith: all which torments, innumerable persons, even children, bore with invincible constancy till death. In 1616 Xogun succeeding his father Cubosama in the empire, surpassed him in cruelty and hatred to the Christians. The most illustrious victim of his fury was F. Charles Spinola. He was of a noble Genoese family, and entered the society at Nola. Out of zeal and a desire of martyrdom, he begged to be sent on the Japoneſe mission. He arrived there in 1602, laboured many years in that mission, gained many to Christ by his mildness, and lived in great austerity; for his usual food was only a little rice and herbs. He suffered for four years a most cruel imprisonment, during which in burning fevers he was not able to obtain of his keepers a drop of cold water out of meals: yet he wrote from his dungeon these lines: "Father, how sweet and delightful it is to suffer for Jesus Christ! I have learned this better by experience than I am able to express; especially while we are in these dungeons, where we fast continually. The strength of my body fails me, but my joy increases as I see death draw nearer. O what a happiness for me, if next Easter I shall sing the heavenly Alleluia in the company of the blessed!" In a long letter to his cousin Maximilian Spinola, he said: "Oh! if you had tasted the delights with which God fills the souls of those who serve him and suffer for him, how would you contemn all the world can promise! I now begin to be a disciple of Jesus Christ; since for his love I am in prison, where I

have much to suffer. But I assure you, that when fainting with hunger, God hath fortified me by his sweet consolations; so that I consider myself well recompensed for his service. And though I were yet to pass many years in prison, the time would appear short through the extreme desire which I feel of suffering for him, who even here so well repays our labors. Besides other distempers, I have been afflicted with a continual fever a hundred days, without any remedies or proper nourishment. All this time my heart was so full of joy, that it seemed to me too narrow to contain it; and I thought myself at the gates of paradise." This joy seemed to increase at the news that he was condemned to be burnt alive; and he never ceased to thank God for so great a mercy, of which he owned himself unworthy. He was conducted from his last prison at Omura to Nangasaqui, where fifty martyrs suffered together on a hill within sight of that city; nine Jesuits, four Franciscans and six Dominicans, the rest seculars. Twenty-five were burnt; the others were all beheaded. The twenty-five stakes were fixed all in a row; and the martyrs were tied to them. Fire was set to the end of the pile of wood, twenty-five feet from the martyrs, and gradually approached two hours before it reached them. F. Spinola stood unmoved with his eyes lifted up towards heaven, till the cords which held him being burnt, he fell into the flames, and was consumed, together with his blessed companions, on the 2d of September in 1622, being fifty-eight years old. Many others, especially Jesuits, suffered variously, being either burnt at slow fires, crucified, beheaded, thrown into a burning mountain, or hung with their heads downwards in pits, which cruel torment usually put an end to their lives in three or four days. In 1639 the Portuguese and all other Europeans, except the Dutch, were forbid to enter Japan even for trade: the very ambassadors which the Portuguese sent thither were beheaded. In 1642 five Jesuits landed secretly in Japan, but were soon discovered, and after cruel tortures were hung in pits till they expired. Only the first-mentioned martyrs have yet been publicly declared such by the holy see, and are mentioned in the new edition of the Roman martyrology published by Benedict XIV. in 1749.

APPENDIX

ON THE MARTYRS OF CHINA.

THE Devil set all his engines at work to detain under his captivity those great nations, which by the unsearchable judgments of God lay yet involved in the night of infidelity, and by their vicious habits and prejudices had almost effaced the law written in their breast by their Creator. The light of the gospel sufficed to dispel the dark clouds of idolatry by its own brightness; but the passions of men were not to be subdued but by the omnipotent hand of Him, who promised that his holy faith and salvation should be propagated throughout all nations. All the machinations of hell were not able to defeat the Divine mercy, not even by the scandal of those false Christians, whom jealousy, covetousness and the spirit of the world, blinded and seared to every feeling, not only of religion, but even of humanity. Religious missionaries, filled with the spirit of the Apostles, and armed with the power of God, baffled obstacles which seemed insurmountable to flesh and blood; and by their zeal, charity, patience, meekness and invincible courage, triumphantly planted the standard of the cross in a world heretofore unknown to us, and but lately discovered, not by blind chance, but for these great purposes of Divine Providence.

It appears from the Chinese annals in F. Du Halde's History of China, that this vast empire is the most ancient in the world. St. Francis Xavier had made the conversion of that remote nation the object of his zealous wishes; but died like another Moses within sight of it. His religious brethren long attempted to gain admittance; but the jealousy of the inhabitants refused entrance to all strangers. However, God was pleased at the repeated prayers of his servants at length to crown them with success. The Portuguese made a settlement at Macao, an island within view of China, and obtained leave to go thither twice a year to trade at the fairs of Canton. F. Matthew Ricci, a Roman Jesuit, who was a good mathematician and a disciple of Flavius, being settled a missionary at Macao, went over with them several times into China, and in 1583 obtained leave of the governor to reside there with two other Jesuits. A little catechism which he published, and a map of the world in which he placed the first meridian in China, to make it the middle of the world according to

the Chinese notion, gained him many friends and admirers. In 1595 he established a second residence of Jesuits at Nanquin, and made himself admired there by teaching the true figure of the earth, the cause of lunar eclipses, &c. and he converted many to the faith. In 1600 he went to Pekin, and carried with him a clock, a watch, and many other presents to the emperor, who granted him a residence in that capital. Here also he converted many, and among these several officers of the court, one of whom was Paul Siu, afterwards Prime Minister, under whose protection a flourishing church was established in his country, Xankai, in the province of Nanquin, in which were forty thousand Christians when the late persecution began. Francis Martinez, a Chinese Jesuit, having converted a famous doctor, was beaten several times, and at length expired under the torment. Ricci died in 1617, having lived in favor with the emperor Vanlie.

F. Adam Schall, a Jesuit from Cologne, by his mathematics became known to the emperor Zonchi: but in 1636 that prince laid violent hands upon himself, that he might not fall into the hands of two rebels who had taken Pekin. The Chinese called in Xunte, king of the frontier Tartars, to their assistance, who recovered Pekin, but demanded the empire as the prize of his victory; and his son Chunchi obtained quiet possession in 1650. From that time the Tartars have governed in China, but by its own religion and laws. Chunchi esteemed F. Schall, called him father, and was favorable to the Christians. After his death the four regents caused five Christian Mandarins to be slain for the faith, and also condemned F. Schall, but granted him a reprieve; during which he died. The young emperor Camhi coming of age, put a stop to the persecution, and employed F. Verbiest, a Jesuit, to publish the yearly calendar, declared him president of the mathematics in his palace, and consequently a Mandarin. The first year he opened the Christian churches, viz. in 1671, above twenty thousand were baptized; and the year following, an uncle of the emperor, one of the eight perpetual generals of the Tartar troops, and several other persons of distinction. The succeeding emperors were no less favorable to the Christians, and permitted them to build a most sumptuous church, which in many respects surpassed all the other buildings of the empire, within the inclosure of their own palace. It was finished in 1702. The Dominican friars according to Tournon, *Hommes illustr.* T. 6. entered China in 1556, convert-

ed many to the faith, and in 1631 laid the foundation of the most numerous church of Fokien, great part of which province they gained over to the Catholic religion. Four priests of this order received the crown of martyrdom in 1647, and a fifth named Francis de Capillas, from the convent of Valladolid, the apostle of the town of Fogan, was cruelly beaten, and soon after beheaded on the fifteenth of January 1648, "because," as his sentence imported, "he contemned the spirits and gods of the country." Relations hereof were transmitted to the congregation *de propaganda fide*, under Pope Urban VIII.

Upwards of one hundred thousand souls zealously professed the Catholic faith; and they had above two hundred churches, when a debate rose whether certain honors paid by the Chinese to their great philosopher Confucius and other ancestors, whether publicly at the new and full moons, or privately in their own houses or temples, were superstitious and idolatrous. Pope Clement XI. in 1704, condemned those rites as superstitious in a decree, the execution of which he committed to the patriarch of Antioch, afterwards Cardinal Tournon, whom he sent as his commissary into that kingdom. Benedict XIV. confirmed the same more amply and severely by his constitution, *Ex quo singulari*, in 1742. The obedience of those who had formerly defended these rites as merely political and civil honors, not sacred, was such, that from that time they have taken every opportunity of testifying to the world their ready submission, and are not ashamed to acknowledge themselves in the wrong.

The emperor Kang-hi protected the Christian religion in the most favourable manner; whereas his successor Yong-tching banished the missionaries out of the chief cities, but kept those religious in his palace, who were employed by him in painting, in the mathematics and other liberal arts, and who continued mandarins of the court. Kien-long, the next emperor, carried the persecution to the greatest rigors of cruelty. A great number of Christians of all ages and sexes were banished, beaten and tortured divers ways, especially by being buffeted on the face with a terrible kind of armed ferula, one blow of which knocked the teeth out, and made the head swell exceedingly. All which torments even the young converts bore with incredible constancy, rather than discover where the priests lay hid, or deliver up the crosses, reliques or sacred books, or do anything contrary to the law of God. Many priests and others died of their torments, or of the hardships of their dungeons.

One bishop and six priests received the crown of martyrdom. Peter Sanz, a Spanish Dominican friar, arrived in China in 1715. Here he had labored fifteen years when he was named by the congregation bishop of Mauricastre, and ordained by the bishop of Nanquin, and appointed apostolic vicar for the province of Fokien. In 1732, the emperor by an edict banished all the missionaries. Peter Sanz retired to Macao, but returned to Fokien in 1738, founded several new churches for his numerous converts, and received the vows of several virgins who consecrated themselves to God. The vice-roy provoked at this, caused him to be apprehended amidst the tears of his dear flock with four Dominicans, his fellow-laborers. They were beaten with clubs, buffeted on the face with gantlets, and at length condemned to lose their heads. The bishop was beheaded on the 26th of May, 1747. The Chinese superstitiously imagine, that the soul of one put to death seizes the first person it meets, and therefore all the spectators run away as soon as they see the fatal stroke given: but none of them did so at the death of this blessed martyr. On the contrary, admiring the joy with which he died, and esteeming his soul happy, they thought it a blessing to come the nearest to him, and to touch his blood; which the infidels did as respectfully as the Christians could have done, who durst not appear on this occasion. The other four Dominican friars, who were also Spaniards, suffered much during eighteen months cruel imprisonment, and were strangled privately in their dungeons, on the 28th of October, 1748. These four fellow-martyrs of the order of St. Dominic were, Francis Serranus, fifty-two years old, who had labored nineteen years on the Chinese mission, and during his last imprisonment was nominated by Pope Benedict XIV. bishop of Tipasa; Joachim Roio, fifty-six years old, who had preached in that empire thirty three years; John Alcober, forty-two years old, who had spent eighteen in that mission; and Francis Diaz, thirty-three years old, of which he had employed nine in the same vineyard. During their imprisonment, a report that their lives would be spared filled them with grief, to the great admiration of the infidels, as pope Benedict XIV. mentions in his discourse to the consistory of the cardinals, on their happy death, delivered in 1752; in which he qualifies them *crowned*, but not *declared martyrs*. In the same persecution two Jesuits, F. Joseph of Athemis, an Italian, and F. Antony Joseph Henriquez, a Portuguese, were apprehended in December, 1747, and tortured several times to compel them to renounce

their religion. They were at length condemned to death by the Mandarins, and strangled in prison on the 12th of Sept. 1748. On these martyrs see Touron, Hommes Illustr. de l'Ordre de St. Domin. T. 6. and the letters of the missionaries, &c. In Tonquin, a kingdom south-west of China, in which the king and mandarins follow the Chinese religion, another persecution was raised against the Christians. In this storm a hundred and fifty churches were demolished, many converts were beaten with a hammer on their knees, and tortured various other ways, and two Spanish missionary priests of the order of St. Dominic suffered martyrdom for the faith; F. Francis Gil, and F. Matthew Alfonso Leziniana. F. Gil, arrived there in 1735, and found above twenty thousand Christians in the west of the kingdom, who had been baptized by priests of his order. This vineyard he began assiduously to cultivate, but was apprehended by a neighbouring Bonza in 1737, and condemned to die the year following. The confessor was often allowed the liberty of saying mass in his prison, and was pressed to save his life by saying, that he came into Tonquin as a merchant: but he would neither tell a lie himself, nor suffer others to do it for him. Father Matthew, after having preached ten years in Tonquin, was seized while he was saying mass, and was condemned to die for refusing to trample upon a crucifix, in 1743, and afterwards was brought into the same prison with F. Gil. The idolaters were so astonished to see their ardour to die, and the sorrow of F. Gil upon an offer of his life, that they cried out: "Others desire to live, but these men seek to die!" They were both beheaded together on the 22d of January, 1744.

Many other vast countries both in the eastern and western parts of the world, received the light of the gospel in the sixteenth century; for which great work several apostolic men were raised by God, and some were honored with the crown of martyrdom. The blood of all these martyrs already flourishes in its hundred-fold increase, as St. Justin said of the primitive martyrs: "We are slain with the sword; but we increase and multiply—as a vine by being pruned and cut close, shoots forth new suckers and bears a greater abundance of fruit; so it is with us." The most alarming difficulties and apparently insurmountable obstacles vanish at the command of God; and it is thus that the gospel was first established among the Gentiles, in spite of the most inveterate prejudices and of all worldly opposition from the great and the learned, and the combined power of earth and hell.

**ST. JOHN of MATHA, Founder of the Order of the
Trinitarians.**

*See the several authors of his Life, especially that compiled by Robert Gaguin, the learned General of this order in 1490, &c.—
A. D. 1213.*

ST. JOHN was born of very pious and noble parents at Faucon, on the borders of Provence, June 24th, 1169, and was baptized John in honor of St. John the baptist. His mother dedicated him to God by a vow from his infancy. His father Euphemius, sent him to Aix, where he learned grammar, fencing, riding and other exercises fit for a young nobleman. But his chief attention was to advance in virtue. He gave to the poor a considerable part of the money allowed him by his parents for his own use: he visited the hospital every Friday, assisting the poor patients, and affording them all the comfort in his power.

After his return home he begged his father's leave to continue his pious exercises, and retired to a little hermitage not far from Faucon, with the view of living at a distance from the world, united to God alone by contemplation and prayer. But finding his solitude interrupted by the frequent visits of his friends, he desired his father's consent to go to Paris to study divinity. He went through this sublime study with extraordinary success, and proceeded doctor of divinity with uncommon applause, though his modesty gave him a great reluctance to that honor. Soon after he was ordained priest, and said his first mass with a devotion and recollection, which struck with admiration all present. On this occasion, by a particular inspiration from God, he resolved to devote himself to the charitable occupation of ransoming Christian captives detained in servitude among the infidels. But before he entered upon so important an undertaking, he thought it needful to spend some time in retirement, prayer and mortification. And having heard of a holy hermit (St Felix Valois) living in a great wood near Gandelu, in the diocese of Meaux, he repaired to him and begged he would admit him into his solitude, and instruct him in the practice of perfection. Felix soon discovered him to be no novice, and would not treat him as a disciple, but as a companion.

One day sitting together upon the bank of a spring, John disclosed to Felix the design he had conceived on the day on which he said his first mass, to succour the Christians under

the Mahometan slavery, and spoke so movingly upon the subject, that Felix was convinced the design was from God, and offered him his joint concurrence to carry it into execution. They took some time to recommend it to God by prayer and fasting, and then set out for Rome in the midst of a severe winter, towards the end of the year 1197, to obtain the Pope's benediction. Innocent III. then sat in the chair of St. Peter, and being already informed of their sanctity and charitable design by letters of recommendation from the bishop of Paris, he received them as two angels from heaven. After several private conferences with them, he assembled the cardinals and some bishops in the palace of St. John Lateran, and asked their advice. He then ordered a fast and particular prayers, to know the will of heaven: after which, convinced that these two holy men were led by the Spirit of God, and that great advantages would accrue to the church from such an institute, he consented to their erecting a new religious order, and declared St. John the first general minister. The bishop of Paris and the abbot of St. Victor were ordered to draw up their rules, which the Pope approved by a bull in 1198. He ordered the religious to wear a white habit, with a red and blue cross on the breast, and to take the name of the order of the Holy Trinity.

The two founders having obtained the Pope's blessing and certain indults or privileges, returned to France and presented themselves to king Philip Augustus, who authorised the establishment of their order in his kingdom, and favored it with his liberalities. Gaucher III. lord of Chatillon, gave them land whereon to build a convent. Their number increasing, the same nobleman gave them Cerfroid, the place in which St. John and St. Felix concerted the first plan of their institute. It is situated in Brie, on the confines of Valois. This house of Cerfroid, or *De Cervo frigido*, continued the chief convent of the order down to the present revolution. The two saints founded many others in France. Pope Innocent III. wrote to recommend them to Miramolin, king of Morocco; and St. John sent thither two of his religious in 1201, who redeemed one hundred and eighty-six Christian slaves the first voyage. The year following St. John went himself to Tunis, where he purchased the liberty of one hundred and ten more. He returned into Provence, and there collected great charities which he carried into Spain, and redeemed many in captivity under the Moors. On his return

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he gathered large alms among the Christians towards this charitable undertaking. His example produced a second order of mercy, instituted by St. Peter Nolasco in 1235.

St. John made another voyage to Tunis in 1210, in which he suffered much from the infidels, enraged at his zeal and success in exhorting the poor slaves to patience and constancy in their faith. As he was returning with one hundred and twenty slaves whom he had ransomed, the barbarians took away the helm from his vessel, and tore all its sails, that they might perish in the sea. The saint full of confidence in God begged him to be their pilot, and hanging up his companions' cloaks for sails, with a crucifix in his hands he knelt on the deck singing psalms. After a prosperous voyage, they all landed safe at Ostia in Italy. Felix by this time had greatly propagated the order in France, and obtained for it a convent in Paris, near St. Mathurin's, whence these religious in France are called Mathurins.

St. John lived two years more in Rome, which he employed in exhorting all to penance with great energy and fruit. He died on the 21st of December, in 1213, aged sixty-one. He was buried in his church of St. Thomas, where his monument yet remains, though his body has been translated into Spain. Before the revolution, this order possessed in France, Spain, Italy, and Portugal, about two hundred and fifty monasteries, divided into thirteen provinces. Formerly it had forty three houses in England, nine in Scotland, and in Ireland fifty-two. Their principal exercises are to sing the divine office at the canonical hours, praising and glorifying the adorable Trinity; and to gather and carry alms into Barbary for the redemption of slaves.

ST. NICEPHORUS, Martyr.

*From his genuine acts in Ruinart, p. 244, Tillemont, T. 4. p. 17.
A. D. 260.*

THERE dwelt in Antioch a priest called Saprius, and a layman named Nicephorus, who had been linked together for many years by the strictest friendship. But the enemy of mankind sowing between them the seeds of discord, this their friendship was succeeded by the most implacable hatred, and they declined meeting each other in the streets. Thus it continued a considerable time. At length Nicephorus entering into himself, resolved to seek a reconciliation. He accordingly

sent some friends to Sapricius to beg his pardon, promising all reasonable satisfaction for the injury done him. But the priest refused to forgive him. Nicephorus sent other friends to him on the same errand a second and a third time, but all to no purpose; Sapricius having shut his ears not to men only but to Christ himself, who commands us to forgive, as we ourselves hope to be forgiven. Nicephorus finding him deaf to the remonstrances of their common friends, went in person to his house, and casting himself at his feet owned his fault, and begged pardon for Christ's sake; but in vain.

The persecution suddenly began to rage under Valerian and Gallien in the year 260. Sapricius was apprehended and brought before the Governor, who asked him his name. "It is Sapricius," answered he. Governor. "Of what profession are you?" Sapricius. "I am a Christian." Governor. "Are you of the clergy?" Sapricius. "I have the honor to be a priest." He added: "We Christians acknowledge one Lord and Master Jesus Christ, who is God, the only and true God, who created heaven and earth. The gods of nations are devils." The president exasperated at this answer, ordered him to be put into an engine like a screw-pres, which the tyrants had invented to torment the faithful. The excessive pain of this torture did not shake Sapricius's constancy; and he said to the judges: "My body is in your power, but my soul you cannot touch; only my Saviour Jesus Christ is master of that." The president seeing him so resolute pronounced sentence of death upon him, which he seemed to receive with great cheerfulness, and was in haste to arrive at the place of execution in hopes of his crown. Nicephorus ran out to meet him, and casting himself at his feet, said: "Martyr of Jesus Christ forgive me my offence." Sapricius made him no answer. Nicephorus waited for him in another street through which he was to pass, and as soon as he saw him coming up, broke through the crowd, and falling again at his feet conjured him to pardon the fault he had committed against him through frailty, rather than design. His he begged by the glorious confession he had made of the divinity of Jesus Christ Sapricius's heart was more and more hardened; and now he would not so much as look on him. The soldiers laughed at Nicephorus, saying: "A greater fool than thee no man ever saw, in being solicitous for pardon from one who is on the point of being executed." When they arrived at the place of execution, Nicephorus redoubled his humble entreaties; but Sapricius

was inexorable. The executioners said to him: "Kneel down that we may cut off your head." Sapricius exclaimed: "Upon what account?" They answered: "Because you will not sacrifice to the Gods, nor obey the emperors, for the love of that man who is called Christ." The unfortunate Sapricius cried out: "Stop my friends; do not put me to death: I will do what you desire: I am ready to sacrifice." Nicephorus sensibly afflicted at his apostacy, cried aloud to him: "Brother, what are you doing? Renounce not Jesus Christ our good master. Forfeit not a crown which you have already merited by tortures and sufferings." But Sapricius gave no manner of attention to what he said. Whereupon Nicephorus, with tears, said to the executioners: "I am a Christian, and believe in Jesus Christ, whom this wretch has renounced; behold me here ready to die in his stead." All present were astonished at what had passed. The officers of justice being uncertain how to proceed, dispatched a Lictor to the governor with this message: "Sapricius promiseth to sacrifice; but here is another desirous to die for the same Christ, saying: I am a Christian, and refuse to sacrifice to your gods." The governor hearing this, dictated the following sentence: "If this man persist in refusing to sacrifice to the immortal gods, let him die by the sword: which was accordingly put in execution. Thus Nicephorus received three immortal crowns, those of faith, humility and charity; triumphs of which Sapricius had made himself unworthy.

ST. SCHOLASTICA, Virgin.

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From St. Gregory the Great, Dial. I. 2. c. 33 & 34.

THIS Saint was sister to the great St. Benedict. She consecrated herself to God from her earliest youth, as St. Gregory testifies. Where her first monastery was situated, there is no mention: but after her brother removed to Mount Cassino, she chose her retreat at Plombariola in that neighbourhood, where she founded and governed a nunnery about five miles distant to the south from the monastery of St. Benedict. St. Bertharius, who was Abbot of Cassino three hundred years after, says that she instructed in virtue several of her own sex. And whereas St. Gregory informs us, that St. Benedict governed nuns as well as monks, his sister must have been their Abbess under his rule and direction. She visited her holy brother once a year, and as she was not

allowed to enter his monastery, he went out with some of his monks to meet her at a house in the neighbourhood. They spent these visits in the praises of God, and in conferring together on spiritual matters. St. Gregory relates a remarkable circumstance of the last of these visits. Having passed the day as usual in singing psalms and pious discourse, they sat down in the evening to take their refection. After it was over, Scholastica, perhaps foreknowing it would be their last interview in this world, was very urgent with her brother to delay his return till the next day, that they might entertain themselves till morning on the happiness of the other life. St. Benedict told her he could not pass a night out of his monastery, and desired her not to insist upon such a breach of monastic discipline. Scholastica finding him resolved to go home, begged of Almighty God to interpose in her behalf. Her prayer was scarce ended when there happened such a storm of rain, thunder and lightening, that neither St. Benedict nor his companions could set a foot out of doors. He complained to her, saying: "God forgive you sister; what have you done?" She answered: "I asked you a favor and you refused it me. I asked it of Almighty God, and he has granted it me." St. Benedict therefore was obliged to comply, and they spent the night in conferences on pious subjects, chiefly on the felicity of the blessed, to which both most ardently aspired, and which she was shortly to enjoy. The next morning they parted; and three days after, St. Scholastica died in her solitude. St. Benedict was then alone in contemplation on mount Cassino, and lifting up his eyes to heaven, he saw the soul of his sister ascending thither in the shape of a dove. Filled with joy at her happy passage, he gave God thanks for it, and declared her death to his brethren; some of whom he sent to bring her corps to his monastery, where he caused it to be laid in the tomb which he had prepared for himself. She died about the year 543.

Lewis of Granada treating on the perfection of the love of God, mentions the miraculous storm obtained by St. Scholastica, to shew with what excess of goodness God is always ready to hear the petitions of his servants. No child could address himself with greater confidence to his most tender parents. Nor can we be surprized that he so easily heard the prayer of this holy virgin, since at the command of Joshua he stopped the course of the heavens; God obeying the voice of a man! He hears the most secret desires of those who fear and

love him, and never fails to grant them when for their good. May all creatures ever bleſs his infinite goodness and condescension.

SS. SATURNINUS, DATIVUS, &c. MM.

From their cotemporary authentic acts.—A. D. 304.

The emperor Dioclesian had commanded all Christians under pain of death to deliver up the Holy Scriptures to be burnt. This persecution had now raged a whole year in Africa; some had betrayed the cause of religion, but many more had defended it at the expence of their lives. Abitina, a city of the proconsular province of Africa, was the theatre of the triumph of these martyrs. Saturninus, priest of that city, was celebrating the divine mysteries on a Sunday in the house of Octavius Felix, when the magistrates came with a troop of soldiers, and seized forty-nine persons of both sexes. The chief among these were, the priest Saturninus, with his four children, viz. young Saturninus and Felix, both lectors, Mary, who had consecrated her virginity to God, and Hilarius, yet a child; also Dativus a noble Senator, Amphelius, Rogatianus and Victoria. Dativus, the ornament of the senate of Abitina, whom God destined to be one of the principal senators of heaven, marched at the head of this holy troop. Saturninus walked by his side, surrounded by his illustrious family. The rest followed in silence. Being brought before the magistrates, they confessed Jesus Christ so resolutely, that their very judges applauded their courage, which repaired the infamous sacrilege committed there a little before by Fundanus, the bishop of Abitina, who in that same place had given up to the magistrates the sacred books to be burnt: but a violent shower suddenly falling put out the fire, and a prodigious hail ravaged the whole country.

The confessors were shackled and sent to Carthage, the residence of the proconsul. They rejoiced to see themselves in chains for Christ, and sung hymns and canticles during their whole journey to Carthage, praising and thanking God. The proconsul Anulinus addressing himself first to Dativus, asked him of what condition he was, and if he had assisted at the collect or assembly of the Christians. He answered that he was a Christian, and had been present at it. The proconsul bid him discover who presided, and in whose house those religious assemblies were held: but without waiting for his answer

ordered him to be put on the rack and torn with iron hooks, to oblige him to discovery. They each of them underwent the tortures of the rack, iron hooks and cudgels. The weaker sex fought no less gloriously, particularly the illustrious Victoria; who being converted to Christ in her tender years had signified a desire of leading a single life, to which her Pagan parents would by no means agree, having promised her in marriage to a rich young nobleman. Victoria on the day appointed for the nuptials, full of confidence in the protection of Him whom she had chosen for the only spouse of her soul, leaped out of a window, and was miraculously preserved from hurt. She took shelter in a church, and consecrated her virginity to God with the ceremonies then used on such occasions at Carthage, in Italy, Gaul and all over the West. The proconsul on account of her quality, and for the sake of her brother, a Pagan, tried all means to prevail with her to renounce her faith. He enquired what was her religion. Her answer was, "I am a Christian." Her brother Fortunatianus undertook her defence, and endeavoured to prove her lunatic. The saint fearing his plea might be the means of her losing the crown of martyrdom, made it appear by her wise confutations of it, that she was in her perfect senses; and she protested, that she had not been brought over to Christianity against her will. The proconsul asked her, if she would return with her brother? She said, "she could not; being a Christian, and acknowledging none as brethren, but those who kept the law of God." The proconsul then entreated her not to throw away her life. But she rejected his entreaties with disdain, and said to him: "I have already told you my mind. I am a Christian, and I assisted at the collect." Anulinus ordered her to prison with the rest to wait the sentence of death, which he not long after pronounced upon them all.

The proconsul would yet try to gain Hilarianus, Saturninus's youngest son, not doubting but he should vanquish one of his tender age. But the child shewed more contempt than fear of his threats, and answered: "I am a Christian: I have been at the collect; and it was of my own choice without any compulsion." The proconsul threatened him with those little punishments with which children are accustomed to be chastised, not knowing that God himself fights in his martyrs. The child only laughed at him. The governor then said to him: "I will cut off your nose and ears." Hilarianus replied: "You may do it; but I am a Christian." The proconsul dissembling his confusion ordered him to prison;

upon which the child said : “ Lord I give thee thanks.” The martyrs ended their lives under the hardships of their confinement, and are honored in the ancient calendar of Carthage, and the Roman martyrology on the 11th of February, though only two (of the name of Felix) died on that day of their wounds.

The example of these martyrs condemns the sloth with which many Christians in this age celebrate the Lord’s day. They constantly assembled to public prayer, and to assist at the divine mysteries every Sunday, in spite of the threats and edicts of tyrants, and kept the commandments of God at the expence of their lives. No dangers nor torments could deter them from the public duties of religion. Let those who upon lame pretences seek to excuse themselves, contrast their behaviour in this particular with that of the primitive Christians, who observed the Sunday and other festivals in the most holy manner, assembling to public prayer in dens and caves, knowing that “ without this religious observance a man cannot be a Christian,” to use the expression of an ancient Father.

ST. MELETIUS, Patriarch of Antioch, C.

*See Socrates, l. 5. c. 5. p. 261. Sozom. l. 4. c. 28. p. 586.
Theodoret, l. 3. c. 5. p. 128. &c.—A. D. 381.*

ST. MELETIUS was of one of the best families of Lesser Armenia, and born at Melitene. In his youth he made fasting and mortification his choice, in the midst of every thing that could flatter the senses. His conduct was uniform and irreproachable, and the sweetness and affability of his temper gained him the confidence and esteem both of the Catholics and Arians. Eustathius, bishop of Sebaste, a Semi-Arian, being deposed by the Arians in a council held at Constantinople in 360, Meletius was promoted to that see ; but meeting with too violent opposition he left it, and retired, first into the desert, and afterwards to the city of Bercea in Syria. The patriarchal church of Antioch had been oppressed by the Arians ever since the banishment of St. Eustathius in 331. Several succeeding bishops who were intruded into that chair, were noted Arians. Eudoxus, the last of these had been removed from the see of Germanicia to that of Antioch, but was soon expelled by a party of Arians in a sedition ; and he shortly after usurped the see of Constantinople. Both the Arians and several Catholics agreed to raise St. Meletius to the patriarchal chair at

Antioch; and the emperor ordered him to be put in possession of that dignity in 361; but some among the Catholics refused to acknowledge him, regarding his election as irregular, on account of the share which the Arians had in his promotion. The Arians hoped he would declare himself of their party, but were undeceived upon the emperor Constantius's arrival at Antioch, who at the instigation of Eudoxus, then bishop of Constantinople, banished him, thirty days after his installation, into the Lesser Armenia, because he had resolutely maintained in his presence the divinity of the son of God. The Arians intruded in his place the impious Euzoius, who formerly, when deacon at Alexandria, had been deposed and expelled the church, with the priest and Arch-heretic Arius, by St. Alexander, bishop of Alexandria. From this time is dated the famous schism of Antioch, in 360, though it drew its origin from the banishment of St. Eustathius about thirty years before. Many zealous Catholics always adhered to St. Eustathius, being convinced that his faith was the only cause of his unjust expulsion. But others who were orthodox in their principles, made no scruple, at least for some time, to hold communion in the great church with the intruded patriarchs, in which their conscience was the more easily imposed upon, as by the artifices of the Arians, the cause of St. Eustathius appeared merely personal and secular, or at least mixt; and his two first short-lived successors, Eulalius and Euphronius, do not appear to have declared themselves Arians, otherwise than by their intrusion. Placillus, the third, joined in condemning St. Athanasius in the councils of Tyre, in 335, and of Antioch, in 341. His successors appeared every where leagued with the heads of the Arians; and the intrusion of Euzoius, with the expulsion of St. Meletius, rendered the necessity of an *entire* separation in communion more notorious. Accordingly many who were orthodox in their faith, yet through weakness or ignorance of facts had till then communicated with the Arians in the great church, would have no communion with Euzoius, or his adherents; but under the protection of Diodorus and Flavian, then eminent and learned laymen, afterwards bishops, held their religious assemblies with their own priests in the church of the apostles without the city. They attempted to unite themselves to the Eustathians, who for thirty years past had held their separate assemblies; but these refused to admit them, or to allow of the election of Meletius, on account of the share which the Arians had had.

therein: they therefore continued their private assemblies without the city. The emperor Constantius after having been baptized at Antioch by the Arian bishop Euzoius, died soon after in 361, on his march against his cousin Julian, who had rebelled in the West.

Julian having allowed the banished bishops to repair to their respective churches, St Meletius returned to Antioch about the end of the year 362; but had the affliction to see the breach made by the schism grow wider. The Eustathians not only refused to receive him, but proceeded to choose a bishop for themselves. This was Paulinus, a person of great meekness and piety, who had been ordained priest by Eustathius himself, and had constantly attended his zealous flock. Lucifer, bishop of Cagliari, passing by Antioch in his return from exile, imprudently consecrated Paulinus bishop, and thus rivetted the schism which divided this church near fourscore and five years, and in which the different pleas were of so intricate a nature, that even saints innocently took part on both sides. It was an additional affliction to St. Meletius, to see Julian the Apostate make Antioch the seat of idolatry, which that wicked prince restored; and the generous liberty with which he opposed it, was the cause of his second exile. But Jovian succeeding to the empire upon the untimely death of the impious Julian, in 363, St. Meletius returned to Antioch. Jovian warmly embraced the Nicene faith, and followed in all ecclesiastical matters the advice of St. Athanasius. The moderate Arians with Acacius of Cæsarea in Palestine at their head, went to Antioch, where St. Meletius held a council of twenty-seven bishops, and there subscribed an orthodox profession of faith.

Jovian dying after a reign of eight months, Valens became emperor of the East. He was at first orthodox; but afterwards, seduced by the persuasions of his wife, he espoused the Arian heresy, and received baptism from Eudoxus, who made him promise upon oath to promote the cause of that sect. The cruel persecution which this prince raised against the church, and the favor which he shewed not only to the Arians, but also to Pagans, Jews and all who were not Catholics, deterred not St Meletius from exerting his zeal in defence of the orthodox faith. This prince coming from Cæsarea, where he had been vanquished by the constancy of St. Basil, arrived at Antioch, and left nothing unattempted to draw Meletius over to his party; but in vain. Wherefore he ordered him once more into banishment. The people rose tumultuously to detain him; and the governor who was conducting him into exile

narrowly escaped being stoned to death, owing his life to the charity of Meletius, who stepped between him and the mob and covered him with his cloak. It is only in this manner that the disciples of Jesus Christ revenge injuries, as St. Chrysostom observes. His flock at Antioch by copying his humility, modesty and patience, amidst the persecution which fell upon them, shewed themselves the worthy disciples of so great a master. They were driven out of the city, and from the neighbouring mountains and the banks of the river, where they attempted to hold their assemblies: some expired under torments; others were thrown into the Orontes.

Upon the death of Valens, who was burnt by the Goths in a cottage after his defeat near Adrianople in 378, his nephew Gratian hastened to Constantinople, vanquished the Goths by his general Theodosius, and by several edicts recalled the Catholic prelates, and restored the liberty of the church in the Eastern empire. He also associated Theodosius with him in the empire; who sent his general Sapor to re-establish the Catholic pastors at Antioch. In an assembly held on this occasion St. Meletius and Paulinus agreed to drop all disputes for precedence, and to govern the faithful at Antioch conjointly during their life. The survivor was to have the care of the whole flock. St. Meletius was put in possession of the churches which he had governed before his last banishment, and of those which were in the hands of the Arians; and Paulinus was continued in his care of the Eustathians. After this St. Meletius zealously reformed the disorders which heresy and divisions had produced, and provided his church with excellent ministers. In 379 he presided in a council at Antioch, in which the errors of Apollinaris were condemned without any mention of his name.

Theodosius soon after his arrival at Constantinople zealously concurred in assembling the second general council, which was opened at Constantinople in 381. Only the prelates of the Eastern empire assisted; so that we find no mention of legates from Pope Damasus, and it became general only by the acceptance of the universal Church. St. Meletius presided as the first patriarch who was present: in it one hundred and fifty Catholic bishops, and thirty-six of the Macedonian sect, made their appearance; but all these latter chose rather to withdraw than to retract their error, or confess the divinity of the Holy Ghost. The council proceeded to condemn the Macedonian heresy, and to publish the Nicene creed, with

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certain additions. In the second among the seven canons of discipline, the two patriarchates of Alexandria and Antioch are acknowledged : in the third, the prerogative of honor, next to the see of Rome, is given to that of Constantinople, which before was subject to the metropolitan of Heraclea, in Thrace.

St. Meletius died at Constantinople while the council was sitting, to the inexpressible grief of the fathers and of the good emperor. St. Chrysostom assures us, that his name was so dear to his flock at Antioch, that they gave it to their children, and mentioned it with the greatest respect. They cut his image upon their seals and upon their plate, and carved it in their houses. One of the most eminent among the prelates, probably St. Amphilochius of Iconium, pronounced his panegyric in the council. St. Gregory of Nyssa in his funeral oration spoken before the emperor in the great church, says : " He now sees God face to face, and prays for us, and for the ignorance of the people." His name occurs on this day in the Greek Menæa, and in the Roman martyrology.

ST. BOISIL, Prior of Mailros, C.

See Bede Hist. l. 4. c. 27. l. 5. c. 10. and in Vit. S. Cuthbert. c. 8.—A. D. 664.

The famous abbey of Mailros, which in later ages embraced the Cistercian rule, originally followed that of St. Columba. It was situated upon the river Tweed, in a great forest, and in the seventh century was comprised in the kingdom of the English-Saxons in Northumberland, which was extended in the eastern part of Scotland as high as the Frith. St. Boisil was prior of this house, under the holy abbot Eata. It seems they were both English youths, trained up in monastic discipline by St. Aidan. Boisil was, says Bede, a man of sublime virtues, and endued with a prophetic spirit. His eminent sanctity determined St. Cuthbert to repair to Mailros rather than to Lindisfarne in his youth; and he received from this saint the knowledge of the holy scriptures, and the example of all virtues. St. Boisil had often in his mouth the holy names of the adorable Trinity, and of our divine Redeemer Jesus, which he repeated with a wonderful sentiment of devotion, and often with such an abundance of tears, as excited others to weep with him. He would say frequently with the most tender affection, " How good a Jesus have we !" At the first sight of St. Cuthbert, he said to the by-standers ; " Behold a

servant of God." Bede produces the testimony of St Cuthbert, who declared, that Boisil foretold him the chief things which happened to him in the sequel of his life. Three years beforehand he foretold the great pestilence of 664, and that he himself should die of it, but that Eata the abbot would outlive it. Boisil, not content continually to instruct and exhort his religious brethren by word and example, made frequent excursions into the villages to preach to the poor, and to bring straying souls into the paths of truth and life. St. Cuthbert was taken with the pestilential disease: when St. Boisil saw him recovered, he said to him: "Thou seest, brother, that God hath delivered thee from this disease, nor shalt thou any more feel it, nor die at this time: but my death being at hand, neglect not to learn something of me, so long as I shall be able to teach thee; which will be no more than seven days." "And what," said Cuthbert, "will be best for me to read, which may be finished in seven days?" "The gospel of St. John" said he, "which we may in that time read over, and confer upon as much as shall be necessary." For they only fought therein, says Bede, the sincerity of faith working through love, and not the treating of profound questions. Having accomplished this reading in seven days, the man of God Boisil, falling ill of the aforesaid disease, came to his last day, which he passed over in extraordinary jubilation of soul, out of his earnest desire of being with Christ. In his last moments he often repeated those words of St. Stephen; "Lord Jesus, receive my spirit!" Thus he entered into the enjoyment of eternal light, in the year 664. Out of the most ardent and tender love, which he bore our divine Redeemer, and in order daily to rekindle and improve the same, he was wonderfully delighted with reading every day a part of the gospel of St. John, which for this purpose he divided into seven parts or tasks. The remains of St. Boisil were translated to Durham, and deposited near those of his disciple St. Cuthbert in 1030.

ST. VALENTINE, Priest and Martyr.

See Tillemont, T. 4. p. 678.—Third age.

VALENTINE was a holy priest in Rome, who with St. Marius and his family assisted the martyrs in the persecution under Claudius II. He was apprehended and conducted to the prefect of Rome; who finding all his promises to make him renounce his faith ineffectual,

commanded him to be beaten with clubs, and afterwards to be beheaded on the 14th of February, about the year 270. He is celebrated as an illustrious martyr in the sacramentary of St. Gregory, in the Roman missal of Thomasius, in the calendars of Bede, Usuard, Ado, and in all other martyrologies on this day. To abolish the remnants of that heathenish, lewd and superstitious custom, by which boys in the times of Paganism were wont to send a kind of love-letters to the girls they most admired, in honor of their goddess Februata Juno, on the 15th of this month, several zealous pastors substituted the names of Saints in billets given on this day. St. Francis of Sales severely forbade Valentines, and instead of them delivered to the children billets with the names of Saints, whom they were to honor in a particular manner.

St. SIGEFRIDE, B. Apostle of Sweden.—Our zealous ancestors having received the light of faith, propagated it throughout all the northern provinces of Europe. St. Anscharius had planted the faith in Sweden in 830; but it relapsed soon after into idolatry. King Olas Scobeong entreated King Edred to send him missionaries to preach the gospel in his country. Sigefride, an eminent priest of York, undertook that mission. He founded the episcopal see of Wexow, converted the whole country, and baptized the king. His three nephews, Sunaman, Unaman and Wiaman, whom he left at Wexow during his absence in preaching to other provinces, were slain by the idolaters, and are honored among the martyrs. The king resolved to put the murderers to death; but Sigefride by earnest entreaties prevailed on him to spare their lives. However he condemned them to pay a heavy fine, which he would have bestowed on the saint. But Sigefride, notwithstanding his extreme poverty and the difficulties with which he had to struggle in laying the foundation of that infant church, refused to accept a single farthing. He had inherited the spirit of the apostles in a heroic degree. After having planted a church at Wexow in South-Gothland he travelled into other provinces, and converted Westrogothland and other countries to the faith. He died about the year 1002, and was buried in his cathedral at Wexow, where his tomb became famous for miracles. He was canonized by Pope Adrian IV. an Englishman, who had himself labored zealously and with great success in the conversion of Norway and other countries, about a hundred and forty years after St. Sigefride, who was honored by the Swedes as their apostle, till the unhappy change of religion among them. See Joan. Magn. Hist. Goth. l. 17. quoted by Bollandus.

ST. GREGORY II. Pope. C.

See Platina, De Vit. Pontif. p. 94. &c.—A. D. 731.

St Gregory was born in Rome, to an affluent fortune, and being educated in the palace of the Popes, acquired great skill in the holy scriptures and in ecclesiastical affairs, and attained to an eminent degree of sanctity. Pope Sergius I. to whom he was very dear, ordained him subdeacon. Under the succeeding Popes, John VI. and VII. Sisinnius and Constantine, he was treasurer of the church, and afterwards librarian, and was charged with several important commissions. After the death of Constantine, Gregory was chosen Pope, and ordained on the 19th of May, 715. He signalized the beginning of his Popedom by deposing John VI. the Monothelite false patriarch of Constantinople, who had been nominated by the emperor Philippicus; and he promoted the election of St. Germanus, who was translated to that dignity from Cyzicus in 715. With unwearyed watchfulness and zeal he labored every where to suppress heresy, and to settle a reformation of manners. Besides an hospital which he built for the reception of old men, he rebuilt the great monastery near the church of St. Paul at Rome, and after the death of his mother in 718, changed her house into the monastery of St. Agatha. The same year he re-established the abbey of Mount Cassino, sending thither from Rome the holy abbot Petronax to take upon him the government, one hundred and forty years after it had been laid in ruins by the Lombards. This holy abbot lived to see monastic discipline settled here in so flourishing a manner, that in the same century Carloman, duke or prince of the French, Rachis, king of the Lombards, St. Willebald, St. Saturninus, first abbot of Fulda, and other eminent persons, retired from the world to this sanctuary. The holy Pope commissioned zealous missionaries to preach the faith in Germany, and consecrated St. Corbinian bishop of Frisingen, and St. Boniface bishop of Mentz. Leo the Isaurian protected the Catholic church during the first ten years of his reign: and St. Gregory II. laid up among the archives of his church several letters which he had received from him from the year 717 to 726, and which proved afterwards authentic monuments of that emperor's perfidy. For being infatuated by certain Jews, who had gained an ascendant over him by pretended astrological predictions, in 726 he commanded holy images to be abolished, and enforced the execution of his edicts by a cruel

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persecution. St. Germanus and other orthodox prelates in the East, endeavored to reclaim him, refused to obey his edicts, and addressed themselves to Pope Gregory. The faint long employed the arms of tears and entreaties ; yet strenuously maintained the people of Italy in their allegiance to their prince. A rebellion was raised in Sicily, but soon quelled by the death of Artemius who had assumed the purple. The Pope vigorously opposed the mutineers both here and in other parts of the West. Several disturbances raised in Rome were pacified by his care. When he was informed, that the army at Ravenna and Venice, making religion a pretence for rebellion, had created a new emperor, he effectually opposed their attempt and prevented the consequences. Nevertheless, he by letters encouraged the pastors of the church to resist the heresy, which the emperor endeavoured to establish by violence and bloodshed. The tyrant sent orders to several of his officers six or seven times to murder the Pope ; but he escaped all their snares, held the pontificate fifteen years, eighth months and twenty-three days, and died in 731. He is mentioned in the Roman martyrology on the 13th of February.

SS. ELIAS, and Companions, Martyrs.

From Eusebius's relation of the Martyrs of Palestine, Hist. L. B. c. 11, 12. p. 346. Ed. Vales.—A. D. 309.

In the year 309, the cruel emperors Galerius and Maximinus continuing the persecution begun by Dioclesian, five pious Egyptians went to visit the confessors condemned to the mines in Cilicia, and on their return were stopped by the guards at the gates of Cæsarea in Palestine, as they were entering the town. They declared themselves Christians, and told the motive of their journey. The day following they were brought before Firmilian, the cruel governor of Palestine, together with St. Pamphilus and others. The judge before he began his interrogatory, ordered the five Egyptians to be stretched upon the rack, as was his barbarous custom. After they had long suffered all manner of tortures, he addressed himself to him who seemed to be their chief, and asked him his name and his country. They had changed their names, which perhaps before their conversion were those of some heathen gods, as was ordinary in Egypt. The martyr answered according to the names they had taken, that he was called Elias, and his companions Jeremy, Isaias,

Samuel and Daniel. Firmilian then asked their country ; he answered Jerusalem ; meaning the heavenly Jerusalem, the true country of all Christians. The judge enquired in what part of the world that was, and ordered him to be tormented with redoubled fury. The executioners tore his body with stripes, whilst his hands were bound behind him, and his feet squeezed in the wooden stocks, called the *Nervus*. At last, tired with tormenting them, the tyrant condemned all five to be beheaded ; which was immediately executed.

Porphyrius, a youth, and servant of St. Pamphilus, hearing this sentence, cried out, that at least the honor of burial ought not to be refused them. Firmilian provoked at his boldness, ordered him to be apprehended, and finding that he confessed himself a Christian, and refused to sacrifice, ordered his sides to be torn so cruelly, that his bones and bowels were exposed to view. He underwent all this without a sigh, or so much as making the least complaint. The tyrant then gave orders for a great fire to be kindled, with a vacant space to be left in the midst of it, for the martyr to be laid in when taken off the rack. This was accordingly done ; and he lay there a considerable time surrounded by the flames, singing the praises of God, and invoking the name of Jesus, till at length, quite broiled by the fire, he consummated a flow, but glorious martyrdom.

Seleucus, an eye-witness, was heard by the soldiers applauding the martyr's resolution ; and being brought before the governor, he without more ado ordered his head to be struck off. Seleucus was a Cappadocian.

ST. FLAVIAN, Archbishop of Constantinople, M.

*From the Councils, and Historians, Cedren. Evag. &c.—A. D.
449.*

ST. FLAVIAN was a priest of distinguished merit, and treasurer of the church of Constantinople, when he succeeded St. Patroclus in that see. The eunuch Chrysaphius, chamberlain to the emperor Theodosius the Younger, persuaded his master, a weak prince, to require of him a present out of gratitude for his promotion. The holy bishop sent him some blessed bread according to the custom of the Church at that time, as a symbol of communion. Chrysaphius let him know, that a present of a very different kind was expected from

him. St. Flavian, an enemy to simony, answered resolutely, that the revenues and treasure of the Church were designed for other uses, namely, the honor of God and the relief of his poor. The eunuch, highly provoked at the bishop's refusal, from that moment resolved his ruin. Wherefore, with a view to his expulsion he persuaded the emperor by the means of his wife Eudoxia, to order the bishop to make Pulcheria, sister to Theodosius, a deaconess against her will. The saint's refusal was a second offence in the eyes of the courtiers. The next year Chrysaphius was still more grievously offended at the bishop for condemning the errors of his kinsman Eutyches, abbot of a monastery near the city, who had acquired a reputation for virtue, but in effect was a proud, ignorant and obstinate man. His intemperate zeal against Nestorius, who asserted two distinct persons in Christ, threw him into the opposite error, that of denying two *distinct* natures, after the Incarnation.

In a council held by St. Flavian in 448, Eutyches was accused of this error; and it was there condemned as heretical, and the author was cited to appear to give an account of his faith. On the day appointed, at the last summons, he appeared before the council, but attended by two of the principal officers of the court, and a troop of the imperial guards. Being interrogated on the point in question, that is, his faith concerning the incarnation, he declared that he acknowledged indeed two natures before the union, but after it only one. To all reasonings and authority produced against his tenet he replied, that he did not come thither to dispute, but to satisfy the assembly what his faith was. The council upon this anathematized and deposed him; and St. Flavian pronounced the sentence, which was subscribed by thirty-two bishops and twenty-three abbots, of which last eighteen were priests. Eutyches said privately to his guards, that he appealed to the bishops of Rome, Egypt and Jerusalem; and in a letter which he wrote to St. Leo to complain of his usage in the council, he endeavoured to impose upon the pope. But his Holiness being informed of the true state of the affair by St. Flavian, wrote to him an ample declaration of the orthodox faith upon this article, which was afterwards read, and inserted in the acts of the council of Chalcedon, in which the errors of Eutyches were solemnly condemned. Chrysaphius however had interest enough with the weak emperor to obtain an order for a re-examination of the cause between St. Flavian and Eutyches in another council.

This met in April 449, consisting of about thirty bishops, one third wherof had assisted at the late council. St. Flavian being looked upon as a party, Thalassius, bishop of Cæsarea, presided in his room. After the strictest scrutiny into every particular, the impiety of Eutyches and the justice of St. Flavian's proceedings clearly appeared. He presented to the emperor a profession of faith, wherein he condemned the errors of both Eutyches and Nestorius, his adversaries pretending that he favored the latter.

Chrysaphius was still bent on the ruin of the holy bishop, and employed all his craft and power to save Eutyches and destroy Flavian. He wrote to Dioscorus, a man of a violent temper, who had succeeded St. Cyril in the patriarchal see of Alexandria, promising him his friendship and favor in all his designs, if he would undertake the defence of the deposed abbot. Dioscorus came into his measures, and by their interest with the Empress Eudoxia, glad of an opportunity to mortify Pulcheria, who had a high esteem for St. Flavian, they prevailed with the emperor to order a council to be called at Ephesus to determine the dispute. Dioscorus was invited by the emperor to preside in it, and was attended with ten Metropolitans and other bishops; together with the Archimandrite (or abbot) Barsumas, a man strongly attached to Eutyches and Dioscorus. The like directions were sent to the other patriarchs. St. Leo, who was invited, though late, sent Legates to act in his name, Julius bishop of Puteoli, Renatus, a priest, who died on the road, Hilarius, a deacon, and Dulcitus, a notary. He sent by them a learned letter to St. Flavian, in which he taxes the ignorance of Eutyches in the Holy Scriptures, and explains the Catholic doctrine against that heresiarch; which he also did by other letters.

The false council of Ephesus, commonly called Latrocinale or the *cabal*, was opened on the eighth of August, in 449, and consisted of one hundred and thirty bishops or their deputies from Egypt and the East. Eutyches was there; as also two officers from the emperor with a great number of soldiers. Every thing was carried on by violence and open faction in favor of Eutyches. The pope's legates were not suffered to read his letters to the council. Sentence of deposition was pronounced by Eutyches's partisans against St. Flavian and Eusebius of Dorylaeum. The pope's legates protested against the sentence. Hilarius the deacon cried out aloud, *contradicitur* (*opposition is made*) which Latin word was

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inserted in the Greek-acts of the synod. Dioscorus no sooner began to read the sentence but he was interrupted by several of the bishops, who prostrating themselves before him, besought him in the most submissive terms to proceed no further in so unwarrantable an affair. Upon this he starts up and calls aloud for the imperial commissioners, Elpidius and Eulogius, who without more ado ordered the church doors to be set open; upon which Proclus, the proconsul of Asia, entered, surrounded with a band of soldiers, and followed by a confused multitude with chains, clubs, and swords. Few or none of the bishops had now the courage to refuse their subscription to Dioscorus's notoriously unjust sentence, except the Pope's legates, who protested aloud against these violent proceedings: one of them was imprisoned; the other (Hilarius) got off with much difficulty, and came safe to Rome. St. Flavian on hearing the sentence read by Dioscorus, appealed from him to the holy see, and delivered his act of appeal in writing to the Pope's legates, then present. Hereupon Dioscorus together with Barsamas and others of their party, after throwing the holy bishop on the ground, so kicked and bruised him, that he died within a few days, in 449, in his exile at Ephipus, two days journey from Ephesus.

The council being over, Dioscorus, with two of his Egyptian bishops, had the insolence to excommunicate St. Leo. But violence and injustice did not triumph long. For the emperor's eyes being opened on his sister Pulcheria's return to court, whom Chrysaphius had found means to remove in the beginning of these disturbances, the eunuch was disgraced, and soon after put to death; and the empress Eudoxia was obliged to retire to Jerusalem. In 451, Flavian was canonized by the general council of Chalcedon, which paid great honors to his memory. The same council honorably restored Eusebius of Dorylaeum to his see. Pope Hilarius who had been St. Leo's legate at Ephesus, had so great a veneration for the saint, that he caused his martyrdom to be represented in mosaic work in the church which he built in honor of the holy cross. The wicked Dioscorus was condemned by the council of Chalcedon in 451, and died obstinate and impenitent in the Eutychian heresy and his other crimes, in his banishment at Gangres, in 454.

It was the glory of St. Flavian to die a martyr of the mystery of the Incarnation of the Son of God. This is the fundamental article of the christian religion, and above all

other mysteries challenges our most profound homages and constant devotion.

ST. SIMEON, Bishop of Jerusalem, Martyr.

From Euseb. l. 3, c. 32. Tillem. T. 1. p. 186. and T. 2.
A. D. 116.

ST. SIMEON was the son of Cleophas, otherwise called Alpheus, brother to St. Joseph and to Mary, sister of the Blessed Virgin. He was therefore nephew both to St. Joseph, and to the Blessed Virgin, and cousin-german to Christ. Simeon and Simon are the same name; and this Saint, according to the best interpreters of the holy scripture, is the Simon mentioned, Mat. xiii. 55, who was brother to St. James the Lesser, and St. Jude, apostles, and to Joseph or Jose. He was eight or nine years older than our Saviour. We cannot doubt but he was an early follower of Christ, as his father and mother and three brothers were: nor does St. Luke leave us any room to doubt but that he received the Holy Ghost on the day of Pentecost with the Blessed Virgin and the apostles, Acts i, 14, for he mentions St. James and St. Jude, and the brothers of our Lord, as being present on that occasion. St. Epiphanius relates that when the Jews massacred St. James the Lesser, his brother Simeon reproached them for their cruelty. St. James bishop of Jerusalem being put to death in the year 62, twenty-nine years after our Saviour's resurrection, the apostles and disciples met at Jerusalem to appoint him a successor. They unanimously chose St. Simeon, who had probably before assisted his brother in the government of that church.

In the year 66, in which SS. Peter and Paul suffered martyrdom at Rome, the civil war began in Judea. The Christians in Jerusalem were warned by God of the impending destruction of that city, and by a divine revelation, (Euseb. l. 3. c. 5, &c.) were commanded to leave it, as Lot was rescued out of Sodom. They therefore departed the same year, before Vespasian, Nero's general, afterwards emperor, entered Judea, and retired beyond Jordan to a small city called Pella, with St. Simeon at their head. After the taking and burning of Jerusalem they returned, and settled amidst its ruins, till Adrian afterwards entirely razed it. St. Epiphanius and Eusebius assure us, that the church here flourished very much, and that multitudes of Jews were converted by the

many prodigies and miracles wrought in it. However St. Simeon amidst the consolations of the Holy Ghost, and the wonderful progress of the faith, had the affliction to see two heresies arise within its bosom, viz. those of the Nazareans and the Ebionites. The Nazareans were a set of men between Jews and Christians, but tolerated by neither. They allowed Christ to be the greatest of the prophets, but said he was a mere man, whose natural parents were Joseph and Mary. They joined all the ceremonies of the Old Law with the New, and observed both the Jewish Sabbath and the Sunday. Ebion added other errors to these, which Cerinthus also had espoused; and taught many superstitions, permitted divorces, and allowed the most infamous abominations. He began to preach at Cocabo a village beyond Jordan, where he dwelt; but he afterwards travelled into Asia, and thence to Rome. The authority of St. Simeon kept the heretics in some awe during his life, which was the longest of any of our Lord's disciples. But as Eusebius says, he was no sooner dead than a deluge of execrable heresies broke out of hell upon the church, which durst not openly appear during his life.

Vespasian and Domitian had commanded all to be put to death, who were of the race of David. St. Simeon had escaped their searches; but Trajan having given the same order, certain heretics and Jews accused him as being of the race of David and a Christian to Atticus, the Roman governor in Palestine. The holy bishop was condemned by him to be crucified. Having undergone the usual tortures during several days, though one hundred and twenty years old, with a patience which astonished every one, and Atticus in particular; he slept in the Lord in 107, according to Eusebius, but according to Dodwell, bishop Loyde and F. Pagi, in 116. He must have governed the church of Jerusalem about forty-three years.

The eminent saints among the primitive disciples of Jesus Christ, were entirely animated by his spirit, and being dead to the world and themselves, they appeared like angels rather than men. Free from the seeret mixture of human views, to a degree which was a miracle of grace, they had in all things only God and his greater glory before their eyes, equally aspiring to Him in honor and in infamy. In the midst of human applause they remained perfectly humble in the centre of their own nothingness: when loaded with reproaches and contempt, and persecuted with all the rage that malice could inspire, they were raised above all these things, and stood fearless.

amidst racks and executioners, inflexibly constant in their fidelity to God before tyrants, invincible under torments, and superior to them all, as if they had been impulsive. Such wonderful men wrought continual miracles in converting souls to God. We, on the contrary, secretly seek ourselves, even when we flatter ourselves that God is our only aim; and whilst we undertake to convert others we suffer the world to pervert us.

SS. LEO and PAREGORIUS, Martyrs.

*From their ancient authentic acts in Ruinart, Bollandus, &c.—
Third age.*

ST. PAREGORIUS having spilt his blood for the faith at Patara, in Lycia, St. Leo who had been a witness of his conflict, found his heart divided between joy for his friend's glorious victory, and sorrow to see himself deprived of the happiness of sharing with him his crown. The proconsul of Asia being absent, the governor of Lycia, to shew his zeal for the idols, published an order on the festival of Serapis, to oblige all to offer sacrifice to that false god. Leo, seeing the Heathens out of superstition, and some Christians out of fear, going in crouds to adore the idol, sighed within himself, and went to offer up his prayers to the true God at the tomb of St. Paregorius, to which he passed before the temple of Serapis. The Heathens who were sacrificing knew him to be a Christian by his modesty. He had exercised himself from his childhood in the austereities and devotions of a solitary life, and was eminent for his chastity, temperance and all other virtues. His cloaths were of a coarse cloth made of camel's hair. Not long after his return from the tomb of the martyr, with his mind full of the glorious exit of his friend, he fell asleep, and from a dream he had on that occasion, understood when he awakened, that God called him to a conflict of the same kind with that of St. Paregorius, which filled him with inexpressible joy and comfort.

Wherefore the next time he visited the martyr's tomb, instead of going to the place through by-roads, he went boldly through the market-place, and by the temple of Fortune, which he saw illuminated with lamps. He pitied the blindness of the Heathens, and being moved with zeal for the honor of the true God, he broke in pieces the lamps which were within reach and trampled on the tapers in open view,

saying, "Let your Gods revenge the injury if they are able." The priests of the idol having raised the populace, cried out, "Unless this impiety be punished, the Goddess Fortune will withdraw her protection from the city." An account of this affair soon reached the ears of the governor, who ordered the Saint to be brought before him, and on his appearance addressed him in this manner: "Wicked wretch, thy sacrilegious action surely bespeaks thee either ignorant of the immortal Gods, or down-right mad in flying in the face of our most divine emperors, whom we justly regard as secondary deities and saviours." The martyr replied with great calmness: "You are under a great mistake in supposing a plurality of gods: there is but one who is the God of heaven and earth, and who stands not in need of being worshipped after that gross manner that men worship idols. The most acceptable sacrifice that we can offer is that of a contrite and humble heart." "Answer to your indictment," said the governor, "and don't preach your christianity here. I thank the gods however, that they have not suffered you to be concealed after such a sacrilegious attempt. Choose, therefore, either to sacrifice to them with those here present, or to suffer the punishment due to your impiety." Leo. "The fear of torments shall never draw me from my duty. I am ready to suffer all you shall inflict. All your tortures cannot reach beyond death. Eternal life is not to be attained but by the way of tribulations: accordingly the scripture informs us, that *narrow is the way that leadeth to life.*" "Since you own the way in which you walk is narrow," said the governor, "exchange it for ours, which is broad and commodious." "When I called it narrow," replied the martyr, "this was only because it is not entered without difficulty, and its beginnings are often attended with afflictions and persecutions for justice sake. But being once entered, it is not difficult to keep in it by the practice of virtue, which helps to widen and render it easy to those who persevere, which has been done by many."

The multitude of Jews and Gentiles cried out to the judge to silence him. But he said he allowed him liberty of speech, and even offered him his friendship if he would but sacrifice. The confessor answered: "You seem to have forgot what I have just told you, or you would not have urged me again to sacrifice. Would you have me to acknowledge for a deity that, which has nothing in its nature of divine?" These last words put the governor in a rage, and he ordered the saint to

be scourged. Whilst the executioners were tearing his body unmercifully, the judge said to him : " this is nothing to the torments which I am preparing for you. If you would have me stop here, you must sacrifice." Leo replied: " O judge, I repeat to you again what I have so often told you. I own not your Gods, nor will I ever sacrifice to them." Judge : " Only say the gods are great, and I will discharge you. I really pity your old age." Leo : " If I allow them that title, it can only be with regard to their power of destroying their worshippers." The judge in a fury said: " I will cause you to be dragged over rocks and stones till you are torn to pieces." Leo : Any kind of death is welcome to me, which procures me the kingdom of heaven, and introduces me into the company of the blessed." Judge : " Obey the edict, and say, the gods are the preservers of the world, or you shall die." The martyr answered : " You do nothing but threaten: why don't you proceed to effects?" The mob began to be clamorous, and the governor pronounced sentence on the saint, which imported that he should be tied by the feet, and dragged to the torrent and there executed; and his orders were immediately obeyed in a most cruel manner. The martyr upon the point of consummating his sacrifice and obtaining the accomplishment of all his desires, with his eyes lifted up to heaven, prayed aloud thus: " I thank thee, O God, the Father of our Lord Jesus Christ, for not suffering me to be long separated from thy servant Paregorius. I rejoice at what has befallen me, as the means of expiating my past sins. I commend my soul to the care of thy holy angels, to be placed by them where it will have nothing to fear from the judgment of the wicked. But thou, O Lord, who willest not the death of a sinner, but his repentance, grant them to know Thee and to find pardon for their crimes, through the merits of Thy only Son Jesus Christ our Lord, Amen." He no sooner repeated the word Amen, together with an act of thanksgiving, but he expired. His executioners then took the body, and cast it down a great precipice into a deep pit. The Christians took up the martyr's body, and found it of a lively colour and entire, and his face appeared comely and smiling; and they buried his remains in the most honorable manner they could. The Greeks keep his festival on the eighteenth of February.

SS. TYRANNIO, Bishop of Tyre, ZENOBIUS, &c.
Martyrs.*From Eusebius, Hist. l. 8, c. 7. 13, 25.—A. D. 304, 310.*

EUSEBIUS, the parent of church-history, and an eye-witness of what he relates concerning these martyrs, gives the following account of them. "Several Christians of Egypt, whereof some had settled in Palestine, others at Tyre, gave astonishing proofs of their patience and constancy in the faith. After innumerable stripes and blows which they cheerfully underwent, they were exposed to wild beasts, such as leopards, wild boars, bears and bulls. I myself was present when these savage creatures, accustomed to human blood, being let out upon them, instead of devouring or tearing them to pieces, as it was natural to expect, stood off, refusing even to touch or approach them, at the same time that they fell foul upon their keepers and others who came in their way. The soldiers of Christ were the only persons they refused, though these martyrs pursuant to the orders given them, tossed about their arms to provoke the beasts and stir them up against them. Sometimes indeed they were perceived to rush towards them with their usual impetuosity, but, withheld by a divine power, they suddenly withdrew; and this many times to the great admiration of all present. The first having done no execution, others were a second and a third time let out upon them, but in vain; the martyrs standing all the while unshaken, though many of them were very young. Among these was a youth not yet twenty, who had his eyes lifted up to heaven, and his arms extended in the form of a cross, not in the least daunted, nor trembling, nor shifting his place, while the bears and leopards, with their jaws wide open, seemed just ready to tear him to pieces; but by a miracle not being suffered to touch him, they speedily withdrew. Others were exposed to a furious bull, which had already gored and tossed into the air several infidels who had ventured too near, and left them half dead: only the martyrs he could not approach; he stood pawing the dust with his feet, and though he seemed to endeavour it with all his might, butting with his horns on every side, being also urged on by red-hot iron goads, it was all to no purpose. After repeated trials of this kind with other wild beasts as unsuccessfully as before, the saints were slain by the sword, and their bodies cast into the sea. Others who refused to sacrifice, were beaten to

death, or burnt, or executed divers other ways." This happened in the year 304, under Veturius, a Roman general in the reign of Dioclesian. The Church on this day commemorates the other holy martyrs whose crown was deferred till 510. The chief of these was St. Tyrannio, bishop of Tyre, who had been present at the glorious triumph of the former, and encouraged them in their conflict. He had not the comfort to follow them till six years after, when being conducted from Tyre to Antioch with St. Zenobius a holy priest and physician of Sidon, after many torments he was thrown into the sea, or rather into the river Orontes upon which Antioch stands, at twelve miles distance from the sea. Zenobius expired on the rack whilst his sides and body were furrowed and laid open with iron hooks and nails. St. Sylvanus, bishop of Emisa in Phoenicia, was some time after, under Maximinus, devoured by wild beasts in the midst of his own city, with two companions, after having governed that church forty years. Peleus and Nilus, two other Egyptian priests, in Palestine, were consumed by fire, with some others. St. Sylvanus, bishop of Gaza, was condemned to the copper-mines in Arabia, and afterwards beheaded there with thirty-nine others.

ST. SADOTH, Bishop of Seleucia and Ctesiphon, &c. MM.

From his genuine acts in Metaphrastes, Bollandus and Ruinart; but more correctly from the original Chaldaic given us by Assmanni, T. I. p. 83, &c.—A. D. 342.

SADOTH, as he is called by the Greeks and Latins, is named in the original Persian language Schiadustes, which signifies *friend of the king*. His unspotted purity of heart, his ardent zeal, and the practice of all Christian virtues, prepared him from his youth for the episcopal dignity and the crown of martyrdom. St. Simeon, bishop of Selec or Seleucia and Ctesiphon, then the two capital cities of Persia, situate on the river Tigris, being translated to glory by martyrdom in the beginning of the persecution raised by Sapor II. in 341, St. Sadoth was chosen three months after to fill his see, the most important in that empire, but the most exposed to the storm. This grew more violent on the publication of a new edict against the Christians, which made it capital to confess Christ. To wait with patience the manifestation of the divine

will, St. Sadot with part of his clergy, lay hid for some time; which however did not hinder him from affording his distressed flock all proper assistance and encouragement. During this retreat he had a vision, which seemed to indicate, that the time was come for the holy bishop to seal his faith with his blood. This he related to his priests and deacons, whom he assembled for that purpose. "I saw," said he, "in my sleep, a ladder environed with light and reaching from earth to the heavens. St. Simeon was at the top of it in great glory. He beheld me at the bottom, and said to me with a smiling countenance: Mount up Sadot; fear not. I mounted yesterday, and it is your turn to-day: which means, that as he was slain last year, so I am to follow him this." He was not wanting on this occasion to exhort his clergy with great zeal and fervor to make a provision of good works, and employ well their time till they should be called upon in like manner; that they might be in readiness to take possession of their inheritance. "A man that is guided by the spirit," says St. Maruthas, author of these acts, fears not death: he loves God, and goes to him with an incredible ardor; but he who lives according to the desires of the flesh, trembles and is in despair at its approach: he loves the world, and it is with grief that he leaves it."

The second year of the persecution, king Sapor coming to Seleucia, Sadot was apprehended with several of his clergy, some ecclesiastics of the neighbourhood, and certain monks and nuns belonging to his church, to the amount of one hundred and twenty-eight persons. They were thrown into dungeons, where during five months they suffered incredible hardships and torments. They were thrice called out and put to the rack; their legs were straight bound with cords, drawn with so much violence, that their bones breaking were heard to crack like sticks in a faggot. Amidst these tortures the officers cried out to them: "Adore the sun and obey the king, if you would save your lives." Sadot answered in the name of all, "that the sun was but a creature, the work of God made for the use of mankind; that they would pay supreme adoration to none but the Creator of heaven and earth, and never be unfaithful to him: that it was indeed in their power to take away their lives, but that this would be the greatest favor they could do them; wherefore he conjured them not to spare them, or delay their execution." The officers said: "Obey, or know that your death is certain and immediate:" The martyrs all cried out with one voice: "We

Shall not die but live and reign eternally with God and his son Jesus Christ. Wherefore inflict death as soon as you please; for we repeat it to you again, we will not adore the sun, nor obey the unjust edicts." Then sentence of death was pronounced upon them all by the king; for which they thanked God, and mutually encouraged each other. They were chained two and two together, and led out of the city to execution, singing psalms and canticles of joy as they went. Being arrived at the place of their martyrdom, they raised their voices still higher, blessing and thanking God for his mercy in bringing them thither, and begging the grace of perseverance, and that by this baptism of their blood they might enter into his glory. These supplications and praises of God did not cease but with the life of the last of this blessed company. St. Sadoth, by the king's orders, was separated from them, and sent into the province of the Huzites, where he was beheaded; and thus rejoined his happy flock in the kingdom of glory. Ancient Chaldaic writers, quoted by Assemani, say, St. Sadoth was nephew to St. Simeon Barsaboe, being his sister's son. He governed his church only eight months, and finished his martyrdom in the year 342, of king Sapor II. the thirty-third. These martyrs are honored in the Roman martyrology on the twentieth of February.

ST. MILDRED, V. Abbess.

See Harpsfield, *Thorn's Chronicle inter 10 Script. Coll. 1770,*
1783, &c.

EORMENBURGA, pronounced Ermenburga, otherwise called Domneva, was married to Merivald, a son of king Penda, and had by him three daughters and a son, who all consecrated their whole estates to pious uses, and were all honored by our ancestors among the saints. Their names were Milburgh, Mildred, Mildgithe and Mervin. King Egbert caused his two nephews, Ethelred and Ethelbright, to be secretly murdered in the isle of Thanet. Count Thunor, whom he had charged with that execrable commission, buried the bodies of the two princes under the king's throne in the royal palace at Estrige, now called Estrice. The king is said to have seen a ray of bright light dart from the heavens upon their grave; and in sentiments of compunction he sent for their sister Eormenburga, out of Mercia, to pay her the wergild, which was the mulct for a murder ordained

by the laws to be paid to the relations of the person deceased. In satisfaction for the murder, he settled on her forty-eight ploughs of land, which she employed in founding a monastery, in which prayers might be continually put up to God for the repose of the souls of the two princes. This pious establishment was much promoted by the king; and thus the monastery was founded about the year 670. It was called Menstre, or rather Minstre, in the isle of Thanet. Domneva sent her daughter Mildred to the abbey of Chelles in France, where she took the religious veil, and was thoroughly instructed in all the duties of that state, the perfect spirit of which she had imbibed from her tender age. Upon her return to England she was consecrated first abbess of Minstre in Thanet, by St. Theodorus, archbishop of Canterbury, and at the same time received to the habit seventy chosen virgins. She behaved herself by humility as the servant of her sisters, and conducted them to virtue by the authority of her example. Her aunt, Ermengitha, served God in the same house with such fervor, that after her death she was ranked among the saints, and her tomb, situated a mile from the Monastery, was famous for the resort of devout pilgrims. St. Mildred died of a lingering painful illness, towards the close of the seventh century. This great monastery was often plundered by the Danes, and the nuns and clerks were murdered, chiefly in the years 980 and 1011. In 1033 the remains of St. Mildred were translated to the monastery of St Austin's at Canterbury; and frequent miracles were wrought at her shrine. Two churches in London bear her name.

ST. SERENUS, Gardener, M.

From his genuine acts in Ruinart, p. 546.—A. D. 307.

SERENUS was by birth a Grecian. He quitted estate, friends and country, to serve God in an ascetic life, that is, in celibacy, penance and prayer. Coming with this design to Sirmium in Pannonia or Hungary, he there bought a garden, which he cultivated with his own hands, and lived on the fruits and herbs it produced. The apprehension of the persecution made him hide himself for some months; after which he returned to his garden. On a certain day there came thither a woman with her two daughters to walk. Serenus seeing them come up to him, said, "what do you seek here?" "I take a particular satisfaction," she replied, "in walking in

this garden?" "A lady of your quality," said Serenus, "ought not to walk here at unseasonable hours, and this you know is an hour when you ought to be at home. Some other design brought you hither. Let me advise you to withdraw and be more regular in your hours and conduct for the future, as decency requires in persons of your sex and condition." It was usual for the Romans to repose themselves at noon, as it is still the custom in Italy. The woman, stung at the faint's charitable remonstrance, retired in confusion, but resolved to revenge the supposed affront. She accordingly writes to her husband, who belonged to the guards of the emperor Maximian, to complain of Serenus as having insulted her. Her husband on receiving her letter went to the emperor to demand justice, and said: "Whilst we are waiting on your Majesty's person, our wives in distant countries are insulted." Whereupon the emperor gave him a letter to the governor of the province to enable him to obtain satisfaction. With this letter he set out for Sirmium, and presented it to the governor, conjuring him, in the name of the emperor his master, to revenge the affront offered to him in the person of his wife, during his absence. "And who is that insolent man," said the magistrate, "who durst insult such a gentleman's wife?" "It is," said he, "a vulgar pitiful fellow, one Serenus, a gardener." The governor ordered him to be immediately brought before him, and asked his name. "It is Serenus," said he. The judge said: "Of what profession are you?" He answered, "I am a gardener." The governor said: "How durst you have the insolence and boldness to affront the wife of this officer?" Serenus. "I never insulted any woman to my knowledge in my life." The governor then said: "Let the witnesses be called in to convict this fellow of the affront he offered this lady in a garden." Serenus hearing the garden mentioned, recalled this woman to mind, and answered: "I remember that some time ago a lady came into my garden at an unseasonable hour, with a design, as she said, to take a walk; and I own I took the liberty to tell her it was against decency for one of her sex and quality to be abroad at such an hour." This plea of Serenus having put the officer to the blush for his wife's action, which was too plain an indication of her wicked design, he dropped his prosecution against the innocent gardener, and withdrew out of court.

But the governor understanding by this answer that Serenus was a man of virtue, suspected by it that he might be a

Christian, such being the most likely, he thought, to resent visits from ladies at improper hours. Wherefore, instead of discharging him, he began to question him on this head, saying : " who are you, and what is your religion ? " Serenus, without hesitating one moment, answered, " I am a Christian." The governor said : " where have you concealed yourself ; and how have you avoided sacrificing to the gods ? " " It has pleased God," replied Serenus, " to reserve me for this present time. It seemed a while ago as if he had rejected me as a stone unfit to enter his building, but he has the goodness to take me now to be placed in it : I am ready to suffer all things for his name, that I may have a part in his kingdom with his saints." The governor hearing this generous answer, burst into rage, and said : " since you sought to elude by flight the emperor's edicts, and have positively refused to sacrifice to the gods, I condemn you for these crimes to lose your head." The sentence was no sooner pronounced, but the saint was carried off and led to the place of execution, where he was beheaded on the 23d of February, in 307.

ST. MATTHIAS, Apostle.

See Tillemont, T. 1. p. 406. Henschenius, p. 434, &c.

ST. MATTHIAS was one of the seventy-two disciples, and, as we learn from the Acts of the Apostles, a constant attendant on our Lord, from the time of his baptism by St. John, to his ascension. St. Peter having, in a general assembly of the faithful, held soon after, declared from Holy Scripture, the necessity of choosing a twelfth apostle, in the room of Judas ; two were unanimously pitched upon by the assembly, as most worthy of the dignity, Joseph called Barsabas, and on account of his extraordinary piety surnamed *the Just*, and Matthias. After devout prayer to God, that he would direct them in their choice, they proceeded in it by way of lot, which falling by the divine direction on Matthias, he was accordingly associated with the eleven, and ranked among the apostles. Lots may sometimes be lawfully used when in deliberations each side appears equally good, or each candidate of equally approved merit; otherwise to commit a thing of importance to such a chance, or to expect a miraculous direction of divine providence in it, would be a criminal superstition and tempting God, except he himself by an evident revelation or inspiration should appoint such a mean for the

manifestation of his will, promising his supernatural interposition in it; which was the case on this extraordinary occasion. The miraculous dreams or lots, which we read of in the prophets, never can authorize any rash superstitious use of such means in others, who have not the like authority.

These two holy candidates were most worthy of the apostleship, because perfectly humble, and because they looked upon that dignity with trembling, though they considered its labors, dangers and persecutions with a holy joy, and with a burning zeal for the glory of God. No regard was had to worldly talents, none to flesh and blood. God was consulted by prayer; because no one is to be assumed to his ministry, who is not called by Him, and who does not enter it by the door, and with the undoubted marks of his vocation. Judas's misfortune filled St. Matthias with the greater humility and fervor, lest he also should fall.

St. Matthias received the Holy Ghost with the rest soon after his election, and after the dispersion of the disciples applied himself with zeal to the functions of his apostleship in the conversion of nations.

Tradition tells us that St. Matthias planted the faith about Cappadocia, and on the coasts of the Caspian sea, residing chiefly near the port Issus. He must have undergone great hardships and labors amidst so savage a people. He is said to have received the crown of martyrdom in Colchis, and is honored by the Latins on this day.

ST. TARASIUS, Patriarch of Constantinople, C.

From his life written by Ignatius, his disciple, and from the church historians of his time, &c.—A. D. 806.

TARASIUS was born about the middle of the eighth century. His parents were both of Patrician families. His father George was a judge in great esteem for his well-known justice, and his mother Eucratia was no less celebrated for her piety. She brought him up in the practice of the most eminent virtues. Above all things she recommended to him to keep no company but that of the most virtuous. The young man by his talents and virtue gained the esteem of all, and was raised to the greatest honors of the empire, being made consul and afterwards first secretary of state to the emperor Constantine and the empress Irene, his mother. In the midst of the court and its preferments, surrounded by all that could flatter

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pride, or gratify sensuality, he led a life like that of a religious man. Leo the Isaurian, his son Constantine Copronymus, and his grandson Leo farnamed Chazarus, three successive emperors, had established with all their power the heresy of the Iconoclasts, or *image breakers*, in the East. The empress Irene, wife to the last, was always privately a Catholic, though an artful ambitious woman. Her husband dying miserably in 780, after a five years reign, and having left his son Constantine, but 10 years old, under her guardianship, she got the regency and whole government into her hands and put a stop to the persecution of the Catholics. Paul, patriarch of Constantinople, the third of that name, had been raised to that dignity by the late emperor. Though contrary to the dictates of his own conscience he had conformed in some respects to the then reigning heresy, he had however several good qualities: and was singularly beloved by the people for his charity to the poor, and highly esteemed by the empress and the whole court for his great prudence. Finding himself indisposed, and being touched with remorse for his condescension to the Iconoclasts in the former reign, without communicating his design to any one he quitted the patriarchal see, and put on a religious habit in the monastery of Florus, at Constantinople. The empress was no sooner informed of it, but taking with her the young emperor, she went to the monastery to dissuade a person so useful to her from persisting in such a resolution, but all in vain: for the patriarch assured them with tears, that in order to repair the scandal he had given, he had taken an unalterable resolution to end his days in that monastery; so desired them to provide the church of Constantinople with a worthy pastor in his room. Being asked whom he thought equal to the charge, he immediately named Tarasius; and dying soon after this declaration, Tarasius was accordingly chosen patriarch by the unanimous consent of the court, clergy and people. Tarasius finding it in vain to oppose his election, declared however, that he thought he could not in conscience accept the government of a see, which had been cut off from the catholic communion, but upon condition that a general council should be called to compose the disputes which divided the Church at that time in relation to holy images. This being agreed to, he was solemnly declared patriarch, and consecrated soon after, on Christmas-day. He was no sooner installed, but he sent his synodal letters to pope Adrian, to whom the empress also wrote in her own and her son's name on the subject of a general council; begging that he would either come in person, or at least send some venerable and learned

men as his legates to Constantinople. The pope sent his legates, as desired, and wrote by them to the emperor, the empress and the patriarch; applauded their zeal, shewing at large the impiety of the Iconoclast heresy, insisting that the false council of the Iconoclasts, held under Copronimus, should be first condemned in presence of his legates, and conjuring them before God to re-establish holy images at Constantinople and in all Greece, on the footing they were on before. The eastern patriarchs, being under the Saracen yoke, could not come in person for fear of giving offence to their jealous masters, who prohibited under the severest penalties all commerce with the empire. However, with much difficulty and through many dangers they sent their deputies.

The legates of the pope and of the oriental patriarchs being arrived, as also the bishops under their jurisdiction, the council was opened on the 1st of August, in the church of the apostles at Constantinople, in 786. But the assembly being disturbed by the violences of the Iconoclasts, and desired by the empress to break up and withdraw for the present, the council met again the year following in the church of St. Sophia at Nice. The two legates from the pope are named first in the acts, then St. Tarasius, and after him the legates of the oriental patriarchs. The council consisted of three hundred and fifty bishops, besides many abbots and other holy priests and confessors, who having declared the sense of the church in relation to the matter in debate, the council decreed that a *relative* honor was to be paid to holy pictures and images. In the third session were read the letters of the patriarchs of Alexandria, Antioch and Jerusalem, all teaching the same doctrine of paying a *relative* honor to sacred images, no less than the letters of Pope Adrian. In the fourth session many passages of the Fathers in proof of the same doctrine were produced. After which all cried out, they were sons of obedience, who placed their glory in following the tradition of their holy mother the Church. In the end they add a confession of faith, in which they declare, that they honor the mother of God, who is above all the heavenly powers; then the angels, apostles, prophets, martyrs, doctors and all the saints, as also their pictures: for though the angels are incorporeal, they have appeared like men. In the fifth session were read many passages of Fathers, falsified and corrupted by the Iconoclasts, as was clearly shewn. In the sixth session the sham council of the Iconoclasts under Capronimus was condemned and refuted as to every article; particularly its false

pretensions to the title of a *general* council; for it was not received, but anathematized by the other bishops of the Church; nor had the pope anywise concurred to it either by himself or by his legates. The council urges against it the desperate plea, by which it accused the Church of idolatry; which is giving the lie to Christ, whose kingdom, according to scripture, is everlasting, and whose power over hell can never be wrested from him. To accuse the whole Church is to do an injury to Christ. They added, that the sham synod had contradicted itself, admitting that the six general councils had preserved the faith entire, and yet condemning the use of images, which it must allow to be more ancient than the sixth council, and which is of as great antiquity as the apostolic age. And that, whereas the same synod had advanced that, the clergy being fallen into idolatry, God had raised faithful emperors to destroy the fortresses of the devil, the council of Nice vehemently condemns this, because the *bishops* are the depositaries of *tradition*, and not the emperors. It adds, that the Iconoclasts falsely called the Blessed Eucharist the only *image*; for it is not an image nor a figure, but *the true body and blood of Christ*. After the close of the council, synodal letters were sent to all the churches, and in particular to the pope, who approved the council.

The good patriarch, pursuant to the decrees of the synod restored holy images throughout his jurisdiction. He also zealously labored to abolish simony, and wrote a letter upon that subject to pope Adrian, in which, by saying it was the glory of the *Roman church* to preserve the purity of the priesthood, he intimates, that it was free from that reproach. The life of St. Tarasius was a model of perfection to his clergy and people. His table had nothing of the superfluity, nor his palace any thing of the magnificence, of several of his predecessors. He allowed himself very little time for sleep, being always up the first and the last in his family. Reading and prayer filled all his leisure hours. It was his pleasure in imitation of our blessed Redeemer to serve others, instead of being served by them; and he would scarce permit his own servants to do any thing for him. Loving humility in himself, he sought sweetly to inspire all others with a love of that virtue. He banished the use of gold and scarlet from among the clergy, and labored to extirpate all the irregularities of the people. His charity and love for the poor seemed to surpass his other virtues. He often took the dishes of meat from his table to distribute among them with his own

hands; and he assigned them a large fixed revenue. That none might be overlooked, he visited all the houses and hospitals in Constantinople. In Lent especially, his bounty to them was extreme. His discourses were powerful exhortations to a life of mortification; and he was particularly severe against all theatrical entertainments.

The emperor after seven years cohabitation with his wife, the empress Mary, resolved to divorce her in order to marry Theodota, her maid of honor. He used all his efforts to gain the patriarch; but to no purpose. St. Tarasius answered the messenger sent to him, in this manner: "I know not how the emperor can bear the infamy of so scandalous an action in the sight of the universe: nor how he will be able to hinder or punish adulteries and debaucheries, if he himself set such an example. Tell him, that I will rather suffer death and all manner of torments, than consent to his design." The emperor sent for him to the palace, and after many flattering words, produced a vessel full of poison, which he pretended his wife had prepared for him, saying at the same time, that she deserved death or at least perpetual penance. The patriarch, convinced that this was a mere forgery, answered, that he perceived too well his passion for Theodota was the true cause of all his complaints against the empress. He added, "that though she were guilty, his second marriage with another during her life was still contrary to the law of God, and that he would draw upon himself the censures of the Church by attempting it." Upon this he was driven ignominiously from the emperor's presence, together with his companion; and as soon as they were gone, the emperor turned the empress Mary out of his palace, and obliged her to put on a religious veil: after which he was married to Theodota by Joseph, treasurer of the church of Constantinople. SS. Plato and Theodorus separated themselves from the emperor's communion, to shew their abhorrence of his crime. But Tarasius did not think it prudent to proceed to excommunication, as he had threatened, for fear of provoking the prince to re-establish the heresy which he had taken such effectual measures to suppress. Thus by his moderation he prevented the ruin of religion, but drew upon himself the resentment of the emperor who persecuted him many ways till his unhappy death, contrived by his own cruel and ambitious mother Irene. This wicked woman enjoyed the fruits of her crime during five years, at the expiration of which term she met with the deserved reward of her ambition and cruelty from Nicephorus,

the *treasurer general*, who in 802 usurped the empire, and banished her into the isle of Lebos, where she soon after died of grief. Under this usurper, St. Tarasius persevered in his practices of penance, and in the functions of his pastoral charge. In his last illness he continued to offer daily the holy sacrifice (of the mass) as long as he was able to move. A little before his death he fell into a kind of trance, as the author of his life, who was an eye-witness, relates, wherein he was heard to dispute and argue with a number of accusers very busy in sifting his whole life, and objecting all they could against him. He seemed in a great fright and agitation, and answered every thing laid to his charge. This filled all present with fear, seeing the endeavours of the enemy of man to find something to condemn even in the life of so holy and so irreprehensible a bishop. But a great serenity succeeded, and the holy man gave up his soul to God in peace on the 25th of February, 806. God honored his memory with miracles, some of which are related by the author of his life. The Latin and Greek churches both keep his festival on this day. Fourteen years after his decease, Leo the Armenian, the Iconoclast emperor, dreamt a little before his own death, that he saw St. Tarasius highly incensed against him, and heard him command one Michael to stab him. Leo judging this Michael to be a monk in the saint's monastery, ordered him the next morning to be sought for, and even tortured some of the religious to oblige them to discover the person: but there was no one of that name amongst them; and Leo was killed six days after by Michael Balbus.

ST. ALEXANDER, Patriarch of Alexandria, C.

From Theodoret, St. Athanas. &c.—See Tillem. T. 6. p. 213, &c.—A. D. 326.

ST. ALEXANDER succeeded St. Achillas in the see of Alexandria in 313. He was a man of apostolic doctrine and life; mild, affable, exceeding charitable to the poor, and full of faith, zeal and fervor. He assumed to the sacred ministry chiefly those who had first sanctified themselves in holy solitude, and was happy in the choice of bishops throughout all Egypt. The devil enraged to see the havoc made in his usurped empire over mankind by the disrepute into which idolatry was generally fallen, used his utmost endeavours to repair the loss, by procuring the establishment of a most

impious heresy. Arius, a priest of Alexandria, was his principal instrument for that purpose. This heresiarch was well versed in profane literature, was a subtle dialectician, had an exterior show of virtue, and an insinuating behaviour; but was proud, vain, ambitious, full of envy and jealousy. He joined Meletius, bishop of Lycopolis, in the beginning of his schism against St. Peter, Alexander's predecessor, in the year 300: but quitting that party after some time, St. Peter was so well satisfied of the sincerity of his repentance, that he ordained him deacon. Soon after Arius discovered his turbulent spirit by accusing the holy archbishop and raising disturbances in favor of the Meletians. This obliged St. Peter to excommunicate him, nor could he ever be induced to revoke that sentence. But his successor Achillas, upon his seeming repentance admitted him to his communion, ordained him priest, and made him curate of the church of Baucales, one of the quarters of Alexandria. Giving way to spite and envy on seeing St. Alexander preferred before him to the see of Alexandria, he became his mortal enemy: and as the saint's life and conduct were irreproachable, he resolved to attack his doctrine; in opposition to which the heresiarch denied the divinity of Jesus Christ. This error he at first taught only in private; but about the year 319, having gained over some proselytes to support him, he boldly advanced his blasphemies in his sermons, affirming with Ebion, Artemas and Theodosius, that Christ was not truly God; adding what no heretic had before asserted in such a manner, that the Son was a creature and made out of nothing; that there was a time when he did not exist, and that he was capable of sinning; with such other impieties. St. Athanasius informs us, that he also held that Christ had no other soul than this created divinity or spiritual substance made before the world: consequently, that it truly suffered on the cross, descended into hell, and rose again from the dead. Arius engaged in his errors two other curates of the city, twelve deacons, seven priests and two bishops.

One Colluthus, another curate of Alexandria, and many others, declaimed loudly against these blasphemies. The heretics were called Arians, and these called the Catholics Colluthians. St. Alexander, one of the mildest of men, first made use of soft and gentle methods to recover Arius to the truth, and endeavoured to gain him by charitable exhortations. Several were offended at his lenity; and Colluthus proceeded so far as to commence a schism; but this was soon at an end,

and the author of it returned to the catholic communion. St. Alexander finding Arius's party increase, and all his endeavours to reclaim him ineffectual, summoned him to appear in an assembly of his clergy, where being found obstinate and incorrigible he was excommunicated together with his adherents. This sentence the saint confirmed soon after, about the end of the year 320, in a council at Alexandria, at the head of near one hundred bishops; when Arius repeating his former blasphemies, and adding still more horrible ones, was unanimously condemned by the synod. Arius, lay hid for some time after this in Alexandria, but being discovered, went into Palestine, and found means to gain over to his party Eusebius, bishop of Cæsarea, also Theognis of Nice, and Eusebius of Nicomedia, a proud, ambitious, wicked and intriguing man. He had great authority with the emperor Constantine who often resided at Nicomedia, or rather with his sister Constantia. This man was Arius's most declared protector, and through his great credit at court gained an ascendant over many weak Christians. After several letters had passed between these two serpents, Arius retired to him at Nicomedia, and there composed his *Thalia*, a poem stuffed with his own praises and his impious errors.

Alexander wrote to pope St. Sylvester, and sent a circular letter to the other bishops of the Church, giving them an account of Arius's heresy and condemnation. He also wrote several times to the emperor Constantine, to desire him to concur in assembling a general council, in order to restore peace to the Church, and to stem the growing evil. That prince accordingly by letters of respect invited the bishops to Nice in Bythinia, and defrayed their expences. They assembled in the imperial palace at Nice on the nineteenth of June in 325, being three hundred and eighteen in number, the most illustrious prelates of the church; among whom were many glorious confessors of the faith. St. Sylvester could not come in person by reason of his great age; but he sent his legates who presided in his name. The emperor Constantine entered the council without guards; nor would he sit till desired by the bishops, says Eusebius, l. 3. de vit. Constant. c. 10. Theodoret says, l. 1. c. 7. that he asked leave of the bishops before he would enter.

The blasphemies of Arius were examined for several days. Marcellus of Ancyra, and St. Athanasius whom St. Alexander had brought with him, and whom he had treated with the greatest esteem, detected all the impiety which they contained,

and confuted the Arians with invincible strength. The heretics used a great deal of dissimulation in admitting the Catholic terms. But the fathers to exclude all their subtleties, declared the Son *consubstantial* with the Father; which they inserted in the profession of their faith called the Nicene Creed, drawn up by Osius; to which all subscribed except a small number of Arians. At first they were seventeen; but Eusebius of Cæsarea received the creed the day following, as did all the others, five excepted, namely, Eusebius of Nicomedia, Theognis of Nice, Maris of Chalcedon, Theonas and Secundus of Lybia, the two bishops who first joined Arius. Of these too, Eusebius, Theognis and Maris, conformed through fear of banishment. The Arian historian Philostor-gius, L. 1. c. 9. pretends to excuse his heroes, by saying they inserted an *iota*, and signed *Like in substance* (*Ομοιωσις*) for *Of the same substance* (*Ομοστοις*); a fraud in religion, which would no wise have excused their hypocrisy. Arius, Theonas and Secundus, with some Egyptian priests, were banished by the orders of Constantine into Illyricum. The council received Meletius and his schismatical adherents upon their repentance; but they afterwards relapsed into their schism, and part of them joined the Arians. The synod was closed about the 25th of August. Constantine gave all the prelates a magnificent entertainment, and dismissed them with great presents to their respective sees. St. Alexander after this triumph of the faith returned to Alexandria; where, having first recommended St. Athanasius for his successor, he died in 326 on the 26th of February, on which day he is mentioned in the Roman martyrology.

SS. MONTANUS, LUCIUS, FLAVIAN, JULIAN,
VICTORICUS, PRIMOLUS, RHENUS AND DONA-
TIAN, MM.

*From their original acts written, the first part, by the Martyrs
themselves, the rest by an eye-witness, &c.—A. D. 259.*

THE persecution raised by Valerian had raged two years; during which many had received the crown of martyrdom, and amongst others St. Cyprian, in September, 258. The proconsul Galerius Maximus, who had pronounced sentence on that saint, dying soon after, the procurator Solon conti-

nued the persecution, till the arrival of a new proconsul from Rome. After some days a sedition was raised in Carthage against him, in which many were slain. The tyrant instead of searching for the guilty vented his fury upon the Christians, knowing this would be agreeable to the idolaters. Accordingly he caused these eight Christians, all disciples of St. Cyprian, and most of them of the clergy, to be apprehended. "As soon as we were taken," say the martyrs, "we were given in custody to the officers of the Quarter (*apud regionantes*.) When the governor's soldiers told us, that we should be condemned to the flames, we prayed to God with great fervor to be delivered from that punishment; and He, in whose hands are the hearts of men, was pleased to grant our request. The governor altered his first intent, and ordered us into a dark and incommodious prison, where we found the priest Victor and some others: but we were not dismayed at the filth and darkness of the place, our faith and joy in the Holy Ghost reconciling us to our sufferings, though these were such as it is not easy for words to express; but the greater our trials, the greater is He who overcomes in us. Our brother Rhenus in the mean time had a vision, in which he saw several of the prisoners going out of prison with a lighted lamp preceding each of them, whilst others who had no lamp stayed behind. He discerned us in this vision, and assured us that we were of the number of those who went forth with lamps. This gave us great joy; for we understood that the lamp represented Christ, the true light, and that we were to follow him by martyrdom.

"The next day we were sent for by the governor to be examined. It was a triumph to us to be conducted through the streets and the market-place, with our chains rattling, to be gazed upon by the people. The governor put several questions to us; our answers were modest, but firm. At length we were remanded to prison, where we prepared ourselves for new conflicts. The sharpest trial was that of hunger and thirst, the governor having commanded that we should be kept without meat or drink for several days, insomuch that water was refused us after our work: yet Flavian the deacon added great voluntary austerities to these hardships, often bestowing on others that little refreshment which was most sparingly allowed us. But God was pleased to comfort us in this our extreme misery by a vision which he vouchsafed to the priest Victor, who suffered martyrdom a few days after. "I saw last night," said he to us, 'an infant, whose

countenance was of a wonderful brightness, enter the prison. He said to me : You have still some concern at your being detained here, but be not discouraged ; I am with you ; carry these tidings to your companions, and let them know, that they shall have a more glorious crown." Soon after this vision, which filled us with joy, Victor was put to death. The night following God gave us another assurance of his mercy by a vision to our sister Quartillofia, a fellow prisoner, whose husband and son had suffered death for Christ three days before, and who followed them by martyrdom a few days after. "I saw," says she, my son who suffered ; he was in prison sitting on a vessel of water, and said to me : Be of good courage. God hath remembered you." The martyrs had received no nourishment the preceding day, nor had they any on the day which followed this vision : but at length Lucian, then priest, afterwards bishop of Carthage, surmounting all obstacles, procured food to be carried to them in abundance by the subdeacon Herennian and by Januarius a catechumen. The acts say they brought the *never failing food* ; which Tillemont understands of the Blessed Eucharist, and the following words clearly determine it in favor of this sense. They go on. "We have all one and the same spirit, which unites and cements us together in prayer, in mutual conversation and in all our actions. These are the amiable bands which put the devil to flight, and which are most agreeable to God. Nevertheless this union suffered some prejudice in our troop ; but the breach was soon repaired. It happened that Montanus had some words with Julian about a person who was not of our communion, and who was not among us (probably admitted by Julian.) Montanus on this account rebuked Julian, and they for some time afterwards behaved towards each other with coldness ; which was as it were a seed of discord. Heaven had pity on them both, and to reunite them, admonished Montanus by a dream, which he related to us as follows. "It appeared to me that the centurions were come to us, and conducted us by a long path into a spacious field, where we were met by Cyprian and Lucius. After this we came into a very luminous place, where our garments became white, but our flesh appeared still more so, and so wonderfully transparent, that there was nothing in our hearts but what was clearly exposed to view : but in looking into myself, I could discover some filth in my own bosom ; and meeting Lucius, I told him what I had seen, adding that the filth I

had observed within my breast denoted my coldness towards Julian. Wherefore, brethren, let us love, cherish and promote with all our might, peace and concord. Let us here be unanimous in imitation of what we shall be hereafter." Hitherto the martyrs wrote in prison what happened to them there : the rest was written by persons who were present, to whom Flavian, one of the martyrs, had recommended it.

After suffering extreme hunger and thirst with other hardships during an imprisonment of many months, the confessors were brought before the president, and made a glorious confession. The edict of Valerian condemned only bishops, priests and deacons, to death. The false friends of Flavian maintained before the judge, that he was no deacon, and consequently was not comprehended within the emperor's decree ; upon which, though he declared himself to be one, he was not then condemned ; but the rest were adjudged to die. They walked cheerfully to the place of execution, and each of them made exhortations to the people. Lucius was much reduced by his distemper, and the inconveniences of the prison ; he therefore went before the rest, accompanied but by a few persons, lest he should be oppressed by the crowd, and so not have the honor to spill his blood. Some cried out to him : "Remember us." "Do you also," says he, "remember me." Julian and Victorius exhorted the brethren a long time to peace, and recommended to their care the whole body of the clergy, those especially, who had undergone the hardships of imprisonment. Montanus who was endued with great strength of body and mind, cried out : "He that sacrificeth to any but the true God, shall be utterly destroyed." This he often repeated. He also checked the pride and wicked obstinacy of the heretics, telling them that they might discern the true Church by the multitude of its martyrs. Like a true disciple of St. Cyprian, and a zealous lover of discipline, he exhorted those who had fallen, not to be over hasty, but fully to accomplish their penance. He exhorted the virgins to preserve their purity, and to honor the bishops, and all the bishops to abide in concord. When the executioner was ready to give the stroke, he prayed aloud to God that Flavian, who had been reprieved at the people's request, might follow them on the third day. And to express his assurance that his prayer was heard, he tore the handkerchief with which his eyes were to be covered, and ordered one half of it to be reserved for Flavian, and desired that a place might be kept for him where he was to be interred ; that they might not be

separated even in the grave. Flavian seeing his crown delayed, made it the object of his ardent desires and prayers. And as his mother stood close by his side with the constancy of the mother of the holy Macchabees, and with longing desires to see him glorify God by his sacrifice, he said to her: "You know, mother, how much I have longed to enjoy the happiness of dying by martyrdom." In one of the two nights which he survived, he was favored with a vision, in which it was said to him: "Why do you grieve? You have been twice a confessor, and you shall suffer martyrdom by the sword." On the third day he was ordered before the governor. Here it appeared how much he was beloved by the people, who endeavoured by all means to save his life. They cried out to the judge that he was no deacon; but he affirmed that he was. A centurion presented a billet which set forth that he was not. The judge accused him of lying to procure his own death. He answered: "Is that probable? and not rather that they are guilty of an untruth who say the contrary?" The people demanded that he might be tortured, in hopes he would recall his confession on the rack; but the judge condemned him to be beheaded. The sentence filled him with joy; and he was conducted to the place of execution, accompanied by a great multitude and by many priests. A shower dispersed the infidels; and the martyr was led into a house, where he had an opportunity of taking his last leave of the faithful, without one profane person being present. At the place of execution he prayed for the peace of the Church and the union of the brethren; and seemed to foretel Lucian, that he should be bishop of Carthage, as he was soon after. Having done speaking he bound his eyes with that part of the handkerchief, which Montanus had ordered to be kept for him, and kneeling in prayer, received the last stroke. These saints are joined together on the 24th of February in the present Roman martyrology, and in the ancient calendars.

ST. GILBERT, C. Founder of the Gilbertins.

*See his life by a cotemporary writer, in Dugdale's Monasticon,
T. 2. p. 696.—A. D. 1190.*

THIS saint was born at Sempringham in Lincolnshire, and after a clerical education, was ordained priest by the bishop of Lincoln. For some time he taught a free school,

training up youth in regular exercises of piety and learning. The advowson of the parsonages of Sempringham and Firington, being the right of his father, he was presented by him to those united livings in 1123. He gave all the revenues of them to the poor, except a small sum for bare necessaries, which he reserved out of the first living. By his care his parishioners seemed to lead the lives of religious men, and were known to be of his flock by their conversation wherever they went. He gave a rule to seven holy virgins, who lived in strict inclosure in a house adjoining to the wall of his parish church of St. Andrew at Sempringham; and another afterwards to a community of men, who desired to live under his direction. The latter was drawn from the rule of the canon regulars: but that given to his nuns, from St. Bennet's: to both he added many particular constitutions. Such was the origin of the order of the Gilbertins, the approbation of which he procured from Pope Eugenius III. At length he entered the order himself, but resigned the government of it sometime before his death, when he lost his sight. His diet was chiefly roots and pulse, and so sparing, that others wondered how he could subsist. He had always at table a dish which he called *The plate of the Lord Jesus*, in which he put all that was best of what was served up: and this was for the poor. He always wore a hair shirt, took his short rest sitting, and spent great part of the night in prayer. In this his favourite exercise his soul found those wings on which she continually soared to God. During the exile of St. Thomas of Canterbury, he and the other superiors of his order were accused of having sent him succours abroad. The charge was false: yet the saint chose rather to suffer imprisonment and the danger of the suppression of his order, than to deny it; lest he should seem to condemn what would have been good and just. He departed to our Lord on the third of February, 1190, being 106 years old. Miracles wrought at his tomb were examined and approved by Hubert, Archbishop of Canterbury, and the commissioners of pope Innocent III. in 1201; and he was canonized by that pope the year following.

St. GALMIER, C.
About the Year 650.

St. GALMIER, or BALDOMERUS, was a lock-smith in Lyons, who lived in great poverty and austerity, and spent all his leisure moments in reading and prayer. He brought up some poor persons in his own branch of business, making them partake of his gains, and furnishing them with tools. Whilst at work he was assiduous in repeating to those he had taken the charge of : “ In the name of the Lord, let us always give thanks to God ; ” in order by this means to bring them to that happy disposition, which St. Paul wishes every Christian to be in at all times. He studied to promote in all the love of an inviolable purity of body and mind. He banished from his shop all profane and lewd discourse, which is too common where workmen are assembled together. He had an utter abhorrence of even the slightest untruth or injustice. Venerius, abbot of St. Justus, afterwards archbishop of Lyons, admired his devotion in the church, but was still more edified and astonished when he had conversed with him. He gave him a cell in his monastery, in which the servant of God sanctified himself more and more by holy contemplation and penance. He died a sub-deacon about the year 650. His relics were very famous for miracles and a celebrated pilgrimage, till they were scattered in the air by the Hugonot protestants in the sixteenth century. The Roman martyrology names him on the day of his death, the 27th February.

In the example of this and many other saints we see perfect sanctity reduced to practice in *common* life. All lawful states, however mean and contemptible in the eyes of human greatness, are capable of being ennobled by a virtuous conduct ; and true piety is as precious in the sight of God under rags, as when cloathed with purple.

MARCH 1.

ST. DAVID, Archbishop, Patron of Wales.

*See his life by Giraldus Cambr. in Wharton's Angl. Sacr. T. 2.
Also Dr. Brown—Willis, and Wilkins, Conc. Brit. & Hibern. T. 1.—About the year 544.*

ST. DAVID was son of Xantus, prince of Ceretica, now Cardiganshire. He was brought up in the service of God, and being ordained priest, retired into the isle of Wight, and embraced an ascetic life, where he studied a long time to prepare himself for the functions of the holy ministry. At length, coming out of his solitude, like the Baptist out of the desert, he preached the word of eternal life to the Britons. He built a chapel at Glastenbury, a place which had been consecrated to the divine worship by the first apostles of this island. He founded twelve monasteries, the principal of which was in the vale of Ross, near Menevia. Frequent mention is made of this monastery in the acts of several Irish saints. He here formed many great pastors and eminent servants of God. By his rule he obliged all his monks to assiduous manual labor in the spirit of penance : he allowed them the use of no cattle to ease them in tilling the ground. They were never suffered to speak but on occasions of absolute necessity, and they never ceased to pray, at least mentally, during their labor. They returned late in the day to the monastery, to read, write and pray. Their food was only bread and vegetables with a little salt, and they never drank any thing better than a little milk mingled with water. After their repast they spent three hours in prayer and adoration ; then took a little rest, rose at cock-crowing, and continued in prayer till they went out to work. Their habit was of the skins of beasts. When any one petitioned to be admitted, he waited ten days at the door, during which time he was tried by harsh words, repeated refusals and painful labors, that he might learn to die to himself. When he was admitted, he left all his worldly substance behind him ; for the monastery never received any thing on the score of admission.

The Pelagian heresy springing forth a second time in Britain, the bishops in order to suppress it, held a synod at Brevy, in Cardiganshire in 519. St. David being invited to it, went thither, and in that venerable assembly confuted and silenced the infernal monster by his eloquence, learning and miracles

On the spot where the council was held, a church was afterwards built. At the close of the synod St. Dubricius, archbishop of Caerleon upon Usk, resigned his see to St. David, who translated it to Menevia, now called St. David's, a retired place formed by nature for solitude. Soon after the former synod, another was assembled by St. David, at a place called Victoria, in which the acts of the first were confirmed, and several canons added relating to discipline, which were afterwards confirmed by the authority of the Roman church; and these two synods were the rule and standard of the British churches. St. David was the great ornament and pattern of his age. He spoke with great force and energy: but his example was more powerful than his eloquence; and he has in all succeeding ages been the glory of the British church. He continued in his last see many years; and having founded several monasteries, and been the spiritual father of many saints both British and Irish, died about the year 544, in a very advanced age. He was buried in his church of St. Andrew, which has since taken his name, with the town and whole diocese. Near the church stand several chapels formerly resorted to with great devotion: the principal is that of St. Nun, mother of St. David, near which is a beautiful well still frequented by pilgrims. Another chapel is sacred to St. Lily, who was the beloved disciple of St. David. He is honoured there on the third, and St. Nun on the second. The three first days of March were formerly holy-days in South-Wales in honour of these three saints; at present only the first is kept a festival throughout all Wales.

ST. CHAD, Bishop. C.

See Bede, I. 3. c. 28. I. 4. c. 2 and 3.—A. D. 673.

HE was brother to St. Cedd, bishop of London, and the two holy priests Celin and Cymbel, and had his education in the monastery of Lindisfarne, &c. under St. Aidan. For his greater improvement in sacred letters and divine contemplation, he passed into Ireland, and spent a considerable time in the company of St. Egbert, till he was called back by his brother St. Cedd, to assist him in settling the monastery of Lessingay, in the Wolds of Yorkshire. St. Cedd being made bishop of London, or of the East-Saxons, left to him the entire government of this house. Oswi having yielded up the

March 2,

northern part of his kingdom to his son Alefrid, this prince sent St. Wilfrid into France, that he might be consecrated to the bishopric of the Northumbrian kingdom, or of York; but he staid so long abroad, that Oswi himself nominated St. Chad to that dignity, who was ordained by Wini, bishop of Winchester, assisted by two British prelates, in 666. He zealously devoted himself to all the laborious functions of his charge, visiting his diocese on foot, preaching the gospel, and seeking out the poorest and most abandoned persons to instruct and comfort in the meanest cottages and in the fields. When St. Theodorus, archbishop of Canterbury, arrived in England, in his general visitation of all the English churches he adjudged the see of York to St. Wilfrid: St. Chad made him this answer: "If you judge that I have not duly received the episcopal ordination, I willingly resign this charge, having never thought myself worthy of it: but which, however unworthy, I submitted to undertake in obedience." The archbishop was charmed with his candour and humility, would not admit his abdication, but supplied certain rites which he judged defective in his ordination: and St. Chad leaving the see of York, retired to his monastery of Lestingay, but was not suffered to bury himself long in that solitude. Jaruman, bishop of the Mercians, dying, St. Chad was called upon to take upon him the charge of that most extensive diocese. He was the fifth bishop of the Mercians, and first fixed that see at Litchfield, so called from a great number of martyrs slain and buried there. St. Theodorus considering St. Chad's old age, and the great extent of his diocese, absolutely forbade him to make his visitations on foot, as he used to do at York. When the laborious duties of his charge allowed him to retire, he enjoyed his God in silence and solitude, with seven or eight monks, whom he had settled in a place near his cathedral. Here he gained new strength and fresh graces for the discharge of his duty to his numerous flock. He was so strongly affected with the fear of the divine judgments, that as often as it thundered, he went to the church, and prayed prostrate all the time the storm continued, in remembrance of the dreadful day, in which Christ will come to judge the world. By the bounty of king Wulfere, he founded a monastery at a place called Barrow, in the northern part of Lincolnshire, where the footsteps of the regular life begun by him remained to the time of Bede. St. Chad governed his diocese of Litchfield two years and a half, and died in the great pestilence on the second of March 673.

March 3.

ST. SIMPLICIUS, P. C.

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About the middle of the twelfth century, a new church was built at Litchfield, under the invocation of the B. Virgin and St. Chad, which is now the Cathedral. His relics being translated hither, remained till the change of religion.

ST. SIMPLICIUS, Pope, C.

See his letters; also the historians, *Eusebius, Theophanes, &c.*—
A. D. 483.

ST. SIMPLICIUS was the ornament of the Roman clergy under SS. Leo and Hilarius, and succeeded the latter in the pontificate in 497. He was raised by God to comfort and support his Church amidst the greatest storms. All the provinces of the western empire, out of Italy, were fallen into the hands of barbarians, infected for the greatest part with idolatry or arianism. The last ten emperors during twenty years were rather shadows than sovereigns; and in the eighth year of the pontificate of Simplicius, Rome itself fell a prey to foreigners. Salvian, a learned priest of Marseilles, in 440 wrote an elegant book on Divine Providence, in which he shews, that these calamities were a just chastisement of the sins of the Christians; that if the Goths were perfidious, and the Saxons cruel, they were, however, both remarkable for their chastity; as the Franks were for humanity, though addicted to lying; and that though these barbarians were impious, they had not so perfect a knowledge of sin, nor consequently were so criminal as those whom God chastised by their means. The disorders of the Roman state had paved the way for this revolution. In the mean while pope Simplicius was wholly taken up in comforting and relieving the afflicted, and in sowing the seeds of the Catholic faith among the barbarians.

The East gave his zeal no less employment and concern. Zeno, son and successor to Leo the Thracian, favored the Eutychians. Basiliscus his admiral, who expelled his master, and usurped the imperial throne in 476, was a furious stickler for that heresy. Zeno was no Catholic, though not a staunch Eutychian. Having recovered the empire, he published in 482 his famous decree of union called the Henoticon, which explained the faith ambiguously, neither admitting nor condemning the council of Chalcedon. Peter Cnapheus, (that is, the Dyer) a violent Eutychian, was made by the

heretics patriarch of Antioch; and Peter Mongus, one of the most profligate of men, that of Alexandria. This latter published the Henoticon, but expressly refused to anathematize the council of Chalcedon; on which account the rigid Eutychians separated themselves from his communion, and were called Acephali, or, *without a head*. Acacius, the patriarch of Constantinople, received the sentence of St. Simplicius against Cnapheus, but supported Mongus against him and the Catholic Church, promoted the Henoticon, and was a notorious changeling, double-dealer and artful hypocrite, who often made religion serve his own private ends. St. Simplicius at length discovered his artifices, and redoubled his zeal to maintain the holy faith, which he saw betrayed on every side, while the patriarchal sees of Alexandria and Antioch were occupied by furious wolves; and there was not one Catholic king in the whole world. The emperor measured every thing by his passions and human views. St. Simplicius having sat fifteen years, eleven months and six days, went to receive the reward of his labours in 483. He was buried in St. Peter's, on the second of March.

ST. CASIMIR, Prince of Poland.

From his life compiled by Zachary Ferrier, legate of Leo X. in Poland, thirty six years after his death, &c.—A. D. 1483.

ST. CASIMIR was the third among the thirteen children of Casimir III. king of Poland, and of Elizabeth of Austria, daughter of the emperor Albert II. a most virtuous woman, who died in 1505. He was born in 1458, and from his childhood was remarkably pious and devout. His preceptor was John Dugloss, called Longinus, canon of Cracow, a man of extraordinary learning and piety, who constantly refused all bishoprics and other dignities of the church and state which were pressed upon him. Uladislas, the eldest son, was elected king of Bohemia in 1471, and became king of Hungary in 1490. Casimir was the second son: John Albert, the third son, succeeded the father in the kingdom of Poland in 1492, and Alexander, the fourth son, was called to the same crown in 1501. Casimir and the other princes were so affectionately attached to their holy preceptor, that they could not bear to be separated from him. But Casimir profited most by his pious maxims and example. He consecrated the flower of his age to the exercises of devotion and penance, and had a

horror of that softness and magnificence which reign in courts. His clothes were very plain, and under them he wore a hair-shirt. He lay frequently on the ground, and spent a considerable part of the night in prayer and meditation, chiefly on the passion of our Saviour. He often went out in the night to pray before the church doors, and in the morning waited before them till they were opened, to assist at matins. By living always under a sense of the divine presence, he remained perpetually united to, and absorpt in his Creator, maintained an uninterrupted cheerfulness of temper, and was mild and affable to all. He respected the least ceremonies of the Church: every thing that tended to promote piety was dear to him. He was particularly devout to the passion of our blessed Saviour, the very thought of which excited him to tears, and threw him into transports of love. He was no less piously affected towards the sacrifice of the altar, at which he always assisted with such reverence and attention, that he seemed in raptures. As a mark of his singular devotion to the Blessed Virgin, he composed, or at least frequently recited the long hymn which bears his name, a copy of which was at his desire buried with him. His love for Jesus Christ shewed itself in his regard for the poor, who are his members; and to their relief he applied whatever he had, and employed his credit with his father and his brother Uladislas, king of Bohemia, to procure them succour. His compassion made him feel in himself the afflictions of the distressed.

In compliance with his father's will he undertook an expedition into Hungary, being then only fifteen years of age: but finding the object of this enterprize to have been unjust, he never after could be prevailed on, either through motives of interest, or at the repeated orders of his father, to resume it. The twelve remaining years of his life he spent in sanctifying himself daily more and more. He preserved to the last his chastity untainted, notwithstanding the advice of physicians who excited him to marry, imagining that this was necessary for the preservation of his life. Being wasted with a lingering consumption, he foretold his last hour, and having prepared himself for it by redoubling his exercises of piety, and receiving the sacraments of the church, he happily expired at Vilna, the capital of Lithuania, on the fourth of March, 1483, being twenty-three years and five months old. So numerous were the miracles wrought by his intercession, that Swiecicki, a canon of Vilna, wrote a whole volume of them from good memoirs, in 1604. He was canonized by

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pope Leo X. His body and all the rich stuffs in which it was wrapped, were found entire, and exhaling a sweet smell 120 years after his death, notwithstanding the excessive moisture of the vault. St Casimir is the patron of Poland and many other places, and is proposed to youth as a particular pattern of purity.

ST. OSWALD, Bishop of Worcester, and Archbishop of York.

From his Life by Eadmer, and from Florence of Worcester.—A. D. 992.

SINCE the union of the seven Saxon kingdoms into one, the Danes had been very troublesome to this island, made several incursions, and gained considerable advantages over the natives. Upon these occasions great numbers of that people settled in England; and St. Oswald was nobly descended of one of their most ancient and illustrious families. St. Odo, archbishop of Canterbury, was his uncle, who educated him and made him dean of Winchester: but passing into France he took the monastic habit at Fleury. Being recalled to serve the Church, he succeeded St. Dunstan in the see of Worcester about the year 959. He shone as a bright star in this dignity, and established a monastery of monks at Westberry, a village in his diocese. He was employed by Duke Aylwin in superintending his foundation of the great monastery of Ramsey, in an island formed by marshes and the river Ouse in Huntingdonshire in 972. Nothing of this rich mitred abbey remains standing except an old gate-house, and a neglected statue of the founder Aylwin, with keys and a ragged staff in his hand, to denote his office of general to the glotonious king Edgar, and chief judge and magistrate of the kingdom. St. Oswald was made archbishop of York in 974. St. Dunstan obliged him to retain the see of Worcester with that of York. Whatever intermission his functions allowed him, he spent it at St. Mary's, a church and monastery of Benedictins, which he built at Worcester, where he joined with the monks in their monastic exercises. This church from that time became the cathedral. The saint to nourish in his heart the sentiments of humility and charity, had every where twelve poor persons at his table whom he served, and also washed and kissed their feet. After having sat thirty-three years he fell sick at St. Mary's at Worcester, and having received the Extreme Unction and Viaticum, continued in prayer, repeating often, "Glory be to the Father," &c.

The very day of his death he washed the feet of some poor people, according to his custom, reciting his usual fifteen psalms; at the end of which, he added, "Glory be to the Father," &c. and with these words, which he pronounced kneeling, he expired, and went to enjoy the reward promised to those that receive, and comfort the poor for Christ's sake. This was on the 29th of February, in 992, which was leap year. He was honored as a saint by all succeeding ages, till the religion he professed was banished the nation.

ST. FELIX, Bishop, C.

See *Bede, l. 2. Malmesbury, Wharton, T. 1. p. 403, &c.—A. D. 646.*

ST. FELIX was a holy Burgundian priest, who converted and baptised Sigebert prince of the East Angles, during his exile in France, whither he was forced to retire to secure himself from the insidious practices of his relations. Sigebert, being called home to the crown of his ancestors, invited out of France his spiritual father St. Felix, to assist him in bringing over his idolatrous subjects to the faith of Christ: these were the inhabitants of Norfolk, Suffolk, and Cambridgeshire. Felix being ordained bishop by Honorius, archbishop of Canterbury, and deputed by him to preach to the East-Angles, was surprisingly successful in his undertaking, and made almost a thorough conversion of that country. The most learned and most Christian king Sigebert, as he is styled by St. Bede, concurred with him in all things, and founded churches, monasteries and schools. From those words of Bede, "He set up a school for youth, in which Felix furnished him with masters," some have called him the founder of the university of Cambridge. St. Felix established schools at Felixton or Flixton. King Sigebert after two years resigned his crown to Egred, his cousin, and became a monk at Cnobersburgh, now Burgh-castle in Suffolk; which monastery he had built for St. Fursey. Four years after this, the people dragged him out of his retirement by main force, and conveyed him to the army, to defend them against the cruel Pagan king Penda. He refused to bear arms, as inconsistent with the monastic profession; and would have nothing but a wand in his hand. Being slain with Egred in 642, he was honored as a martyr in the English calendars, on the 27th of September, and in the Gallican on the 7th of August.

Egric was succeeded by the good king Anna, the father of many saints; as SS. Erconwald, bishop; Etheldreda, Sexburge, Ethelburge and Edilburge, abbesses; and St. Withburge. Sigebert had reigned nineteen years, and was buried at Blitheburg: his remains were afterwards removed to St. Edmund's-bury. St. Felix established his see at Dunmoeck, (now Dunwick, in Suffolk, swallowed up by the sea) and governed it seventeen years, dying in 646. He was buried at Dunwick; but his relics were translated to the abbey of Ramsey, under king Canutus.

ST. THOMAS of Aquino, Doctor of the Church and Confessor.

From his life written by Bartholomew of Lucca, some time the saint's confessor: also that by William of Tocco, prior of Benevento, personally acquainted with him, &c.—A. D. 1274.

ST. THOMAS was of a most illustrious pedigree. His father Landulph was Count of Aquino, and Lord of Loretto and Belcastro, and allied to several of the first sovereign houses of Europe: his mother Theodora was daughter to the Count of Theate. The saint was born towards the close of the year 1226, and from his infancy was a perfect model of innocence and piety. The count of Aquino conducted him to the abbey of Mount Cassino when he was but five years old, to be instructed by those good monks in the first principles of religion and learning; and his tutors soon saw with joy the rapidity of his progress, his great talents and his happy dispositions to virtue. At ten years of age, he was taken for some months to Loretto, to see his mother before he was sent to the newly erected university of Naples. Thomas was the admiration of the whole family. Amidst so much company and dissipation he appeared always as much recollect and occupied on God as he had been in the monastery; he spoke little, and always to the purpose; and he employed all his time in prayer, studies, or serious and profitable exercises. His great delight was to intercede for the poor, and to distribute the plentiful alms of his parents among them at the gate; and he studied by a hundred ingenious contrivances to relieve them. He robbed himself of his own victuals for that purpose: which his father having discovered, he gave him leave to distribute his charities at discretion. This liberty Thomas

made good use of for the little time he stayed. At the university he soon perceived the dangers which surrounded him, from the disorders and licentiousness of the students, and regretted the sanctuary of Mount Cassino: but by his extraordinary watchfulness he lived here like the young Daniel in the midst of Babylon, or Toby in the infidel Ninive. He shunned all conversation with any woman whatever, and with all young men whose steady virtue did not render him perfectly secure as to their behaviour. Whilst others went to profane diversions, he retired into some church or into his closet, making prayer and study his only pleasure. He made great progress in rhetoric, and studied philosophy under Peter of Hibernia, one of the most learned men of his age, with such extraordinary success, that he repeated the lessons more clearly than the master had explained them. The order of St. Dominic, who had been dead twenty-two years, then abounded with men full of the spirit of God. The frequent conversations Thomas had with one of that body, a very interior holy man, filled his heart with heavenly devotion and comfort, and inflamed him daily with a more ardent love of God; and he conceived a vehement desire to consecrate himself wholly to his service in that order. His tutor perceived his inclinations, and informed the count his father of the matter, who omitted neither threats nor promises to defeat such a design. But the saint, not listening to flesh and blood in the call of heaven, demanded with earnestness to be admitted into the order, and accordingly received the habit in the convent of Naples in 1243, being then seventeen years old. He was at his request removed to the convent of St. Sabina in Rome, and soon after to Paris, to be out of the reach of his relations; but two of his brothers, Landulph and Reynold, commanders in the emperor's army in Tuscany, by his mother's direction so well guarded the roads, that he fell into their hands near Acqua-Pendente. The mother overjoyed at their success, made no doubt of overcoming her son's resolution. She endeavoured to persuade him, that to embrace such an order against his parent's advice, could not be the call of heaven; adding all manner of reasons, fond careesses, entreaties and tears. He appeared sensible of her affliction, but his constancy was not to be shaken. His answers were modest and full of respect, but firm in shewing his resolution to be the call of God, and consequently to be preferred to all other views whatsoever. At last, quite out of patience, she ordered him

to be strictly confined, and that no one should be admitted to see him but his two sisters. The reiterated solicitations of the young ladies were a long and violent assault ; and they omitted nothing that flesh and blood could inspire on such an occasion. He on the contrary spoke to them in so moving a manner on the contempt of the world and the love of virtue, that they both yielded to the force of his reasons for his quitting the world, and by his persuasion devoted themselves to the sincere practice of piety. In the mean while his two brothers, Landulph and Reynold, returning home from the army, found their mother in the greatest affliction, and would needs themselves undertake to overcome their brother's resolution. They shut him up in a tower of the castle, and endeavoured by all sorts of hard usage and reproaches to tire him out : but he was still an over-match for all their malice. The devil suggested to these young officers a new artifice. They secretly introduced into his chamber an impudent young woman, who was very beautiful and insinuating, in order to draw him into sin. She employed all the arms of Satan to succeed in so detestable a design. The saint, alarmed and affrighted at the danger, profoundly humbled himself, and cried out to God most earnestly for his protection ; then snatching up a fire-brand, he struck her with it, and drove her out of his chamber. After this victory, not moved with pride, but blushing with confusion for having been so basely assaulted, he fell on his knees and thanked God for his merciful preservation, and consecrated to him anew his chastity. Then falling into a slumber, he was visited by two angels, who seemed to gird him round the waist with a cord so tight, that it awaked him, and made him cry out. His guards ran in ; but he kept his secret to himself, till a little before his death. From this time, as he assured his confessor F. Reynold, he had never been troubled with temptations of the flesh ; yet he constantly used the utmost caution and watchfulness against that enemy : and he would otherwise have deserved to forfeit that grace. One heroic victory sometimes obtains of God a recompence and triumph of this kind.

At length on the remonstrances of Pope Innocent IV. and the Emperor Frederic on account of so many acts of violence in his regard, both the counts and his brothers began to relent, and by their connivance he easily effected his escape. The year following he made his profession at Naples. But upon his mother's renewing her complaints to Pope Innocent IV. he sent for Thomas to Rome, and examined him on the

subject of his vocation to the state of *religion* in her presence ; and having received entire satisfaction on this head, the Pope admired his virtue, and approved his choice ; which from that time he pursued without molestation. Albertus Magnus teaching then at Cologne, the General, John the Teutonic, took Thomas with him from Rome to Paris and thence to Cologne. Thomas gave all his time which was not employed in devotion and other duties to his studies, retrenching part of that allowed for his meals and sleep, not out of a vain passion or the desire of applause, but for the advancement of God's honor and the interests of religion, as he himself teaches. His humility made him conceal his progress and deep penetration, insomuch that his school fellows thought he learned nothing, and on account of his silence called him The Dumb Ox. One of them offered to explain his lessons to him ; whom he thankfully listened to without speaking, though he was then capable of being his master. But the brightness of his genius and his deep learning were at last discovered in spite of all his endeavours to conceal them : for Albertus having propounded several questions on the most knotty and obscure points, his answers, which the duty of obedience extorted, astonished the audience ; and Albertus not able to contain his joy and admiration, said, " We call him the Dumb Ox, but he will give such a bellow by his learning as will be heard all over the world." This applause made no impression on the humble saint. He continued the same in simplicity, modesty, silence and recollection, because his heart was the same ; equally insensible to praises and humiliations, full of nothing but of God and his own insufficiency, never reflecting on his qualifications, or on what was the opinion of others concerning him. In 1245 Albertus Magnus was sent to teach at Paris ; and St. Thomas went with him to continue his studies. But his school exercises did not interrupt his prayer, and he often said, that he had learned less by books than before his crucifix, or at the foot of the altar. He was so perfectly mortified, that he eat without any relish for his food, and after meals he often knew not what he had been eating.

In the year 1248, being twenty-two years of age, he was appointed by the general chapter to teach at Cologne, together with his old master Albertus, whose high reputation he equalled in his very first lessons. He then also began to publish his first works. No one was more courteous and affable ; but it was

his principle to shun all unnecessary visits. To prepare himself for holy orders, he redoubled his watchings, prayer and other spiritual exercises. He spent several hours of the day and part of the night before the altar, humbling himself in acts of profound adoration of that Man-God whom he contemplated in the holy eucharist, to which he had an extraordinary devotion. In saying mass he seemed to be in raptures and often quite dissolved in tears. His devotion was most fervent during the precious moments after he had received the divine mysteries. He preached with wonderful zeal at Cologne, Paris, Rome and in other cities of Italy. He was every where heard as an angel; even the Jews flocked of their own accord to his discourses and many of them were converted. His zeal made him solicitous in the first place for the salvation of his relations. His example and exhortations moved them to dedicate themselves in earnest to the practice of true piety. His eldest sister consecrated herself to God in St Mary's at Capua, and died abbess of that monastery. The younger, Theodora, married the count of Marsico, and lived and died in great virtue; as did also his mother. His two brothers, Landulph and Reynold, became sincere penitents, and soon after quitted the emperor's service. St. Thomas having taught four years at Cologne, was sent in 1252 to Paris. His reputation drew immediately to his school a great number of auditors. He was compelled by holy obedience, though very reluctantly, to commence doctor on the twenty-third of October in 1257.

The holy king St. Lewis had so great an esteem for St. Thomas, that he consulted him on affairs of State, and ordinarily informed him the evening before, when any thing of importance was to be decided in council, that he might be the more ready to give advice on the point. In 1261 Urban IV. called him to Rome; and by his orders the General appointed him to teach there. His Holiness pressed him with great importunity to accept some ecclesiastical dignity; but he knew, how much safer it is to refuse, than to accept a bishopric. The pope, however, obliged him always to attend his person; and the saint taught and preached in all the towns where Urban ever resided, as in Rome, Viterbo, Orvieto, Fondi and Perugia. He also taught at Naples, Bologna, &c. In the year 1263 the Dominicans held their fortieth general chapter at London: St. Thomas assisted at it, and soon after obtained a discharge from the office of teaching. He rejoiced to see himself reduced to the state of a private religious man. Pope Clement IV. had such a regard for him, that among other

ecclesiastical preferments he offered him the archbishopric of Naples, but could not prevail with him to accept of that or any other. The first part of his theological Sum St. Thomas composed at Bologna : he was called thence to Naples. Here according to Tocco and others, Dominic Caserte beheld him while in fervent prayer, raised above the ground, and heard a voice from the crucifix directed to him, in these words: "Thou hast written well of me, Thomas ; what recompence dost thou desire ?" He answered : "No other than thyself, O Lord." Sometimes while he was preaching the whole audience melted into tears to such a degree, that he was obliged frequently to stop during the sermon, that they might recover themselves.

From the sixth of December in 1273 to the seventh of March following, the day of his death, he neither dictated nor wrote any thing on theological matters ; but from that time laid aside his studies to fix his thoughts and heart entirely on eternity. Pope Gregory X had called a general council (the second of Lyons) with a view of extinguishing the Greek schism, and raising succours to defend the holy land against the Saracens. The council was to meet on the first of May, 1274. His Holiness, by a brief directed to St. Thomas, ordered him to repair thither, and to prepare himself to defend the Catholic cause against the Greek schismatics. Though indisposed, he set out from Naples about the end of January. On the road, he called at the castle of Magenza, the seat of his niece Francisca of Aquino. Here his distemper encreased with the loss of appetite. He soon recovered his appetite and his strength with it ; yet he was assured that his last hour was at hand. This however did not hinder him from proceeding on his journey ; till his fever encreasing, he was forced to stop at Fossa Nuova, a famous abbey of the Cistercians in the diocese of Terracina. Entering the monastery he first went to pray before the Blessed Sacrament according to his custom. Passing thence into the cloister, which he never lived to go out of, he repeated these words : "*This is my rest for ages without end.*" He was lodged in the abbot's apartment, where he lay ill for near a month. The good monks treated him with uncommon veneration and esteem, and as if he had been an angel from heaven. They would not employ any of their servants about him, but chose to serve him themselves in the meanest offices, as in cutting or carrying wood for his fire, &c. His patience, humility, constant recollection and prayer, were equally their astonishment and edification. The nearer he saw himself to the term of all

his desires, the more tender and inflamed were his longings after death. He had continually in his mouth these words of St. Augustin, "Then shall I truly live, when I shall be quite filled with thee alone, and thy love: now I am a burden to myself, because I am not entirely full of thee." The monks begged he would dictate an exposition of the book of Canticles in imitation of St. Bernard. He answered: "Give me St. Bernard's spirit, and I will obey." But at last, to renounce perfectly his own will, he complied; till finding himself too weak to dictate any more, he begged the religious to withdraw, recommending himself to their prayers, and desiring their leave to employ the few moments he had to live, with God alone. He made a general confession of his whole life to F. Reynold, with an abundance of tears for his imperfections and sins of frailty; for in the judgment of those to whom he had manifested his interior, he had never offended God by any mortal sin; and he said to F. Reynold before his death, that he thanked God with his whole heart for having prevented him with his grace, and always conducted him as it were by the hand, and preserved him from any known sin that destroys charity in the soul; adding, that this was purely God's mercy, to which he was indebted for his preservation from every sin which he had not committed. Having received absolution in the sentiments of the most perfect penitent, he desired the viaticum. While the abbot and community were preparing to bring it, he begged to be taken off his bed and laid upon ashes spread on the floor. Thus lying on the ground, weak in body, but vigorous in mind, he waited for the priest with tears of the most tender devotion. When he saw the host in the priest's hand, he said: "I firmly believe that Jesus Christ, true God and true man, is present in this august sacrament. I adore you, my God and my Redeemer: I receive you, the price of my redemption, the viaticum of my pilgrimage: for whose honor I have studied, labored, preached and taught. I hope I never advanced any tenet as your word, which I had not learned from you. If through ignorance I have done otherwise, I revoke every thing of that kind, and submit all my writings to the judgment of the holy Roman church." Then recollecting himself, he devoutly received the holy viaticum; but remained on the ashes till he had finished his thanksgiving. Growing still weaker he desired extreme-unction, which he received, answering himself to all the prayers. After this he lay in peace and joy, and was heard to pronounce these aspirations: "Soon, soon, will the God of all comfort com-

plete his mercies on me, and fill all my desires. I shall shortly be satiated in him, and drink of the torrent of his delights." Seeing all about him in tears, he comforted them, saying: "Death was his gain and his joy." F. Reynold said, he had hoped to have seen him triumph over the adversaries of the Church in the council of Lyons, and placed in a rank in which he might do it some signal service. The saint answered: "I have begged of God as the greatest favor, to die a simple religious man, and I now thank him for it—wherefore grieve not for me who am overwhelmed with joy." He returned thanks to the abbot and monks of Fossa-Nuova, for their charity to him, and on the 7th of March 1274, happily expired in the 48th year of his age.

Many incontestable miracles having been juridically proved to have been wrought through his intercession, he was solemnly canonized by Pope John XXII. in 1323. Pope Pius V. in 1567, commanded his festival and office to be kept equal with those of the four doctors of the Western church. His works are a standing proof how well he deserved this extraordinary honor.

SS. PERPETUA, FELICITAS, &c. MM.

*From their most valuable genuine acts, quoted by Tertullian, l. de animâ, c 55 and by St. Augustin, serm. 280, 283, 294, &c.
—A. D. 203.*

A violent persecution being raised by the emperor Severus in 202, it reached Africa the following year; when by order of Minutius Timianus (or Fermianus) five catechumens were apprehended at Carthage for the faith: namely Revocatus and his fellow-slave Felicitas, Saturninus, Secundulus and Vibia Perpetua. Felicitas was seven months gone with child; and Perpetua had an infant at her breast, was of a good family, twenty-two years of age, and married to a person of quality in the city. She had a father, a mother and two brothers; the third, Dinocrates, died about seven years old. These five martyrs were joined by Saturus, probably brother to Saturninus, and who seems to have been their instructor: he underwent a voluntary imprisonment, because he would not abandon them. The father of St. Perpetua, who was a pagan and advanced in years, loved her above all his other children. Her mother was probably a Christian, as was one of her brothers, the other a Catechumen. The martyrs were for some days before their

commitment kept under a strong guard in a private house; and the account given by St Perpetua of their sufferings to the eve of their death is as follows: " We were in the hands of our persecutors when my father, out of the affection he bore me, made new efforts to shake my resolutions. I said to him: ' Can that vessel which you see, change its name?' He said: ' No.' I replied: ' Nor can I call myself any other than I am, that is to say a Christian.' Upon this my father in a rage fell upon me as if he would have pulled my eyes out, and beat me, but went away confounded, seeing me invincible. After this we enjoyed a little repose, and in that interval received baptism. A few days after we were put into prison. I was shocked at the horror and darkness of the place; for till then I knew not what such sort of places were. We suffered much that day, chiefly on account of the great heat caused by the crowd, and the ill treatment we met with from the soldiers. I was moreover much troubled that I had not my infant. But the deacons Tertius and Pomponius, who assisted us, obtained by money leave for us to pass some hours in a more commodious part of the prison to refresh ourselves. My infant being brought to me almost famished, I gave it the breast, then recommended it carefully to my mother, and encouraged my brother; but was much afflicted to see their concern for me. After a few days my sorrow was changed into joy; and my prison itself seemed agreeable. One day my brother said to me: ' Sister I am persuaded that you are a peculiar favorite of heaven: pray to God to reveal to you whether this imprisonment will end in martyrdom or not, and acquaint me with it.' I knowing God gave me daily tokens of his goodness, answered full of confidence, ' I will inform you tomorrow.' I therefore asked that favor of God, and had this vision. I saw a golden ladder which reached from earth to heaven; but so narrow that only one could mount at a time. To the sides were fastened all sorts of iron instruments, as swords, lances, hooks and knives; so that if any one went up carelessly, he was in great danger of having his flesh torn by those weapons. At the foot of the ladder lay a dragon of an enormous size, which kept guard to turn back and terrify those who endeavoured to mount. The first that went up was Saturus, who was not apprehended with us, but voluntarily surrendered himself afterwards on our account: when he was got to the top he turned towards me and said: ' Perpetua, I wait for you; but take care lest the dragon do not bite you.' I answered: ' In the name of our Lord Jesus Christ,

he shall not hurt me.' Then the dragon, as if afraid of me, gently lifted up his head from under the ladder; and I having got upon the first step, set my foot upon his head. Thus I mounted to the top, and there I saw a garden of immense space, and in the middle of it a tall man sitting down, dressed like a shepherd, having white hair. He was milking his sheep, surrounded with many thousands of persons clad in white. He called me by my name, bade me welcome, and gave me some curds made of the milk which he had drawn: I took and eat them, and all that were present said aloud, amen. The noise awaked me, chewing something very sweet. As soon as I had related to my brother this vision, we both concluded that we should suffer death.

After some days a rumour being spread that we were to be examined, my father came from the city to the prison overwhelmed with grief: ' Daughter,' said he, ' have pity on my grey hairs, have compassion on your father, if I yet deserve to be called your father; if I myself have brought you up to this age; if you consider that my extreme love of you, made me always prefer you to all your brothers, make me not a reproach to mankind. Have respect for your mother and your aunt; have compassion on your child that cannot survive you; lay aside this resolution, this obstinacy, lest you ruin us all: for not one of us will dare open his mouth any more, if any misfortune befall you.' He took me by the hands at the same time, and kissed them; then threw himself at my feet in tears. I endeavoured to comfort him, saying: ' Father, grieve not; nothing will happen but what pleases God; for we are not at our own disposal.' He then departed in great affliction. The next day while we were at dinner, a person came all on a sudden to summon us to examination. The report of this was soon spread, and brought together a vast crowd of people. We were placed on a sort of scaffold before Hilarian, procurator of the province, the proconsul being lately dead. All who were interrogated before me confessed boldly Jesus Christ. When it came to my turn, my father instantly appeared with my little child. He drew me a little aside, conjuring me in the most tender manner not to be insensible to the misery I should bring upon that innocent creature, to which I had given life. The president Hilarian joined with my father and said: ' What, will neither the grey hairs of a father you are going to make miserable, nor the tender innocence of a child, which your

death will leave an orphan, move you? Sacrifice for the prosperity of the emperors.' I replied: 'I will not do it.' 'Are you then a Christian?' said Hilarian. I answered: 'Yes, I am.' As my father attempted to draw me from the scaffold, Hilarian commanded him to be beaten off, and he had a blow given him with a stick; which I felt as much as if I had been struck myself; so much was I grieved to see my father thus treated in his old age. Then the judge pronounced our sentence, by which we were all condemned to be exposed to wild beasts. We then joyfully returned to our prison, and as my infant had been used to the breast, I immediately sent Pomponius, the deacon, to demand him of my father, who refused to send him: and God so ordered it, that the child no longer required to suck, nor did my milk incommod me." Secundulus being no more mentioned, seems to have died in prison before this interrogatory. Before Hilarian pronounced sentence, he had caused Saturus, Saturninus and Revocatus, to be scourged; and Perpetua and Felicitas to be beaten on the face. "A few days after receiving sentence," continues St. Perpetua, "when we were all together in prayer, I happened to name Dinocrates; at which I was astonished, because I had not before had him in my thoughts; and that moment I knew I ought to pray for him. This I began to do with great fervor, and sighing before God; and the same night I had the following vision. I saw Dinocrates coming out of a dark place, where there were many others exceeding hot and thirsty; his face was dirty, his complexion pale, with the ulcer in his face of which he died at seven years of age; and it was for him that I had prayed. There seemed a great distance between him and me; so that it was impossible for us to come to each other. Near him stood a vessel full of water, the brim of which was higher than the stature of an infant: he attempted to drink, but could not reach the water. This troubled me much; and I awoke. By this I knew my brother was in pain, but I trusted I could by prayer relieve him; so I began to pray for him, beseeching God with tears day and night, that he would grant me my request; this I continued to do till we were removed to the camp-prison; we being destined for a public show on the festival of Cæsar Geta. The day we were in the stocks I had this vision: I saw the place, which I had beheld dark before, now luminous; and Dinocrates, with his body very clean and well dressed, refreshing himself, and instead of his wound, there appeared only a scar. I awaked, and I knew

he was relieved from his pain." From these two visions of St. Perpetua, it evidently appears, that the Church, in that early age, professed the doctrine of the expiation of certain sins after death, and prayed for the faithful departed, as the Catholics do at this day. This must be allowed, even though it should be pretended, that her visions were not from God. However neither St. Augustin nor any other ancient father ever entertained the least suspicion on that head. Nor can we presume that the goodness of God would permit one full of such ardent love of him to be imposed upon in a point of this nature. St. Augustin, who in many parts of his works clearly maintains with the whole Catholic Church the same doctrine concerning a state of temporary sufferings in the other world, says, that Dinocrates must have sinned after baptism, perhaps by having been seduced by his pagan father into some act of superstition, or by lying, or by some other faults of which children in that tender age may be guilty.

St. Perpetua goes on: "Some days after, Pudens, the officer who commanded the guards of the prison, seeing that God favoured us with many gifts, had a great esteem for us, and admitted many persons to visit us for our mutual comfort. On the day of the public shows my father came to find me out, overwhelmed with sorrow. He tore his beard, he threw himself prostrate on the ground, cursed his years and said enough to move any thing; and I was ready to die with sorrow to see him in so deplorable a condition. On the eve of the shows I was favoured with the following vision. The deacon Pomponius, methought, knocked very hard at the prison door, which I opened to him. He was clothed with a white robe, embroidered with pomegranates of gold. He said to me: 'Perpetua, we wait for you; come along.' He then took me by the hand and led me through very rough places into the middle of the amphitheatre, and said: 'Fear not.' And on leaving me said again: 'I will be with you in a moment, and bear a part with you in your pains.' She then relates how she had to encounter with an Egyptian of a terrible aspect; whom after an obstinate engagement she at length overcame, and was presented with the prize of her victory by a person of a prodigious stature, in rich apparel, and with a wand in his hand like the masters of the Gladiators. She was encouraged by a troop of beautiful young men; and her victory was applauded by the people with

loud acclamations. "After this," says she, "I awoke, and found I was not to combat with wild beasts so much as with the devils." Here ends the relation of St. Perpetua.

St. Saturus also had a vision, which he wrote himself. He and his companions were conducted by a bright angel into a most delightful garden, in which they met some holy martyrs lately dead, namely Jocundus, Saturninus, and Artaxius, who had been burnt alive for the faith, and Quintus who died in prison. They enquired after other martyrs of their own acquaintance, say the acts, and were conducted into a most stately palace, shining like the sun; and in it saw the king of this most glorious placee, surrounded by his happy subjects, and heard a voice composed of many, which incessantly cried: "Holy, Holy, Holy." Saturus turning to Perpetua, said: "You have here what you desired." She replied: "God be praised; I have more joy here, than ever I felt in the flesh." He adds: "Going out of the garden they found before the gate on the right hand their bishop of Carthage, Optatus, and on the left, Aspasius, priest of the same church, both of them alone and sorrowful. They fell at the feet of the martyrs, and begged they would reconcile them together; for a dissention had happened between them. The martyrs embraced them saying: 'Are not you our bishop, and you a priest of our Lord? It is our duty to prostrate ourselves before you.' Perpetua was discoursing with them; but certain angels drove hence Optatus and Aspasius, and bad them be reconciled to each other, and also charged the bishop Optatus to heal the divisions that reigned among several of his Church. The angels after this seemed ready to shut the gates of the garden. "Here," says he, "we saw many of our brethren and martyrs likewise. We were regaled with an ineffable odour, which delighted and satisfied us." Such was the vision of Saturus. The remaining part of the acts was added by an eye-witness. God had called to himself Secundulus in prison. Felicitas was eight months gone with child, and as the day of the shows approached, she was inconsolable, lest she should not be brought to bed before it came; fearing that her martyrdom would be deferred on that account; for women with child were not to be executed before they were delivered; the rest also were sensibly afflicted on their part, to leave her alone in the road to their common hope. Wherefore upon their unanimously joining in prayer, they obtained of God her delivery. She cried out under the violence of her pain. Whereupon one of the guards asked

her, if she could not bear the throes of child-birth, what she would do when exposed to the wild beasts? She answered: "What I now suffer, I suffer myself, but then there will be another in me that will suffer for me, because I shall suffer for him." The tribune out of a vain fear that they would escape out of prison by some magic enchantments, used them the more cruelly on that account, and forbade any to see them. But upon the remonstrances of St. Perpetua, he ordered them to be treated with more humanity. Pudens, the keeper of the prison, being already converted, secretly did them all the good offices in his power. The day before they suffered, they gave them according to custom their last meal, which was called a free supper; and they eat in public. Their chamber was full of people, to whom they spoke with their usual resolution, threatening them with the judgments of God, and extolling the happiness of their own sufferings. Saturus smiling at the curiosity of those who came to see them, said to them: "Will not to-morrow suffice to satisfy your inhuman curiosity in our regard? However you may seem now to pity us, to-morrow you will clap your hands at our death, and applaud our murderers. But observe well our faces, that you may know them again at that terrible day, when all men shall be judged." This wonderful intrepidity of the martyrs occasioned the conversion of several among these infidels.

The day of their triumph being come, they went out of the prison to go to the amphitheatre. Joy sparkled in their eyes, and appeared in all their words and gestures. Perpetua walked with a composed countenance and easy pace, as a woman cherished by Jesus Christ, with her eyes modestly cast down: Felicitas went with her, following the men and not able to contain her joy. When they came to the gate of the amphitheatre, the guards would have given them according to custom the superstitious habits with which they adorned such as appeared at these shows. The martyrs rejected these idolatrous ceremonies; and they were permitted to appear in the amphitheatre, habited as they were. Perpetua sung, as being already victorious. Revocatus, Saturinus and Saturus, threatened the people that beheld them, with the judgments of God; and as they passed over against the balcony of Hilarian, they said to him: "You judge us in this world; but God will judge you in the next." The people, enraged at their boldness, begged they might be scourged; which was granted; and they rejoiced exceedingly.

in being thought worthy to resemble our Saviour in their sufferings. God granted to each of them the death they desired; for Saturninus said, that he would choose to be exposed to beasts of different kinds, in order to the aggravation of his sufferings. Accordingly he and Revocatus, after having been attacked by a leopard, were also assaulted by a bear. Saturus dreaded nothing so much as a bear, and therefore hoped a leopard would dispatch him at once with his teeth. He was then exposed to a wild boar; but the beast turned upon his keeper, who died a few days after of the wound. Saturus was only dragged along by him. Then they tied the martyr to a bridge near a bear, but that beast came not out of his lodge; so that Saturus, being sound and unhurt, was called upon for a second encounter. This gave him an opportunity of speaking to Pudens the jailor, who had been converted. The martyr encouraged him to constancy in the faith, and said to him: "You see I have not yet been hurt by any beast, as I desired and foretold, believe then stedfastly in Christ: I am going where you will see a leopard with one bite take away my life." And so it happened; for a leopard being let out upon him, covered him all over with blood; whereupon the people jeering, cried out: "He is well baptized." The martyr said to Pudens: "Go; remember my faith, and let our sufferings rather strengthen than trouble you. Give me the ring you have on your finger." Saturus having dipped it in his wound, gave it him back, to keep as a pledge to animate him to constancy in his faith, and fell down dead soon after. Thus he went first to glory to wait for Perpetua according to her vision. Some think that Pudens is the martyr honoured under that name in Africa on the 29th of April.

In the mean time Perpetua and Felicitas had been exposed to a wild cow. Perpetua was first attacked; and the cow having tossed her up, she fell on her back. Then, perceiving her clothes were torn, she gathered them about her in the best manner she could, to cover herself, thinking more of decency than her sufferings. Getting up, not to seem disconsolate, she tied up her hair which was fallen loose, and perceiving Felicitas on the ground much hurt by the cow, she helped her to rise. They stood together expecting another assault from the beasts; but the people crying out that it was enough, they were led to the gate Sanevivaria, where those that were not killed by the beasts, were dispatched at the end of the shows by the *confectores*. Perpetua was here received by Rusticus, a catechumen, who was waiting for her. This ad-

mirable woman seemed just returning to herself out of a long extasy, and asked when she was to fight the wild cow. Being told what had passed, she could not believe it, till she saw on her body and clothes the marks of what she had suffered. She called for her brother, and said to him and Rusticus : “ Continue firm in the faith, love one another, and be not scandalized at our sufferings.” All the martyrs were now brought to the place of their butchery. But the people, not yet satisfied with blood, cried out to have them brought into the middle of the amphitheatre, that they might have the pleasure of seeing them receive the last stroke. Upon this some of the martyrs rose up, and having given one another the kiss of peace, went of their own accord into the middle of the Arena; others were dispatched without speaking or stirring out of the place where they were. St. Perpetua fell into the hands of a very timorous and unskilful apprentice of the gladiators, who with a trembling hand gave her many slight wounds, which made her languish a long time.—Thus, says St. Augustin, did two weak women, amidst fierce wild beasts and the swords of gladiators, vanquish the devil and all his fury. The day of their martyrdom was the 7th of March, as it is marked in the most ancient calendars, and in the Roman martyrology, as old as the year 354. St. Prosper says they suffered at Carthage; which agrees with all the circumstances. Their bodies were in the great church of Carthage in the fifth age, as St. Victor informs us; and St. Augustin says, their festival drew yearly to honor their memory in their church a greater multitude, than curiosity had done to be spectators of their conflict. They are mentioned in the canon of the Mass.

ST. PACIAN, Bishop of Barcelona, C.

See St. Jerom, *Catal. Vir. Illusfr.* c. 106. p. 195. t. 4.
Ceillier. T. 6. Tillem. T. 8.—Between the years 380 and
390.

THIS saint was a great ornament of the Church in the fourth century. He was illustrious for his birth, and had been engaged in the marriage state. His son Dexter was raised to the first dignities in the empire, being high-chamberlain to the emperor Theodosius, and praefectus-prætorii under Honorius. St. Pacian renouncing the world in order to serve God with greater perfection, was made bishop in 373. St.

Jerom, who dedicated to him his catalogue of illustrious men, extols his eloquence and learning, and the admirable purity and sanctity of his life. We have yet extant his exhortation to penance, and three letters to Sympronianus, On Penance, and on the Name of *Catholic*; also a sermon on baptism. When he was made bishop of Barcelona in 373, the above-mentioned Sympronianus, a person of distinction, whom the bishop calls brother and lord, lived at that time in the neighbourhood of that city. This man was a Donatist, and was also engaged in the heresy of the Novatians, who, following the severity of the Montanists, denied penance and pardon for certain sins. He sent St. Pacian a letter by a servant, in which he censured the Church for allowing repentance to all crimes, and for taking the title of *Catholic*. St. Pacian answers him in his three learned letters. In the first he sums up the principal heresies from Simon Magus to the Novatians, and asks Sympronianus, which he will choose to stand by: entreats him to examine the true Church with candor and docility, laying aside all obstinacy, the enemy to truth. He says the name *Catholic* comes from God, and is necessary to distinguish the undivided virgin Church from all sects, which are denominated from their particular founders. This name was learned from the holy doctors, confessors and martyrs. None can be more proper to express the Church, which is all obedient to Christ, and one and the same throughout the whole world. "As to penance," says he, "God grant it may be necessary to none of the faithful: that none after baptism fall into the pit of death. But accuse not God's mercy, which has provided a remedy for the sick. Does the infernal serpent continually carry poison along with him, and hath not Christ a remedy? Does the devil kill, and cannot Christ relieve us? Fear sin, but not repentance. Be ashamed to be in danger, but not to be delivered out of it. Who would snatch a plank from one lost by shipwreck? Who will envy the healing of wounds?" He mentions the parables of the lost drachma, the lost sheep, the prodigal son, the Samaritan, &c. and adds: "God would never threaten the impenitent, if he refused to pardon. But you'll say, only God can do this. It is true; but what he does by his priests, is His power. What is that he says to his apostles? *Whatsoever you shall bind, &c.* Mat. xvi. Why this, if it was not given to men to bind and to loosen? Is this given only to the apostles? Then it is given to them only to baptize, to give the Holy Ghost (in confirmation) to cleanse

the sins of infidels; because all this was commanded to no other than to the apostles.—If therefore the power of baptism and of chrism, (confirmation) which are far greater gifts, descended from the apostles to bishops, the power of binding and loosing also came to them.” He concludes thus: “ I know, brother, this pardon of repentance is not promiscuously to be given to all, nor to be granted before any signs of the divine will, and without great severity and strict scrutiny. But pardon is not denied to true repentance; that no one may prevent or put by the judgment of Christ.”

St. Pacian answers his reply by a second letter, that remedies often seem bitter, and says: “ How can you be offended at my catalogue of heresies unless you are a heretic? I congratulate with you for agreeing upon our name Catholic, which if you denied, the thing itself would cry out against you.” St. Pacian observes, that St. Cyprian’s people were never called by any other name but that of Catholics; which the Novatians, though very ambitious of it, could never obtain, nor ever be known but by the name of Novatians. He vindicates the martyr St. Cyprian, and denies that Novatian ever suffered for the faith; adding, that “ if he had, he could not have been crowned, because he was out of the Church; out of which no one can be a martyr.”

In his third letter he confutes the Novatian error, that the Church could not forgive mortal sin after baptism. “ Moses, St. Paul, Christ, express a tender charity for sinners; who then broached this doctrine? Novatian. But when? Immediately from Christ? No; almost three hundred years after him. Had he any prophets to learn it from? Any proof of his revelation? Had he the gift of tongues? Did he prophesy? Could he raise the dead? For he ought to have some of these to introduce a new gospel. Nay, St. Paul Gal. i. forbids a novelty in faith to be received even from an angel. You will say; Let us dispute our point. -But I am secure; content with the succession and tradition of the Church, with the communion of the ancient body, I have sought no arguments” He affirms, that the Church is Holy, and more than Sympronian had given it: but lays, it cannot perish by receiving sinners. The good have always lived amidst the wicked. It is the heretic who divides it, and thus tears asunder the garments of Christ. Sympronian objected, that Catholic bishops remitted sin. St. Pacian answers: “ Not I; but only God, who both blots out sin in baptism,

and regards the tears of the penitent. What I do, is not in my own name, but in the Lord's. Wherefore whether we baptise, or draw to penance, or give pardon to penitents, we do it by Christ's authority.—Baptism is the sacrament of our Lord's passion ; the pardon of penitents is the merit of confession." The saint shews that the Novatians encourage sin by throwing men into despair ; whereas repentance heals and stops it. He answers their objections from Scripture ; and concludes with exhorting Sympronianus to embrace the Catholic faith ; for the true Church cannot be confined to a few, nor be new. " If she began before you ; if she believed before you ; if she never left her foundation, and was never divorced from her body, she must be the spouse.—The Church of God dilates its tabernacles from the rising to the setting of the sun."

In the first part of his excellent exhortation to penance, he specifies the sins subjected to courses of severe public penance by the canons, and shews the enormity of each. In the second he addresses himself to those sinners, who out of shame, or for fear of the penances to be enjoined, did not confess their crimes. He calls them shamefully timorous, and bashful to do good, after having been bold and impudent to sin ; " And you do not tremble," says he, " to touch the holy mysteries, and to thrust your defiled soul into the holy place, in the sight of the angels and before God himself, as if you were innocent." He mentions Oza struck dead for touching the ark, 2 Kings vi. and the words of the apostle, 1 Cor. xi. adding : " Do not you tremble when you hear, *He shall be guilty of the body and blood of the Lord?* One guilty of the blood of a man cannot be at ease ; and can he escape, who has profaned the body of the Lord (in the Blessed Sacrament?) What do you do by deceiving the priest, or hiding part of your load ? I beseech you to cover no longer your wounded conscience. Men when sick are not backward to shew their sores to physicians ; and shall the sinner be afraid or ashamed to purchase eternal life by a momentary confusion ? Will he draw back his wounds from the Lord who is offering his hand to heal them ?" In the third part he speaks to those who confessed their sins *entirely*, but feared the severity of the penance. He compares these to dying men, who have not the courage to take a dose which would restore their health, and says : " This is to cry out ; behold I am sick, I am wounded ; but I will not be cured." He deplores their delicacy and proposes to them to king David's austere penance ; tel-

ling them, they ought to do any thing rather than to perish. His treatise on *Baptism* is an instruction on original sin and the effects of this sacrament. In it he says: "Hold therefore strenuously what you have received; preserve it faithfully; sin no more; keep yourselves pure and spotless for the day of our Lord."—St. Pacian died between the years 380 and 390, and is mentioned in the Roman martyrology on this day.

The Forty MARTYRS of Sebaste.

From St. Basil's homily on their festival, T. 1. p. 453. and three discourses of St. Gregory Nyssa, T. 2. p. 293. T. 3. p. 499, &c.—A. D. 320.

THESE holy Martyrs suffered at Sebaste in the Lesser Armenia, under the emperor Licinius, in 320. They were of different countries, but enrolled in the same body of troops, all in the flower of their age, and become considerable for their services. Lysias was general of the forces, and Agricola, governor of the province. The latter having signified to the army the orders of Licinius for all to sacrifice, these forty went boldly up to him, and said they were Christians, and that no torments should ever make them abandon their holy religion. The judge first endeavoured to gain them by mild usage; representing to them the dishonor that would attend their refusal to do what was required, and making them large promises of preferment in case of compliance. But finding this method ineffectual, he had recourse to threats. To his promises they answered, that he could give them nothing equal to what he wished to deprive them of, viz. divine faith: and to his threats, that his power only extended to their bodies, which they had learned to despise when their souls were at stake. The governor then caused them to be torn with whips, and their sides to be rent with iron-hooks. After which they were loaded with chains and committed to prison.

After some days they were re-examined in presence of Lysias, their general, and no less generously rejected the large offers made them, than they despised the torments with which they were threatened. The governor, highly offended at their courage and that liberty of speech with which they accosted him, devised an extraordinary kind of death; which being slow and severe, he hoped would shake their constancy. The cold

in Armenia is very sharp, especially in March, and towards the end of winter when the wind is north, 'as it then was; it being also at that time a severe frost. Under the walls of the town stood a pond hard frozen. The judge ordered the martyrs to be exposed quite naked on the ice. And in order to tempt them the more powerfully to renounce their faith, a warm-bath was prepared at a small distance from the frozen pond for any of this company to go into, who were disposed to purchase their temporal ease and safety on that condition. The martyrs on hearing their sentence ran joyfully to the place, encouraging one another in the same manner as is usual among soldiers in dangerous military expeditions, saying, that one bad night would purchase them a happy eternity. They also made this their joint prayer; "Lord we are forty who are engaged in this combat, grant we may be forty crowned, and not one be wanting to this number." The guards in the mean time ceased not to persuade them to sacrifice, that by so doing they might be allowed to pass to the warm-bath. But though it is not easy to conceive what they must have suffered during three days and three nights, according to St. Gregory of Nyssa, in which the intenseness of the cold made their limbs drop off one after the other, yet of this whole number only one had the misfortune to be overcome; who going from the pond, entered the warm-bath and immediately expired. This misfortune afflicted the martyrs; but they were quickly comforted upon seeing his place and their number miraculously supplied. A sentinel was warming himself near the bath, having been posted there to observe if any of the martyrs were inclined to submit. While he was attending, he had a vision of blessed spirits descending from heaven on the martyrs, and distributing as from their king rich presents and precious garments; St. Ephrem adds, *crowns* to all these generous soldiers, one only excepted, who was their faint-hearted companion already mentioned. The guard being struck with this heavenly vision was converted upon the spot, and by a particular motion of the Holy Ghost threw off his clothes, and placed himself in the other's stead among the thirty-nine martyrs. Thus God heard their request, though in another manner than they had imagined: "which ought to make us adore the impenetrable secrets of his mercy and justice," says St. Ephrem, "in this instance, no less than in the reprobation of Judas and the election of St. Matthias."

At length the judge ordered both those dead with cold, and those who still survived, to be laid on carriages and cast into a

fire. When the rest were thrown into a waggon to be carried to the pile, the youngest of them (whom the acts call Melito) was found alive; and the executioners, hoping he would change his resolution when he came to himself, left him behind. His mother, a woman of mean condition, and a widow, but rich in faith, and worthy to have a martyr for her son, observing this false compassion, reproached the executioners; and when she came up to her son, whom she found quite frozen, not able to stir, and scarce breathing, he looked on her with languishing eyes, and made a sign with his hand to comfort her. She exhorted him to persevere to the end, and fortified by the Holy Ghost, took him up and put him with her own hands into the waggon with the rest of the martyrs, not only without shedding a tear, but with a countenance full of joy, saying: "Go, go, my son; proceed to the end of this happy journey with thy companions, that thou mayest not be the last of them that shall present themselves before God." Nothing can be more moving than her discourse given by St. Ephrem, in which she expresses her contempt of life and all earthly things, and her ardent love and desire of eternal happiness. This holy Father earnestly entreats her to conjure these martyrs to join in imploring the divine mercy in his favor. When they came to the pile, they were cast into the fire, and their ashes were part thrown into the river; part of them the Christians secretly carried off, or purchased with money. Some of these precious relics were kept at Cæsarea; and St. Basil says of them: "Like bulwarks they are our protection against the inroads of our enemies," Or. 20. p. 459. He adds, "that every one implored their succour, and that they raised up those that had fallen, strengthened the weak, and invigorated the fervor of the saints." The relics of these holy martyrs were honored with miracles, as St. Gregory relates. One of these was a miraculous cure wrought on a lame soldier, the truth of which he attests from his own knowledge both of the fact and the person. He adds: "I buried the bodies of my parents by the relics of these holy martyrs, that in the resurrection they may rise with the encouragers of their faith; for I know they have great power with God; of which I have seen clear proofs and undoubted testimonies." St. Gauden-tius, bishop of Brescia, writes in his sermon on these martyrs: "God gave me a share of these venerable relics, and permitted me to found this church in their honor, serm. 17. de 40 Mart. Portions of their relics were also honored at Constantinople with great veneration, as Sozomen, l. 9. c. 1. 2,

and Procopius, 1 de cœdific. Justinian. c. 7. have recorded at large; with an account of several miracles.

ST. SOPHRONIUS, Patriarch of Jerusalem, C.

See Fleury, l. 37. 38. Le Quien, *Oriens Chrifti*, T. 3. p. 264.
Between the years 639 and 644.

ST. SOPHRONIUS was a native of Damascus, and made such progress in learning that he obtained the name of the *Sophist*. He lived twenty years near Jerusalem under the direction of John Moschus, a holy hermit, without engaging himself in a religious state. These two great men visited together the monasteries of Egypt, about the year 610, and were detained by St. John the Almoner at Alexandria, and employed by him two years in converting the Eutychians, and in reforming his diocese. John Moschus wrote there his *Spiritual Meadow*, which he dedicated to Sophronius. He made a collection in that book of the edifying examples of virtue which he had seen or heard of among the monks, and died shortly after at Rome. Athanasius, patriarch of the Jacobites or Eutychians in Syria, acknowledged two distinct natures in Christ, the divine and the human; but allowed only one will. This Demi-Eutychianism was a glaring inconsistency; because the will is the property of the nature. Moreover, Christ sometimes speaks of his human will distinct from the divine, as in his prayer during his agony in the garden. This Monothelite heresy seemed formed as an expedient whereby to compound with the Eutychians. The emperor Heraclius confirmed it by an edict called *Ectesis* or the Exposition, declaring that there is only one will in Christ, namely, that of the divine Word: which was condemned by Pope John IV. Cyrus, Bishop of Phasis, a virulent Monothelite, was by Heraclius preferred to the patriarchate of Alexandria in 629. St. Sophronius falling at his feet, conjured him not to publish his erroneous articles; but in vain. He therefore left Egypt and went to Constantinople, where he found the patriarch Sergius propagating the same error, in conjunction with Theodorus of Pharan. Hereupon he travelled into Syria, where in 634 he was against his will elected patriarch of Jerusalem. The same year he assembled a council of all the bishops of his patriarchate to condemn the Monothelite heresy, and composed a synodal letter to explain and prove the Catholic faith. This excellent piece was approved in the sixth general

council. St. Sophronius sent it to Pope Honorius and to Sergius. This latter had by a crafty letter and captious expressions persuaded Pope Honorius to tolerate a silence as to one or two wills in Christ. It is evident from the most authentic monuments, that Honorius never assented to that error, but always adhered to the truth. However this silence was ill-timed, and though not so designed, might be deemed by some a kind of connivance. Sophronius seeing the emperor and almost all the chief prelates of the East conspire against the truth, thought it his duty to defend it with the greater zeal. He took Stephen, bishop of Doria, the eldest of his suffragans, led him to Mount Calvary, and there adjured him by Him who was crucified on that place; and by the account which he would have to give at the last day, "to go to the apostolic see, *where are the foundations of the holy doctrine*, and not to cease to pray till the holy persons there should examine and condemn the novelty." Stephen did so, and staid at Rome ten years; till he saw it condemned by Pope Martin I. in the council of Lateran in 649. Sophronius was detained at home by the invasion of the Saracens. Mahomet had broached his impostures at Mecca in 608, but being rejected there, fled to Medina in 622. Aboubeker succeeded him in 634, under the title of Caliph, or *vicar of the prophet*. He died after a reign of two years. Omar, his successor, took Damascus in 636, and after a siege of two years, Jerusalem in 638. He built a mosque in the place where Solomon's temple stood; and, because it fell in the night, the Jews told him it would never stand, unless the cross of Christ, which stood on Mount Calvary, was taken away: which the Caliph caused to be done. Sophronius in a sermon on the exaltation of the cross, mentions the custom of taking the cross out of its case at Mid-Lent to be venerated. The works of St. Sophronius everywhere breathe an affecting piety. God called him to his kingdom on the 11th of March 639, or, as some think, in 644. See the council of Lateran, T. 6. Conc. Fleury, p. 37, 38, and Le Quien, Oriens Christi T. 3. p. 264.

ST. GREGORY the GREAT, Pope, C.

From his works, *Bede*, and *Paul*, deacon of *Ponte Cassina*. See also *Fleury*, b. 34, 35, 36. *Mabillon*, *An. Ben.* l. 6. T. 1. —*A. D.* 604.

ST. GREGORY, from his illustrious actions and extraordinary virtues surnamed *the Great*, was born at Rome about the year 540. Gordianus his father was a senator, and very wealthy; but after the birth of Gregory renounced the world, and died *Regionarius*, that is one of the seven cardinal deacons who took care of the ecclesiastical districts of Rome. His mother *Sylvia* consecrated herself to God in a little oratory near St. Paul's. Gregory in his youth applied himself with great diligence to the studies of grammar, rhetoric and philosophy; and then to the civil law and the canons of the Church, in which he was perfectly skilled. He was only thirty-four years old when in 574 he was made by the emperor Justin the Younger, praetor or governor and chief magistrate of Rome. But from his infancy he loved and esteemed only heavenly things, and it was his chief delight to be retired in his closet, or in the church at his devotions. After the death of his father he built and endowed six monasteries in Sicily, out of the estates which he had in that island, and founded a seventh in his own house at Rome, which was the famous monastery of St. Andrew, on the hill *Scaurus*, now possessed by the order of *Cannaboli*. The first abbot of this house was *Hilarion*, the second *Valentinus*, under whom Gregory himself took the habit in 575, being thirty-five years old. In this retirement he applied himself so earnestly to fasting and the study of the sacred writings that he contracted a great weakness in the stomach, and used to fall into fits of swooning, if he did not frequently eat. What gave him the greatest affliction was that he could not fast on an Easter-Eve, a day on which, says John the deacon, every one, not excepting even little children, are used to fast. He therefore applied to a monk of eminent sanctity, named *Eleutherius*, who begged of God together with St. Gregory, that he would enable him to fast at least on that sacred day; and on a sudden he found himself so perfectly restored, that he quite forgot his illness, as he himself relates.

It was before his advancement to the see of Rome, or perhaps even before he undertook the government of his monastery, that he first projected the conversion of England. Seeing one day in the market-place certain youths of fine features and com-

plexion, exposed to sale, he enquired what countrymen they were, and was answered, that they were from Britain. He asked if the people of the country were Christians or Heathens, and was told they were still Heathens. Then Gregory fetching a deep sigh said, it was a lamentable consideration, that the prince of darkness should be master of so much beauty; and that so fine an outside should have nothing of God's grace to furnish it within. This incident made so great an impression upon him, that he applied soon after to Pope Benedict I. and earnestly requested that some persons might be sent to preach Christianity in Britain; and offered himself for that undertaking. Having obtained leave, he privately set forward on his journey, in company with several monks of his own monastery. But when his departure was known, the whole city was in an uproar, and the people ran in a body to the Pope. They cried out to him in the utmost consternation: "Apostolical father what have you done? In suffering Gregory to go away, you have destroyed Rome: you have undone us, and offended St. Peter." At their pressing instances he was recalled, and being overtaken on the third day, was obliged, though with great reluctance, to return to Rome. Not long after he was made one of the seven deacons, who assisted the Pope. Pelagius II. who succeeded Benedict, sent him to Constantinople in quality of Nuncio of the holy see to the religious emperor Tiberius, by whom the Saint was received and treated with the highest distinction. At the request of St. Leander of Seville, whom he saw at Constantinople, he wrote his thirty-five books of Morals upon Job, giving chiefly the moral and allegorical interpretations of that sacred book, so as to reduce into one body the most excellent principles of morality, and also of an interior life, of both which this admirable work has ever since been regarded as the great storehouse and armory. Mauritius having married the daughter of Tiberius, who had the empire for her dowry in 582; St. Gregory was pitched upon to stand godfather to his eldest son. Eutychius was at that time patriarch of Constantinople. This prelate who had suffered much for the faith under Justinian, fell at length into an error, importing that after the general resurrection the glorified bodies of the elect will be no longer palpable, but of a more subtle texture than air. St. Gregory held several conferences with the patriarch upon that subject both in private and before the emperor, and demonstrated from the scriptures, that the glorified bodies of the saints will be the same as upon earth,

only delivered from the appendages of mortality; and that they will be palpable, as that of Christ was after his resurrection. The good bishop being docile and humble, retracted his mistake, and shortly after falling sick, in presence of the emperor who had honored him with a visit, he said: "I believe that we shall all rise in this very flesh," squeezing at the same time one hand with that which was at liberty. Pelagius recalled St. Gregory in 584. The saint with joy saw himself restored to the tranquillity of his cell, where he eagerly desired to bury himself with regard to the world; because he was sensible how difficult it is to converse with it without contracting inordinate attachments. He was after his return elected abbot, and though Pope Pelagius made him also his secretary, he still continued to govern his monastery; in which he shewed a remarkable instance of severity. Justus one of his monks, had acquired and kept privately three pieces of gold, which he confessed on his death-bed. St. Gregory forbade the community to attend and pray by his bed-side, according to custom; but did not refuse him the assistance of a priest, which the council of Nice ordained should be denied to no one at the hour of death. Justus died in great sentiments of compunction; yet in compliance with what the monastic discipline enjoins in such cases, he ordered his corpse to be buried under the dunghill, and the three pieces of money to be thrown into the grave with it. Nevertheless as he died penitent, he ordered mass to be daily offered up for him during thirty days. It had been the custom from the primitive ages, as appears from the life of St. Theodosius the Cenobiarch, from St. Ambrose's funeral oration and Valentinian, to keep the third, seventh and thirtieth, or sometimes fortieth day after the decease of a Christian, with solemn prayers and sacrifices for the departed soul. St. Gregory says, *Dial. I. 4. c. 55. p. 464. T. 2.* that after the mass of the thirtieth day, Justus appearing to his brother Copiosus, assured him that he had been in torments, but was then released.

Pope Pelagius II. dying in the beginning of the great pestilence in January 590, the clergy, senate and Roman people, unanimously resolved to raise St. Gregory to the pontificate; which he opposed with all his might. In the mean while, whilst the affair remained undecided (it being then customary to wait the emperor's consent) the plague continued to rage at Rome with great violence. St. Gregory exhorted the people to repentance. Having made them a pathetic discourse on that

subject, he appointed a solemn litany, or procession in seven companies, with a priest at the head of each, who were to set out from different churches, and all to meet in that of St. Mary Major, singing *Kyrie Eleison* (or Lord have mercy on us) as they went along the streets. During this procession there died in one hour's time fourscore of those who assisted at it. But St. Gregory did not forbear to exhort the people and to pray, till the distemper ceased. During the public calamity he seemed to have forgot the danger he was in of being exalted to the pontifical throne. But the plague being now subsided, he resolved immediately to retire. As guards were placed at all the gates to prevent his escape, he prevailed with certain merchants to carry him off disguised and shut up in a wicker basket. Three days he lay concealed in the woods and caverns; during which time the people of Rome observed fasts and prayers. Being miraculously discovered by a pillar of light appearing over the place where he lay concealed, as Paul the deacon relates, and no longer able, as he says himself, to resist, after the manifestation of the divine will, he was taken back to Rome, and consecrated on the third of September in 590. On this occasion he made as usual a profession of his faith at the tomb of St. Peter; which is still extant in his works. This profession of faith he sent in a synodal letter to the other chief prelates of the Church. To the many congratulatory letters sent him from all parts upon his exaltation he returned rather tears than words. To Theodista, the emperor's sister, he wrote thus: "I have lost the comfort of my calm, and appearing outwardly exalted, I am inwardly and really fallen.—Neither desiring nor fearing any thing in the world, I seemed raised above the earth; but the storm hath cast me on a sudden into perils and alarms: I am come into the depth of the sea, and the tempest hath overwhelmed me." John, archbishop of Ravenna, modestly reprehended his cowardice in endeavouring by flight to decline the burden of the pastoral charge. In answer to his censure he wrote his incomparable book on the *pastoral charge*, setting forth the dangers and obligations of that station. Our English saints always made it their rule, and king Alfred translated it into the Saxon tongue. In this book we read a transcript of the sentiments and conduct of our excellent pastor. His zeal for the glory of God and the angelical function of paying him the constant tribute of praise in the church, moved him in the beginning of his pontificate, to reform the church-music. He

was not less solicitous to feed his flock with the word of God, His sermons which are extant shew, that he spoke in a plain and familiar style and without any pomp of words, but with a surprising eloquence of the heart. In the nineteenth homily on Ezekiel, which he preached while Rome was besieged by the Lombards, he in profound humility applies to himself with tears whatever the prophet spoke against slothful mercenary pastors. Paul the deacon relates, that Peter, the saint's most intimate friend, saw in a vision, as an emblem of the Holy Ghost, a dove applying its bill to his ear, whilst he was writing on the latter part of Ezekiel.

This great Pope always remembered, that he was the common father of the poor. He relieved their necessities with so much sweetnes and affability, as to spare them the confusion of receiving the alms; and the old men among them he out of deference called his fathers. He kept by him an exact catalogue of the poor, and liberally provided for the necessities of each. He appointed officers for every street to send daily necessaries to all the needy sick; and before he eat he always sent off meats from his own table to some poor persons, besides every day entertaining at the same table twelve; whom his sacristan by his orders invited. A beggar being one day found dead in a corner of a by-street, he is said to have abstained some time from the celebration of mass for his neglect in seeking the poor with sufficient care. He was most liberal in redeeming captives; for which end he permitted the bishop of Fano to break and sell the sacred vessels, and ordered the bishop of Messina to do the same. He extended his charity to heretics, whom he sought to gain by mildness. He directed the bishop of Naples to reconcile readily such as desired it, for fear they should perish through his too great severity: yet he was careful not to relax the rigour of the law of God in the least tittle. In his letters to his vicar in Sicily, and to the stewards of the patrimony of the Roman church in Africa, Italy and other places, he recommends mildnes and liberality to his vassals and farmers, orders money to be advanced to those that were in distress, and most rigorously forbids all oppression. He carefully computed and piously distributed the income of his revenues, at four terms in the year. In his epistles he is continually providing for the necessities of all churches, especially in those in Italy, which the wars of the Lombards and other calamities had made desolate. Out of sincere humility he styled himself the basest of men, and in his letters always subscribed himself *Servant of the servants of God,*

which custom has been retained by his successors ever since. It is incredible how much he wrote, and what great things he achieved for the glory of God, the good of the Church, the reformation of manners, and the advancement of piety and religion. But our surprise redoubles, when we remember his continual bad state of health, and his assiduity in prayer and holy contemplation. This exercise it was that gave wings to his soul. His household was a model of christian perfection; and by his care, arts, sciences and the heroic practice of virtue, flourished, especially in the city of Rome. The state of Christendom was at that time on every side miserably distracted and stood in need of such a pastor. The Eastern churches were divided by the Nestorians and the numerous spawn of the Eutychians; all which he repressed. In the West, England was buried in idolatry, and Spain under the Visigoths was over-run with the Arian heresy. These two flourishing countries owe their conversion in a great measure to his zeal, especially England. In Africa he extirpated the Donatist heresy, converted many schismatics in Istria and the neighbouring provinces, and reformed many grievous abuses in Gaul.

St. Gregory had labored many years under a great weakness of his breast and stomach, and was afflicted with slow fevers and frequent fits of the gout, which once confined him to his bed two whole years. God called him to himself on the 12th of March, in the year 604, of his age the 64th, having governed the church thirteen years, six months and ten days. Both the Greeks and Latins honor his name. The council of Clif or Clove-shove, under archbishop Cuthbert, in 747, commanded his feast to be kept a holiday in all the monasteries of England; which the council of Oxford in 1222, extended to the whole kingdom. This law subsisted till the change of religion.

ST. NICEPHORUS, Patriarch of Constantinople, C.

From his life by Ignatius, bishop of Nice, a cotemporary author, &c. See Fleury, l. 45, 46, 47, &c.—A. D. 828.

THEODORUS, the father of St. Nicephorus, was secretary to the emperor Constantine Copronymus: but when that tyrant declared himself a persecutor of the Catholic Church, the faithful minister, remembering that we are bound to obey God rather than men, maintained the honor due to holy

images with so much zeal, that he was stripped of his honors, scourged, tortured and banished. The young Nicephorus was from his cradle animated to the practice of virtue by the example of such a father : and in his education, as his desires of improvement were great, the progress he made was as considerable ; and the young man made his appearance in the world with advantage. When Constantine and Irene were placed on the imperial throne, and restored the Catholic faith, Nicephorus was quickly introduced to their notice, and by his merit attained a large share in their favor. He was advanced to his father's dignity, and by the lustre of his sanctity was the ornament of the court. He distinguished himself by his zeal against the Iconoclasts, (*or image-breakers*) and was secretary to the second council of Nice, in which that heresy was condemned. After the death of St. Tarasius, patriarch of Constantinople in 806, no one was judged more worthy to succeed him than Nicephorus. To give an authentic testimony of his faith, during his consecration he held in his hand a treatise which he had written in defence of sacred images, and after the ceremony laid it behind the altar as a pledge that he would always maintain the *tradition* of the Church. As soon as he was seated in the patriarchal chair, he began to promote with all his power a total reformation of manners ; and his precepts from the pulpit received a double force from the example of his humble comportment and steady practice of eminent piety. He applied himself with unwearied diligence to all the duties of the ministry ; and by his zealous labors, and invincible meekness and patience kept virtue in countenance, and stemmed the tide of iniquity. But his other virtues seemed in a manner eclipsed by the constancy with which he despised the frowns of tyrants, and suffered persecution for the sake of justice.

The government in 813 falling into the hands of Leo the Armenian, who was an Iconoclast, he endeavoured both by artifices and open violence to establish that heresy. He studied in the first place, by crafty suggestions to gain over the holy patriarch to his party. But St. Nicephorus answered him : " We cannot change the ancient *traditions* : we respect holy images as we do the cross and the book of the gospels." It must be observed, that the ancient Iconoclasts venerated the book of the gospels, and the figure of the cross, though by an inconsistency usual in error they condemned the like *relative* honor with regard to holy images. The saint shewed that, far from derogating from the supreme honor of God, we on the

contrary honor him, when for his sake we pay a subordinate respect to his angels, saints, prophets and ministers : also when we give a *relative* inferior honor to inanimate things which belong to his service, as sacred vessels, churches and images. But the emperor was fixed in his errors ; which he at first endeavoured to propagate by stratagem. He privately encouraged some soldiers to treat contemptuously an image of Christ, which was on a great cross at the brazen gate of the city ; and thereupon ordered the image to be taken off the cross, pretending he did it to prevent a second profanation. St. Nicephorus saw the storm gathering around him, and spent most of his time in prayer, with several holy bishops and abbots. Shortly after, the emperor having assembled together certain Iconoclast bishops in his palace, sent for the patriarch and his fellow bishops. They obeyed ; but entreated his majesty to leave the government of the Church to its pastors. Emilian, one of their body, and bishop of Cyzicus, said : " If this is an ecclesiastical affair, let it be discussed in the church, according to custom, not in the palace." Euthymius, bishop of Sardes, said : " For these eight hundred years past, since the coming of Christ, there have always been pictures of Him, and He has been honored in them ; who shall now have the boldness to abolish so ancient a tradition ? " St Theodorus the Studite spoke after the bishops, and said to the emperor : " My lord, do not disturb the order of the Church : God hath placed in it apostles, prophets, pastors and teachers. You he hath entrusted with the care of the state ; but leave the Church to its pastors." The emperor in a rage drove them from his presence. Some time after the Iconoclast bishops held a pretended council in the imperial palace, and cited the patriarch to appear before them. To their summons he returned this answer : " Who gave you this authority ? Was it the Pope or any of the patriarchs ? In my diocese you have no jurisdiction." They however proceeded to pronounce against him a mock sentence of deposition ; and the holy pastor, after several attempts made secretly to take away his life, was sent into banishment. Michael the Stutterer, who in 820, succeeded Leo in the imperial throne, was engaged in the same heresy, and also a persecutor of St. Nicephorus, who died in his exile on the 2d of June, in the year 828, the 14th of his banishment, being about seventy years old. He is commemorated in the Roman martyrology on this day.

ST. JULIAN of Cilicia, Martyr.

From the Panegyric of St. Chrysostom, T. 2. p. 671. Ed. Ben. Tillem. T. 5. p. 573.

THIS Saint was a Cilician of a senatorian family in Anazarbus, and a minister of the gospel. In the persecution of Dioclesian he fell into the hands of a judge, who by his brutal behaviour resembled more a wild beast than a man. Seeing the martyr's constancy proof against the sharpest torments, he endeavoured to overcome him by the long continuance of his martyrdom. He caused him to be brought before his tribunal every day; sometimes he caressed him, at other times he threatened him with a thousand tortures. For a whole year together he caused him to be dragged as a malefactor through all the towns of Cilicia, imagining that this shame and confusion might vanquish him: but it served only to encourage the Christians of Cilicia by his example and exhortations. He suffered every kind of torture. The bloody executioners had torn his flesh, furrowed his sides, laid his bones bare, and exposed his very bowels to view. Scourges, fire and the sword, were employed various ways to torment him with the utmost cruelty. The tyrant saw, that to torment him any longer was laboring to shake a rock; he therefore condemned him to death: in which however he studied to surpass his former cruelty. He was then at Ægea, a town on the sea-coast; and he caused the martyr to be sewed up in a sack with scorpions, serpents and vipers, and so thrown into the sea. Eusebius mentions, that St. Ulpian suffered a like martyrdom, being thrown into the sea in a leather sack, together with a dog and an aspic. The sea gave back the body of our holy martyr; which the faithful conveyed to Alexandria of Cilicia, and afterwards to Antioch, where St. Chrysostom pronounced his panegyric before his shrine. He eloquently sets forth how much these sacred relics were honored, and affirms, that no evil spirit could bear their presence, and that men by them found a remedy for their bodily distempers, and the cure of the evils of the soul.

ST. EUPHRASIA, Virgin.

See her ancient authentic life in Rosweide, p. 351; D'Andilly; and most correct in the Acta Sanct by the Bollandists.—A. D. 410.

ANTIGONUS the father of this Saint, was a nobleman of the first rank and quality in the court of Theodosius the Younger, nearly allied in blood to that emperor, and honored by him with several great employments in the state. He was married to Euphrasia, a lady no less illustrious for her birth and virtue; by whom he had one only daughter and heiress, called also Euphrasia, the saint of whom we speak. After her birth her pious parents by mutual consent engaged themselves by vow, to pass the remainder of their lives in perpetual continence, that they might more perfectly aspire to the invisible joys of the life to come; and from that time they lived together as brother and sister, in the exercise of devotion, alms-deeds and penance. Antigonus died within a year; and the holy widow, to shun the importunate addresses of young suitors for marriage and the distraction of friends, not long after withdrew privately with her little daughter into Egypt, where she was possessed of a very large estate. In that country she fixed her abode near a monastery of one hundred and thirty nuns, who never used any other food than herbs and pulse, which they took only after sun-set, and some of them only once in two or three days; they wore and slept on sackcloth, wrought with their own hands, and prayed almost without any interruption. When sick, they bore their pains with patience, esteeming them an effect of the divine mercy, and thanking God for the same. By the example of these holy virgins the devout mother animated herself to fervor in the exercises of religion and charity; to which she totally dedicated herself. She frequently visited these servants of God, and earnestly entreated them to accept a considerable annual revenue, with an obligation to pray for the soul of her deceased husband. But the abbess refused the estate, saying: "We have renounced all the conveniences of the world, in order to purchase heaven. We are poor; and such we desire to remain." She could only be prevailed upon to accept a small matter to supply the church-lamp with oil, and for incense to be burnt on the altar.

The young Euphrasia at seven years of age made it her earnest request to her mother, that she might be permitted to serve God in this monastery. The pious mother on hearing this wept for joy, and not long after presented her to the abbess, who taking up an image of Christ, gave it into her hands. The tender virgin kissed it, saying: "By vow I consecrate myself to Christ." Then the mother led her before an image of our Redeemer, and lifting up her hands to heaven, said: "Lord Jesus Christ, receive this child under your special protection. You alone doth she love and seek: to you doth she recommend herself." Then turning to her dear daughter, she said: "May God, who laid the foundation of the mountains, strengthen you always in his holy fear." And leaving her in the hands of the abbess, she went out of the monastery weeping. Some time after this she fell sick, and being forewarned of her death, gave her last instructions to her daughter in these words: "Fear God, honor your sisters, (meaning the nuns) and serve them with humility. Never think of what you have been, nor say to yourself that you are of royal extraction. Be humble and poor on earth, that you may be rich in heaven." The good mother soon after slept in peace. Upon the news of her death, the emperor Theodosius sent for the noble virgin to court, having promised her in marriage to a favorite young senator. Euphrasia wrote with her own hand the following answer: "Invincible emperor, having consecrated myself to Christ in perpetual chastity, I cannot be false to my engagement, and marry a mortal man, who will shortly be the food of worms. For the sake of my parents be pleased to distribute their estates among the poor, the orphans and the Church. Set all my slaves at liberty, and discharge my vassals and servants, giving them whatever is their due. Order my father's stewards to acquit my farmers of all they owe since my father's death; that I may serve God without hinderance, and may stand before him free from all solicitude of temporal affairs. Pray for me, you and your empress, that I may be made worthy to serve Christ." The messengers returned with this letter to the emperor, who shed many tears in reading it. The senators who heard it burst into tears also, and said to his Majesty: "She is the worthy daughter of Antigonus and Euphrasia, of your royal blood, and the holy offspring of a virtuous stock." The emperor punctually executed all she desired a little before his death in 395.

St. Euphrasia was to her pious sisters a perfect pattern of humility, meekness and charity. If she found herself assaulted by any temptation, she immediately discovered it to the abbess, to drive away the devil by that humiliation, and to seek a remedy. The discreet superioress often enjoined her on such occasions some humbling and painful penitential labor; as sometimes to carry great stones from one place to another; which employment she once, under an obstinate assault, continued thirty days together with wonderful simplicity, till the devil vanquished by her humble obedience and chastisement of her body, left her in peace. Her diet was herbs and pulse, which she took after sun-set at first every day, but afterwards only once in two or three, or sometimes seven days. But her abstinence received its chief merit from her humility; without which it would have been a fast of devils. She cleaned out the chambers of the other nuns, carried water to the kitchen, and out of obedience employed herself in the meanest drudgery; making painful labor a part of her penance. To mention one instance of her extraordinary meekness and humility: it is related, that one day a maid in the kitchen asked her why she fasted whole weeks; which no other attempted to do besides the abbess? Her answer was, that the abbess had enjoined her that penance. The other called her a hypocrite. Upon which Euphrasia fell at her feet, begging her to pardon and pray for her. In which action it is hard to say, whether we ought more to admire the patience with which she received so unjust a rebuke and slander, or the humility with which she condemned herself, as if by her hypocrisy and imperfections she had been a scandal to others. She was favored with miracles both before and after her death, which happened in the year 410, the 30th of her age. Her name is recorded in the Roman martyrology on the 13th of March.

ST. KENNOCHA, Virgin.

*See King's Calendar and her Life in the Chronicle of Scone.—
A. D. 1007.*

ST. KENNOCHA, V. flourished in Scotland in the reign of king Malcolm II. From her infancy she was a model of humility, meekness, modesty and devotion. Though an only daughter and the heiress of a rich and noble family,

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fearing lest the poison which lurks in the enjoyment of perishable goods, should secretly steal into her affections, or the noise of the world should be a hinderance to her attention to heavenly things and spiritual exercises, she rejected all solicitations of suitors and worldly friends, and in the bloom of life made an entire sacrifice of herself to God, making her religious profession in a great nunnery in the county of Fife. In this holy state by an extraordinary love of poverty and mortification, a wonderful gift of prayer, and purity or singleness of heart, she attained to the perfection of all virtues. Several miracles which she wrought, made her name famous among men. She passed to God in a good old age, in the year 1007. Several churches in Scotland bore her name, particularly one near Glasgow, still called St. Kennoche's kirk, and another called by an abbreviation of her name, Kyle, in which her relics were formerly kept with singular veneration. In the Aberdeen breviary she is honored with a particular prayer.

ST. PATRICK, B. C. Apostle of Ireland.

*Chiefly from the Saint's own writings. See Tillem. T. 16, p. 455.
—A. I. 464.*

IF the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable progeny of saints with which the church of Ireland, planted by his labors in the most remote corner of the then known world, shone during many ages; and by the colonies of holy religious with which it peopled many foreign countries. St. Patrick was born in the decline of the fourth century; and as he informs us in his *Confession*, at a village called Bonaven Taberniae, which seems to have been the Killpatrick, on the mouth of the river Cluyd in Scotland, between Dunbriton and Glasgow. He calls himself both a Briton and a Roman, or of a mixed extraction, and says his father was of a good family, by name Calphur-nius, and a denizen of a neighbouring city of the Romans, who not long after abandoned Britain, in 409. At fifteen years of age Patrick committed a fault, which appears not to have been a great crime, yet was to him a subject of tears during the remainder of his life. He says, that when he was sixteen he lived still ignorant of God, meaning, of the devout knowledge and fervent love of God; for he was always a

Christian. He never ceased to bewail this neglect, and wept when he remembered, that he had been one moment of his life insensible of the divine love. In his sixteenth year he was carried into captivity by certain barbarians, together with many of his father's vassals and slaves taken upon his estate. They took him into Ireland, where he was obliged to keep cattle on the mountains and in the forests in hunger and nakedness, amidst snows, rain and ice. Whilst he lived in this suffering condition, God had pity on his soul, and raised in him a sense of his duty by the impulse of a strong interior grace. The young man had recourse to him with his whole heart in fervent prayer and fasting; and from that time faith and the love of God acquired continually new strength in his tender soul. He prayed often in the day, and also many times in the night, breaking off his sleep to return to the divine praises. After six months slavery, he was admonished in a dream to return to his own country, and informed that a ship was then ready to sail. He repaired immediately to the sea-coast, though at a great distance, and found the vessel. After three days sail they made land, probably in the north of Scotland, but wandered a long time through deserts, and without provisions. In this distress Patrick had recourse to God by earnest prayer, and obtained a miraculous and constant supply, till they came into a country which was cultivated and inhabited. Some years afterwards he was again led captive, but recovered his liberty after two months. When he was at home with his parents, God manifested to him by divers visions that he destined him to the great work of the conversion of Ireland.

For this great undertaking he prepared himself during many years with the utmost care; and it seems from his *Confession*, that he was ordained deacon, priest and bishop, for his mission, in his own country, though the authors of his life say, that he received his mission and the apostolical benediction from pope Celestine, who died in 432. Great opposition was made by his relations and by the clergy, who both endeavoured to detain him among them. But the Lord, whose will he consulted by earnest prayer, supported and comforted him by a vision; so that he persevered in his resolution in spite of all the difficulties and dangers which appeared to them so alarming and almost insuperable. Wherefore he forsook his family, sold, as he says, his birth-right and dignity to serve strangers, and consecrated his soul to God, to carry his name to the end of the earth. With this view he passed into Ireland.

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where the worship of idols still generally reigned ; and was ready to lay down his life with joy, if God should deem him worthy to shed his blood in his cause. He travelled over the whole island, penetrating into the remotest corners ; and often revisited each province. Such was the fruit of his preaching and sufferings, that he converted to God an infinite number of people, and laboured effectually to perfect them in his service by the practice of virtue. Every where he ordained clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ, and instituted monks. Great numbers embraced these states of perfection with extreme ardor. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent, than to scandalize the weak or infidels. On the contrary, he gave freely of his own both to Pagans and Christians, distributed large alms to the poor in the provinces through which he passed, and maintained and educated many children, whom he trained up to serve at the altar. But his happy success cost him many persecutions.

A certain prince named Corotic, a Christian only in name, disturbed the peace of the Church. This man having made a descent into Ireland, probably out of Wales, plundered the country where St. Patrick had just been conferring the holy chrism (or confirmation) on a great number of converts, who were yet in their white garments after baptism. Corotic massacred many, and carried away others, whom he sold to the infidel Picts or Scots. The saint sent a letter to the barbarian by a holy priest, entreating him to restore the Christian captives ; but was answered only by railleries. The saint therefore excommunicated Corotic and his accomplices, and pronounced them separated from him, and from Jesus Christ whose place he held. Jocelin assures us, that Corotic was overtaken with the divine vengeance. St. Patrick tells us in his *Confession*, which he wrote when he was old as a testimony of his mission, that a little before he wrote this, he himself and all his companions had been plundered and laid in irons for having baptized the son of a certain king against the will of his father ; but were released after fourteen days imprisonment. He lived in the daily expectation of such accidents, and of martyrdom ; but feared nothing, having his hope as a firm anchor fixed in heaven, and reposing himself with an entire confidence in the arms of the Almighty. He held several councils to settle the discipline of the church.

which he had planted. The first, the acts of which are extant under his name, regulates several points of discipline, especially relating to penance. St. Bernard and the tradition of the country testify, that St. Patrick fixed his metropolitan see at Armagh. He established some other bishops, as appears by his council and other monuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vine-yard with so fruitful a benediction and increase from heaven, as to render Ireland a most flourishing garden in the church of God, and a country of saints. In the first year of his mission he attempted to preach Christ in the general assembly of the kings and states of all Ireland held yearly at Tarah, or Themoria, in East-Meath, the residence of the chief king styled the monarch of the whole island, and the principal seat of the druids or priests and their paganish rites. The son of Neill, the chief monarch, declared himself against the preacher: however he converted several, and on his road to that place, the father of St. Benen or Benignus, his immediate successor in the see of Armagh. He afterwards converted and baptized the kings of Dublin and Munster, and the seven sons of the kings of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He founded a monastery at Armagh; and another called Domnach-Padraig or Patrick's church; also a third, named Sabhal-Padraig; and filled the country with churches and schools of piety and learning; the reputation of which for the three succeeding centuries drew many foreigners into Ireland. According to Nennius he continued his missions over all the provinces of Ireland during forty years, restored sight to many blind, health to the sick, and raised nine dead persons to life. The popular tradition also attributes the exemption of their country from venomous creatures to the benediction of St. Patrick. The isle of Malta is said to derive a like privilege from St. Paul, who was there bit by a viper. St. Patrick died at Down in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the same church. His festival is marked on the 17th of March in the Roman martyrology and that of St. Bede.

ST. CYRIL, Archbishop of Jerusalem, C.
From the Church historians and his works, ed. Touteé.—A. D.
386.

ST. CYRIL was born at or near the city of Jerusalem, about the year 315. So perfectly was he versed in the holy scriptures, that many of his discourses (and some pronounced extempore) are only passages of the sacred writings connected and interwoven with each other. He had read diligently both the Fathers and the Pagan philosophers. Maximus, bishop of Jerusalem, ordained him priest about the year 345, and soon after appointed him his preacher to the people, as also his catechist to instruct and prepare the catechumens for baptism; thus committing to his care the two principal functions of his own pastoral charge. St. Cyril mentions his sermons to the faithful every Sunday. Catechumens ordinarily remained two years in the course of instruction and prayer, and were not admitted to baptism till they had given proof of their morals and conduct, as well as of their constancy in the faith.

St. Cyril succeeded Maximus in the see of Jerusalem about the end of the year 350. The beginning of his episcopacy was remarkable for a prodigy, by which God was pleased to honor the instrument of our redemption. St. Cyril, himself an eye-witness of what he related, wrote immediately to the emperor Constantius an exact account of this miraculous phenomenon.

Dr. Cave has inserted it at length in his life of St. Cyril. The relation is as follows: "On the Nones (or seventh) of May, about the third hour (or nine in the morning) a vast luminous body in the form of a cross appeared in the heavens just over the holy Golgotha, reaching as far as the holy mount of Olivet, (that is almost two English miles in length) seen not by one or two persons, but clearly and evidently by the whole city. This was not, as may be thought, a momentary transient phenomenon: for it continued several hours together visible to our eyes and brighter than the sun. The whole city, struck with a reverential fear tempered with joy, ran immediately to the church; young and old, Christians and heathens, citizens and strangers, all with one voice giving praise to our Lord Jesus Christ, the only Son of God, the Worker of miracles; finding by experience the truth of the Christian doctrine, to which the heavens bear witness." He concludes his letter with wishes, that the emperor may always

glorify the holy and consubstantial Trinity. The Greek church commemorates this miracle on the seventh of May.

Some time after this memorable event, St. Cyril was outrageously calumniated, and deposed by Acacius, the Arian archbishop of Cæsarea, in a council of heretical bishops; and was obliged to retire to Tarsus. He remained in exile till the death of Constantius, when Julian the apostate suffered all the banished bishops to return to their churches, hoping to see them more at variance. Thus did God make use of the malice of his enemy to restore St. Cyril to his see, and to make him witness of his power. In vain had the most furious tyrants exerted the utmost cruelty, and bent the whole power of the empire of the world, to extirpate, if possible, the Christian name. The faith increased under axes; and the blood of martyrs was a fruitful seed, which multiplied the Church over all nations. Julian, the most implacable, the most crafty, and the most dangerous instrument which the devil ever employed against the truth, shifting his ground, and changing his manner of assault, endeavoured to discredit the Christian religion by bringing the scandal of imposture upon its Divine Author. This he attempted to do by a project of rebuilding the Jewish temple; Christ and the prophet Daniel having in express terms foretold, not only its destruction, but its final ruin and desolation. He therefore assembled the chief among the Jews, and asked them, why they offered no bloody sacrifices; since they were prescribed by their law? They replied, that they could not offer any but in the temple, which then lay in ruins. Whereupon he commanded them to repair to Jerusalem, rebuild their temple, and re-establish their ancient worship, promising them his concurrence towards carrying on the work. The Jews obeyed the summons with inexpressible joy, and flocked from all parts to Jerusalem. The Jewish women stripped themselves of their most costly ornaments to contribute towards the expence of the building. The emperor also, who was no less impatient to see it finished, in order to encourage them in the undertaking, told them he had found in their mysterious sacred books, that this was the time in which they were to return to their country, and that their temple and legal sacrifices were to be restored. He gave orders to his treasurers to furnish money and every thing necessary for the building; which would require immense sums. He drew together the most able workmen from all parts, and appointed overseers persons of the highest rank,

placing at their head his intimate friend Alipius, formerly pro-prefect of Britain. All things were in readiness; and materials in immense quantities were laid in. The Jews of both sexes and of all degrees bore a share in the labor; the very women helping to dig the ground, and carry out the rubbish in their aprons and the skirts of their gowns. But the good bishop St. Cyril, lately returned from exile, beheld all these mighty preparations without concern, relying on the infallible truth of the scripture prophecies: as, that the desolation of the Jewish temple should last till the end, Dan. ix. 27; and that one stone should not be left upon another, Matt. xxiv. 2; and being full of the spirit of God, he foretold, that the Jews, so far from being able to rebuild their ruined temple, would themselves be the instruments, whereby that prophecy of Christ would be still more fully accomplished: and the event justified the prediction.

Till then the foundations and some ruins of the walls of the temple subsisted, as appears from St. Cyril and Eusebius. These ruins the Jews first demolished with their own hands. Then they began to dig the new foundations; in which work many thousands were employed. But what they had thrown up in the day was by repeated earthquakes the night following cast back again into the trench. "And when Alipius the next day earnestly pressed on the work, with the assistance of the governors of the province, there issued," says Ammianus, "such horrible balls of fire out of the earth near the foundations, as to render the place from time to time inaccessible to the scorched and blasted workmen. And the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, Alipius thought proper to give over the enterprize." See Amm. Marcell. l. xxiii. c. i. Besides what is here related by this Pagan writer, the Christian authors, who lived at that time, mention also storms and whirlwinds, lightning, crosses impressed on the bodies and garments of the assistants, and a flaming cross in the heavens surrounded with a luminous circle: the order whereof seems to have been as follows. In the first place there arose storms and whirlwinds, by which prodigious heaps of lime, sand and other loose materials, were carried away. After this followed lightning. Its effects were; first the destroying of the more solid materials, and melting down the iron instruments; secondly the impressing of bright crosses on the bodies and garments of the assistants in general; which when the infidels perceived, they endeavoured in vain to wash them out. In the

third place came the earthquake, which cast out the stones of the old foundations, and shook the earth into the cavity or trench dug for the new building ; besides overthrowing the adjoining buildings and porticos, wherein were lodged great numbers of Jews designed for the work ; who were all either crushed to death or at least maimed. The number of killed or hurt was increased by a fiery eruption, attended both with storms above and an earthquake below. From this eruption many fled to a neighbouring church for shelter, but could not enter, whether on account of its being closed by a secret invisible hand, as the fathers state the case, or at least by a special providence through the too great press of the frightened crowd. "This however," says St. Gregory Nazianzen, Or. 4, "is invariably affirmed and believed by all, that as they strove to force their way in by violence, the fire which burst from the foundations of the temple met and stopped them ; one part it burnt and destroyed, another it desperately maimed, leaving them a living monument of God's wrath against sinners." This eruption was frequently renewed, till it overcame the rashness of the most obdurate, to use the words of Socrates ; for it continued to be repeated as often as the projectors ventured to renew their attempt, till it fairly tired them out. Lastly, on the same evening there appeared over Jerusalem a lucid cross, shining very bright, as large as that in the reign of Constantine, encompassed with a circle of light. And what could be more proper to close this tremendous scene, or to celebrate this decisive victory, than the cross triumphant, encircled with the heroic symbol of conquest ?

This miraculous event has for its vouchers the most famous writers of that age both Heathens, Christians and Jews, and is beyond a possibility of doubt, incontestable. It happened in the year 363. St. Chrysostom admires in this prodigy the wonderful conduct of divine providence, and observes that, had not the Jews attempted to rebuild their temple, they might have pretended they *could* have done it : therefore did God permit them thrice to undertake it ; once under Adrian, when they brought a greater desolation upon themselves ; a second time under Constantine the Great, who dispersed them, cut off their ears and branded their bodies with the marks of rebellion. He then relates this third attempt, "in our own time", says he, "not above twenty years ago ; in which God himself visibly baffled their endeavours : to shew that no human power could reverse his decree ; and this at a time when our

religion was oppressed, lay under the axes, and had not the liberty even to speak; that impudence itself might not have the least shadow of pretence."

St. Cyril adored the divine power in this miracle, of which he himself had ocular demonstration. Orosius says, that Julian had destined him to slaughter after his Persian expedition; but the death of the tyrant prevented his martyrdom. He was again driven from his see by the Arian emperor Valens in 367, but recovered it in 378, when Gratian mounting the throne commanded the churches to be restored to those in communion with Pope Damasus. He found his flock miserably divided by heresies and schisms under the late wolves, to whom they were fallen a prey; and labored without intermission to bring them back to the fold of Christ. In 381, he assisted at the general council of Constantinople, in which he condemned the Semi-Arians and Macedonians, whose heresy he had always opposed, as well as all other heresies whatever. He preached every year a course of catechetical sermons for the instruction of the catechumens, to prepare them for baptism and the holy communion. In those which are still extant he explains the Catholic doctrine concerning the pardon of sin, prayer and all the articles of the apostle's creed. He teaches in the clearest terms the *real presence* of Christ in the Blessed Sacrament, and *transubstantiation*. As to the Blessed Sacrament he says, cat. 22. n. 1. 3. "By it we are made *concorporeal* and *confanguineal* with Christ, by his body and blood being distributed through our bodies." On transubstantiation he says, *ibid.* "Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ, as our Lord assures us."—When he has pronounced and said of the bread: *This is my body*; who will after this dare to doubt? and when he has assured us and said: *This is my blood*; who can ever hesitate or say, it is not his blood?" In his twenty-third catechetical discourse he explains the *sacrifice* of the *Mass*, and mentions in it the commemorations for the living and the dead. He recommends *abstinence from flesh*, cat. 4. n. 27. *the sign of the cross on the forehead*, cat. 13. n. 36. p. 200. "in coming in and in going out, before sleep and in rising, in walking and in standing still." He inculcates a veneration due to the cross, and an honor due to the relics of saints; for if the Holy Ghost performed miracles by the handkerchiefs, &c. which had but touched the body of St. Paul, how much more by the bodies of the saints? He extols exceedingly the state of holy virginity, as resembling that of the angels. He commands the practice of

fasting, especially in Lent. On the article of the holy Catholic church, he observes with St. Pacian, St. Augustin, &c. that the very name of *Catholic* distinguishes it from all heresies, which labor in vain to usurp it. This always remains peculiar to the spouse of Christ, as we see if a stranger asks in any city, where is the Catholic church? cat. 18. n. 26. It is the *pillar and ground of the truth*, i. Tim. iii. 15. "Therefore," he infers, "it cannot teach false doctrine." ib. n. 23. p. 296. He says, that no book is to be received as divine but by the authority of the church, &c.

St. Cyril had governed his church eight years in peace from the death of Valens; when in 386 he passed to a glorious immortality, in the 70th year of his age. He is honored by the Greeks and Latins on this day.

ST. JOSEPH, the reputed Father of our Lord Jesus.

THE glorious St. Joseph was lineally descended from the greatest kings of the tribe of Juda, and from the most illustrious of the ancient patriarchs; but his true glory consisted in his humility and virtue. The history of his life hath not been written by men; but his principal actions are recorded by the Holy Ghost himself. God entrusted him with the education of his divine Son, manifested in the flesh. In this view he was espoused to the Virgin Mary. It is an evident mistake of some writers, that by a former wife he was the father of St. James the Less and of the rest who are styled in the gospels the brothers of our Lord: for these were only cousin-germans to Christ, the sons of Mary sister to the blessed virgin, wife of Alphæus who was living at the time of our Redeemer's crucifixion. St. Jerom assures us, that St. Joseph always preserved his virginal purity; and it is of faith that nothing contrary thereto ever took place with regard to his chaste spouse, the Blessed Virgin Mary. He was given her by heaven to be the protector of her chastity, to secure her from calumnies in the birth of her son, and to assist her in his education, and in her journies, fatigues and persecutions. St. Joseph seems for a considerable time to have been ignorant, that the great mystery of the Incarnation had been wrought in her by the Holy Ghost. Conscious therefore of his own chaste behaviour towards her, he could not help being troubled to find, that notwithstanding the sanctity of her deportment, it was evident she was with child. But being a just man, as the scripture takes notice, and consequently very charitable and mild towards his

neighbour ; he was determined to leave her privately, without either condemning or accusing her, committing the whole cause to God. These his perfect dispositions were so acceptable to God, the lover of justice, charity and peace, that before he put his design in execution, he sent an angel from heaven to dissipate all his doubts and fears, by revealing to him this adorable mystery. How happy should we be, if we were as tender in all that regards the reputation of our neighbour ; as free from entertaining any injurious thought or suspicion, however appearances may declare against him ; and as guarded in our tongue ! St. Joseph was the first of all men who had the happiness to behold and adore the new-born Saviour of the world. With what fidelity did he not acquit himself of his double charge, the education of Jesus, and the guardianship of his Blessed Mother ! “ He was truly the *faithful and prudent servant,*” says St. Bernard, “ *whom our Lord appointed the master of his household.*” How admirable was his humility amidst all his extraordinary graces and privileges ! He is silent, and lives as the most obscure of men ; and though descended from the royal family, which had long been in possession of the throne of Judæa, he is content with his lowly condition of a mechanic or handicraftsman, and by hard labor maintains himself, his spouse and the divine infant.

An angel appearing to him in his sleep soon after the birth of the child Jesus, bade him arise and fly with him into Egypt from the wrath of Herod, who sought the life of the heavenly-born babe, and remain there till he should again have notice from him to return. This must have exposed St. Joseph to great inconveniences and sufferings from the length of the journey with a little infant and a tender virgin, the greater part of the way being through deserts, and among strangers ; yet he alleges no excuses and asks no questions. St. Chrysostom observes, that God generally treats thus his best servants, sending them frequent trials to clear their hearts from the rust of self-love, but intermixing seasonable consolations. It is the opinion of the Fathers, that upon their entering Egypt, at the presence of the child Jesus all the oracles of that superstitious country were struck dumb, and the statues of their Gods trembled, and in many places fell to the ground, according to that of Isaiah xix. *And the statutes of the Egyptians shall be shaken in his presence.* The Fathers also attribute to this holy visit the spiritual benediction poured out upon that country, which made it for many ages most fruitful in saints.

After the death of king Herod, which was notified to St. Joseph by a vision, God ordered him to return with the child and his mother into the land of Israel ; which he readily obeyed. But when he arrived in Judea, he durst not settle there, for fear of Archelaus, Herod's son, who had succeeded his father in that part of the country ; and therefore being directed by God in another vision, he retired into Galilee to his former habitation in Nazareth, where Herod Antipas governed, and where the wonderful circumstances of our Lord's birth were less known. St. Joseph being a strict observer of the Mosaic law, annually repaired to Jerusalem as it prescribes, to celebrate the passover. Archelaus being banished by Augustus, and Judea made a Roman province, he had now nothing to fear at Jerusalem ; wherefore, at twelve years of age our Saviour accompanied his parents thither. They having performed the usual ceremonies of the feast, were now returning with many of their neighbours and acquaintance towards Galilee ; and never doubting but that Jesus had joined himself with some of the company, they travelled on a whole day's journey without further enquiry after him, before they discovered that he was not with them. But when night came on, and they could hear no tidings of him among their kindred and acquaintance, they in the deepest affliction returned with haste to Jerusalem ; where after an anxious search of three days, they found him in the temple, sitting among the learned doctors of the law, hearing them discourse, and asking them such questions as raised the admiration of all that heard him : nor were his parents less surprised on this occasion. And when his mother told him with what grief and earnestness they had sought him, and said to him : "Son, why hast thou thus dealt with us ? Behold thy father and I sought thee in great affliction of mind ; she received for answer : Did you not know that I must be about my Father's business ? viz. that same busines, for which he had been sent into the world ; and therefore it was most likely for them to find him in his Father's house. Christ intimated by this answer, that his appearing in public on this occasion was to advance his Father's honor, and to prepare the princes of the Jews to receive him for their Messias ; pointing out to them from the prophets the time of his coming. But though on this occasion he did something without the leave of his parents in obedience to his heavenly Father, yet in all other things he was obedient to them, returning with them to Nazareth, and there living with them in all dutiful subjection.

St. Aelred our countryman, abbot of Rieval, in his sermon on losing the child Jesus in the temple, observes that this his conduct to his parents is a true representation of that which he shews whilst he often withdraws himself for a short time from us to make us seek him the more earnestly. But how much more eagerly ought we to seek to recover our lost Jesus, when we have driven him away from us by sin! How bitterly should we deplore this greatest of all losses!

As no farther mention is made of St. Joseph, he must have died before the marriage of Cana, and the beginning of our divine Saviour's ministry. We cannot doubt but he had the happiness of Jesus and Mary attending at his death, praying by him, assisting and comforting him in his last moments. Whence he is particularly invoked for the great grace of a happy death, and the spiritual presence of Jesus at that tremendous hour. St. Joseph is now glorified in heaven, as the *guardian and keeper of his Lord* on earth. As Pharaoh said to the Egyptians in their distress: "Go to Joseph;" so may we confidently address ourselves to the mediation of him, to whom God, made man, was subject and obedient upon earth. St. Teresa in the sixth chapter of her life writes thus: "I chose the glorious St. Joseph for my patron; and I commend myself in all things in a singular manner to his intercession. I do not remember ever to have asked of God any thing by him, which I did not obtain. I never knew any one, who by invoking him did not advance exceedingly in virtue: for he assists in a wonderful manner all who address themselves to him." St. Francis of Sales extremely recommends devotion to St. Joseph, and extols his merits, principally his virginity, humility, constancy and courage. The Syrians and other eastern churches celebrate his festival on the 20th of July; the western church on the 20th of March.

ST. CUTHBERT, Bishop of Lindisfarne, C.

*From his life written by Bede, item Hist. l. 4. c. 27. ad c. 32.
—A. D. 687.*

WHEN the Northumbrians, under the pious king Oswald, had with great fervor embraced the Christian faith, the holy bishop St. Aidan founded two monasteries, that of Mailros, on the bank of the Tweed, and another in the isle of Lindisfarne, afterwards called *Holy Island*, four miles distant from Berwick. In both he established the rule of St. Columba;

and usually resided himself in the latter. St. Cuthbert was born not very far from Mailros, and in his youth was much edified at the devout deportment of the holy inhabitants of that house, whose fervor in the service of God and the discharge of the duties of a monastic life he piously endeavoured to imitate on the mountains, where he kept his father's sheep. It happened one night, that whilst he was watching in prayer near his flock according to his custom, he saw the soul of St. Aidan carried up to heaven by angels, at the very instant that holy man departed this life in the isle of Lindisfarne. Serious reflections on the happiness of such a death determined the pious young man to repair without delay to Mailros; where he put on the monastic habit, whilst Eata was abbot, and St. Boisil prior. He studied the holy scriptures under the latter, and in fervor surpassed all his brethren in every monastic exercise. Eata being called to govern the new monastery of Rippon, founded by king Alcfrid, he took with him St. Cuthbert, and committed to him the care of entertaining strangers; which charge is usually the most dangerous in a religious state. Cuthbert washed the feet of others, and served them with wonderful humility and meekness, always remembering, that Christ himself is served in his members. But he was most careful that these exterior functions of Martha should never impair his spirit of recollection. When St. Wilfrid was made abbot of Rippon, St. Cuthbert returned with Eata to Mailros; and St. Boisil dying of the great pestilence in 664, he was chosen prior or provost in his place.

In this station, not content by word and example to form his monks to perfect piety, he labored assiduously among the people to bring them off from several heathenish customs and superstitious practices, which still obtained among them. For this purpose, says venerable Bede, he often went out, sometimes on horseback, but oftener on foot, to preach the way of life to such as were gone astray. Parochial churches being at this time very scarce in the country, it was the custom for the country people to flock about a priest or ecclesiastic when he came into any village, for the sake of his instructions, hearkening willingly to his words, and practising the good lessons he taught them. St. Cuthbert excelled all others by a most persuasive and moving eloquence; and such a brightness appeared in his countenance in delivering the word of God to the people, that none of them durst conceal from him any part of their sins, but all laid their conscience open before

him, and endeavoured by his injunctions and counsels to expiate the sins they had confessed by worthy fruits of penance. He visited chiefly the villages and hamlets at a distance, which being situated among high and craggy mountains, and inhabited by the most ignorant and savage people, were the less frequented by other teachers. After St. Cuthbert had lived many years at Mailros, St. Eata, abbot also of Lindisfarne, removed him thither, and appointed him prior of that large monastery. By the perfect habit of mortification and prayer the saint had attained to so eminent a spirit of contemplation, that he seemed rather an angel than a man. He often spent whole nights in prayer, and sometimes, to resist sleep, worked or walked about the island whilst he prayed. If he heard others complain that they had been disturbed in their sleep, he used to say, that he should think himself obliged to any one that awakened him, in order that he might sing the praises of his Creator, and labor for his honor. His very countenance excited those who saw him to a love of virtue. He was so much addicted to compunction, and inflamed with heavenly desires, that he could never say mass without tears. He often moved penitents who confessed to him their sins, to weep abundantly, by first setting them the example. His zeal in correcting vice was sweetened with tender charity and meekness. He had governed the monastery of Lindisfarne, under his abbot, several years, when through an earnest desire of a closer union with God, he, with his abbot's consent, retired into the little isle of Farne, nine miles from Lindisfarne, there to lead an austere eremitical life. The place was then uninhabited, and afforded neither water, tree nor corn. Cuthbert built himself a hut with a wall and trench about it, and by his prayers obtained a well of fresh water in his own cell. Having brought with him instruments of husbandry he sowed, first wheat, which failed; then barley, which though sown out of season, yielded a plentiful crop. He built a house at the entrance of the island from Lindisfarne, to lodge the brethren that came to see him; whom he there met and entertained with heavenly conferences. Afterwards he confined himself within his own wall and trench, and gave spiritual advice only through a window, without ever stirring out of his cell. This close solitude was to him an uninterrupted exercise of divine love, praise and compunction; in which he enjoyed a paradise of heavenly delights unknown to the world.

In a synod of bishops held by St. Theodorus at Twiford, on the river Alne, in the kingdom of Northumberland, it was resolved, that Cuthbert should be raised to the episcopal see of Lindisfarne. But, as neither letters nor messengers could obtain his consent, king Egfrid who had been present at the council, and the holy bishop Trumwin, with many others, sailed over to his island, and conjured him on their knees not to refuse his labors, which might be attended with so much advantage to souls. The saint could not refuse at their pressing solicitations to go with them to the council, though this cost him many tears. He received the episcopal consecration at York the Easter following from the hands of St. Theodorus, assisted by six other bishops. In this new dignity he continued his former austeries; but remembering what he owed to his neighbour, he went about preaching and instructing with incredible fruit and without intermission. He every where made it his particular care to exhort, feed and protect the poor. By divine revelation he saw and mentioned to others, the overthrow and death of king Egfrid by the Picts, in 685. For his miracles he was called the Thaumaturgus (or wonder-worker) of Britain. But the most wonderful of his miracles was that which grace wrought in him by the perfect victory over his passions. Nothing seemed ever to disturb the peace and serenity of his mind. Considering in all things the holy will of God, he over-looked all temporal events; and under all accidents his countenance was always cheerful, always the same: and he bore all bodily pains, and every kind of adversity with joy. His brethren discovered that he sometimes spent three or four nights together in the heavenly exercise of prayer, allowing himself little or no sleep. When St. Ebba, sister of the kings, St. Oswald and Oswi, abbess of the double monastery of Coldingham, invited him to edify that house by his exhortations, he complied, and staid there some days. In the night, whilst others were asleep, he stole out to his devotions according to his custom in other places. One of the monks, who watched and followed him one night, found that, going down to the sea shore, he went into the water up to the arm-pits, and there sung the praises of God. In this manner he passed the silent time of the night. Before break of day he came out, and having prayed a while on the sands, returned to the monastery, and waited to join in morning lauds.

And now St. Cuthbert forewarned of his approaching dissolution, resigned his bishopric which he had held two years, and retired to his solitude in Farne island to prepare himself for his last passage. Two years after he fell sick, and permitted Herefrid, abbot of Lindisfarne, who came to visit him, to leave two of his monks to attend him in his last moments. He received the viaticum of the body and blood of Christ from the hands of the abbot Herefrid at the hour of midnight prayer, and immediately lifting up his eyes and stretching out his hands, sweetly slept in Christ on the 20th of March, 687. He died in the isle of Farne: but according to his desire, his body was buried in the monastery of St. Peter in Lindisfarne, on the right side of the high altar. Bede relates many miracles performed at his tomb, and adds, that eleven years after his death the monks taking up his body, instead of dust, found it entire with the joints pliable, and the cloths quite fresh. They put it into a new coffin, placed above the pavement, over the former grave: and several miracles were there wrought, even by touching the cloths which covered the coffin. William of Malmesbury writes, that the body was again found incorrupt four hundred and fifteen years afterwards at Durham, and publicly exposed. In the Danish invasions the monks had carried it away from Lindisfarne; and after several removals on the continent, settled with their treasure on a woody hill almost surrounded by the river Were, formed by nature for a place of defence. They built there a church of stone, which Aldhune, bishop of Lindisfarne, dedicated in 995, and placed in it the body of St. Cuthbert with great solemnity, transferring hither his episcopal see. Many princes enriched exceedingly the new monastery and cathedral in honor of St. Cuthbert. Succeeding kings out of devotion to this saint, declared the bishop a count palatine, with an extensive civil jurisdiction. The present cathedral was built in 1080. When the shrine of the saint was plundered and demolished by the order of king Henry VIII. the body of St. Cuthbert, which was found still entire, as Harpsfield testifies, met with greater regard than many others, for it was not burnt as were those of St. Edmund, king and martyr, St. Thomas and many others. A copy of St. John's gospel, which after the example of his master St. Boisi he often read to nourish in his soul the fire of divine love, was put into his coffin when he was buried, and found in his tomb.

St. BENEDICT, Abbot, Patriarch of the Western Monks.

From St. Gregory, *Dial. I. 2. c. 1.* See *Mabil. annual. Ben. I. 1.*
p. 3. l. 2. p. 38.—A. D. 543.

St. BENEDICT or Bennet, was a native of Norcia, formerly an episcopal see in Umbria, and was descended from a family of note, and born about the year 480. The name of his father was Eutropius, that of his grand-father Justinian. When he was fit for higher studies he was sent by his parents to Rome, and there placed in the public schools. He who till that time knew not what vice was, and trembled at the shadow of sin, was not a little shocked at the licentiousness of some of those with whom he was obliged to converse; and he was no sooner come into the world, but he resolved to bid an eternal farewell to it, not to be entangled in its snares. He therefore left the city privately, and made the best of his way towards the desert mountains of Sublacum, near forty miles from Rome. It is a barren and rugged chain of rocks, with a river and lake in the valley. Near this place the saint met a monk of a neighbouring monastery, called Romanus, who gave him the monastic habit with suitable instructions, and conducted him to a deep narrow cave, in the midst of these mountains, almost inaccessible to men. In this cavern, now called the Holy Grotto, the young hermit chose his abode; and Romanus, who kept his secret, brought him from time to time bread and the like slender provisions, which he retrenched from his own meals, and let them down to the servant of God with a cord, to which he hung a bell to give him notice. Bennet seems to have been about fourteen or fifteen years old, when he came to Sublacum; St. Gregory says he was yet a child. He lived three years in this manner, known only to Romanus. But God was pleased to manifest his servant to men, that he might shine forth as a light to many. In 497 a certain pious priest in that country, whilst he was preparing a dinner for himself on Easter-Sunday, heard a voice which said: " You are preparing for yourself a banquet; while my servant Bennet at Sublacum is distressed with hunger." The priest immediately set out in quest of the hermit, and with much difficulty found him out. Bennet was surprised to see him, and would not enter into conversation with him before they had prayed together. They then discoursed for some time on God and heavenly things. At length the priest invited the saint to eat,

telling him it was Easter-day, on which it is not reasonable to fast. After their repast the priest returned home. Soon after certain shepherds discovered the saint near his cave, but at first took him for a wild beast; for he was clad with the skins of beasts; and they imagined no human creature could live among those shaggy rocks. When they found him to be a servant of God, they respected him exceedingly; and many of them were moved by his heavenly discourses to embrace with fervor a course of perfection. From that time he began to be known; and many visited him and brought him such sustenance as he would accept: in requital for which he nourished their souls with spiritual instructions. Though he lived thus separated from the world, he was not yet secure from the assaults of the tempter. Wherever we fly, the devil still pursues us, and we carry a domestic enemy within our own breast. By the artifices of the wicked one, the remembrance of a woman, whom the saint had formerly seen at Rome, occurred to his mind, and so strongly affected his imagination, that he was tempted to leave his desert. But blushing at so base a suggestion of the enemy, he threw himself upon some briars and nettles which grew in the place where he was, and rolled his body a long time in them, till he was covered with blood. The smart of his wounds stifled all inordinate inclinations, and extinguished the flame of concupiscence. This complete victory seemed to have perfectly subdued that enemy; for he found himself no more molested with its assaults.

The fame of his sanctity induced several to forsake the world, and imitate his penitential manner of life. Some time after the monks of Vicovara upon the death of their abbot pitched upon him to succeed him. He very unwillingly took upon him that charge; and he soon found by experience, that their manners did not square with his just idea of a monastic state. Some of them carried their aversion so far, as to mingle poison with his drink: but when, according to his custom before he drank, he made the sign of the cross over the glass, it broke just as if a stone had fallen upon it. "God forgive you, brethren," said the saint with his usual meekness and tranquillity of soul, "you now see that I was not mistaken when I told you, that your manners and mine would not agree." He therefore returned to Sublacum; which desert he soon peopled with monks. For these he built twelve monasteries, placing in each twelve monks with a superior. St. Benedict's reputation drew the most illustrious personages from Rome and other remote parts to see him;

many who came clothed in purple sparkling with gold and precious stones, charmed with the admirable sanctity of the servant of God, prostrated themselves at his feet to beg his blessing and prayers; and some placed their sons under his conduct in their most tender age, that they might be formed to perfect virtue from their childhood. Among others two rich and most illustrious senators, Eutychius, or rather Equitius, and Tertullus, entrusted to his care their sons, Maurus, then twelve years old, and Placidus, also a child, in 522. It happened, that as Placidus was one day at the lake drawing water (for in monasteries no distinction was shewn to noblemen or their children, nor were they exempted from their share in menial labor or other severities of the rule) he fell in. St. Benedict saw this in spirit in his cell, and bad Maurus run and draw him out. Maurus obeyed; walked upon the water to Placidus, who was now carried the distance of a bow-shot from the bank, and dragged him out by the hair, without sinking in the least himself, or perceiving that he was on the lake. Placidus said, that when he was drawn by Maurus out of the water, he saw over his head the saint's cowl (or *melotes*) by which he seemed to be preserved. But St. Bennet himself attributed the miracle to the obedience of his disciple. The devil in order to disturb the tranquility of the servant of God, stirred up a priest in the neighbourhood, unworthy to bear that sacred character, to persecute and slander him, out of a vile jealousy. Bennet being a true disciple of Christ, knew no other revenge but that of meekness and silence: and not to inflame the envy of his adversary left Sublacum, and repaired to mount Cassino. He was not got far on his journey, when he heard that Florentius (for that was the priest's name) was killed by the fall of a gallery in which he was. The saint was much afflicted at his sudden and unhappy death, and enjoined Maurus a penance for calling it a deliverance from persecution.

On mount Cassino, where St. Bennet laid the foundations of the celebrated abbey of that name in 529, upon the ruins of a famous heathen temple, he found a venerable old hermit, who, to confine himself to a more austere solitude, had chained himself to the ground in his cell with a long iron chain. The holy abbot, fearing this singularity might be a mark of affectation, said to him: "If you are a servant of Jesus Christ, let the chain of his love, not one of iron, hold you fixed in your resolution." The holy old man gave proof of his humility by his obedience, and immediately laid aside his

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chain. St. Bennet governed also a monastery of nuns situate near mount Cassino, as is mentioned by St. Gregory. From certain very ancient pictures of St. Bennet and old inscriptions, it appears that he was a deacon. He sometimes made excursions to preach in the neighbourhood; and being perfectly skilled in the science of the saints, he was qualified to be the guide of innumerable souls in the most sublime paths of christian perfection: he also compiled a monastic rule, which for wisdom and discretion St. Gregory the Great preferred to all others; and which was afterwards adopted for some time, by all the monks of the West. It is principally founded on silence, solitude, prayer, humility and obedience.

St. Bennet calls his order a school in which men learn how to serve God; and his life was to his disciples a perfect model for their imitation. He seemed, like another Eliseus, endued by God with an extraordinary power, commanding all nature; and like the ancient prophets, foreseeing future events. He often raised the drooping courage of his monks, and baffled the various artifices of the devil by the sign of the cross. In presence of a multitude of people he once raised to life a novice, who had been crushed to death by the fall of a wall at mount Cassino. He foretold with many tears, that this monastery would be profaned and destroyed; which happened forty years after, when it was demolished by the Lombards, about the year 580. He added, that he had scarce been able to obtain of God the preservation of its inhabitants. When Belisarius, the emperor's general, was recalled to Constantinople, Totila, the Arian king of the Goths, invaded and plundered Italy. Having heard wonders of the sanctity of St. Bennet, and of his predictions and miracles, he resolved to try whether he was that wonderful man he was reported to be. Wherefore he sent him word, that he would pay him a visit. But instead of going in person, he dressed one of his courtiers in his royal purple robes, and sent him to the monastery, attended by the three principal lords of his court, and a numerous train of attendants. St. Bennet saw him coming to his cell, and cried out to him at some distance: "Put off, my son, those robes which you now wear, but which do not belong to you." The mock king thus discovered fell prostrate at his feet together with all his attendants. The saint coming up raised him with his hand; and he then returning to his master, told him what had befallen him. The king then went himself; but was no sooner come into the presence of

the holy abbot, but he threw himself on the ground, and continued prostrate till the saint going to him obliged him to rise. The holy man severely reprobated him for the outrages he had committed, and said: " You do a great deal of mischief, and I foresee you will do more. You will take Rome: you will cross the sea, and will reign nine years longer, but death will overtake you in the tenth, when you shall be arraigned before a just God to give an account of your conduct." All which came to pass as St. Benedict had foretold him. Totila was seized with fear, and recommended himself to his prayers. From that day the tyrant became more humane; and shortly after when he took Naples, he treated the captives with greater lenity than could be expected from an enemy and a barbarian. When the bishop of Canusa afterwards said to the saint, that Totila would leave Rome a heap of stones, and that it would be no longer inhabited, he answered: " No: but it shall be beaten with storms and earthquakes, and shall be like a tree which withers by the decay of its root." Which prediction St. Gregory observes had been accomplished.

The death of this great saint seems to have happened soon after that of his sister St. Scholastica, and in the year after his interview with Totila. He foretold it to his disciples, and caused his grave to be opened six days before. When this was done, he fell ill of a fever, and on the fifth day would be carried into the chapel, where he received the body and blood of our Lord, and having given his last instructions to his afflicted disciples, standing and leaning on one of them, with his hands lifted up towards heaven in prayer, he calmly expired, on Saturday the 25th of March, probably in the year 543, of his age the sixty-third.

ST ROCH, C.

See Pinius the Bollandist, T. 3. Aug p 380. &c.—A. D. 1327.

ST. ROCH was born of a noble family at Montpellier, and making a pilgrimage of devotion to Rome, he devoted himself in Italy to serve the sick during a raging pestilence. But falling himself sick and unable to assist others, and shunned and abandoned by the whole world, he made a shift to crawl rather than walk into a neighbouring forest, where a dog used to lick his sores. He bore incredible pains with patience and holy

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joy, till God was pleased to restore him to his health. He returned into France; and in the practice of austere penance and the most fervent piety and charity he wore out his last years at Montpellier, where he died, as it is commonly said, in 1327. Many cities have been speedily delivered from the plague by imploring his intercession, in particular that of Constance during the general council held there in 1414. His body was translated from Montpellier to Venice in 1485: but certain portions of his relics are shewn at Rome, Arles and other places.

ST. ALPHONSUS TURIBIUS, Archbishop of Lima, C.

From his life by F. Cyprian de Herrera, dedicated to Pope Clement X. and the acts of his canonization.—A. D. 1606.

ST. TOROBIO or TURIBIUS ALPHONSUS MOGROBEJO was second son to the Lord of Mogrobejo, and born in the kingdom of Leon in 1538. From his infancy he discovered a strong inclination to piety, and in his childhood it was his delight at times of recreation to erect and adorn altars, and to serve the poor. He always had a great horror of sin. One day seeing a poor pedlar woman angry because she had lost something out of her pack, he most movingly exhorted and entreated her not to offend God by passion, and in order to appease her, gave her the value of what she had lost, which he begged of his mother for that purpose. He was very devout to the Blessed Virgin, daily said her office and rosary, and fasted every Saturday in her honor. Whilst at school he usually gave part of his slender dinner to the poor, and was so much addicted to fasting, that his superiors were obliged by strict commands to compel him to moderate his austerities. He began his higher studies at Valadolid, but completed them at Salamanca. He was introduced early to the notice of king Philip II., honored by him with several dignities, and made president or chief judge at Granada. This office he discharged during five years with so much integrity, prudence and virtue, that the eyes of the whole kingdom were fixed on him; and his life in the world was a holy noviceship to the pastoral charge. The pressing necessities of the infant church of Peru required a prelate who inherited in a distinguished manner the spirit of the apostles: and the archbishopric of Lima falling vacant, Turibius was unanimously judged of all others best qualified to remedy the scandals, which obstructed the conversion of the infidels of that large country. The king readily nominated

him to that dignity. Turibius was thunderstruck at this unexpected news, and had no sooner received the message, but he cast himself on the ground at the foot of his crucifix, praying with many tears that God would deliver him from so heavy a burden, which he thought absolutely above his strength. He wrote the most urgent letters to the king's council, in which he pleaded his incapacity and other impediments, and laid great stress on the canons, which forbid laymen to be promoted to such dignities in the church. But being compelled by obedience to acquiesce, he at length testified his submission by falling on his knees and kissing the ground.

After a suitable preparation he received holy orders, and ~~they~~ was consecrated bishop; immediately after which he set out for Peru, and landed at Lima in the year 1581, of his age the forty-third. That diocese is extended a hundred and thirty leagues along the coast, comprising three cities, many towns and villages, with innumerable cottages scattered over two ridges of the mountains of the Andes, esteemed the highest and most rugged in the whole world. Some of the European generals who first invaded that country, seemed to measure every thing by their insatiable avarice and ambition, and so far lost all sentiments of humanity towards the poor savages, that they deserved the name of tyrants and plunderers rather than of conquerors. Covetousness, cruelty, treachery, fraud, and debauchery triumphed in their armies; nor were the repeated orders of the Spanish Court able to redress these evils. The sight of such disorders moved the good pastor to tears; but his prudence and zeal overcame all difficulties, extirpated public scandals, and made that kingdom a flourishing portion of the Christian church. Upon his arrival he immediately began the visitation of his vast diocese; an undertaking of incredible fatigue, and attended with many dangers. He often crept over the steepest and most rugged mountains, covered with ice or snow, to visit some poor hut of Indians, and give them suitable comfort and instruction. He frequently travelled on foot, and sometimes barefoot, and by fasting and prayer never ceased to implore the divine mercy for the salvation of the souls committed to his charge. He placed every where able and zealous pastors, and took care that no one in the most remote corners of the rocks should be left destitute of the means of instruction and of the sacraments. To settle and maintain discipline, he appointed diocesan synods to be held every two years, and provincial

synods every seven; and was vigilant and severe in chastising the least scandal, especially avarice, in the clergy. Without respect of persons he reproved injustice and vice, and made use of all the means which his authority put into his hands, to check the insolence of public sinners, and to protect the poor from oppression. From some of the haughty conquerors and governors of Peru the saint suffered many persecutions, and was often thwarted by them in the discharge of his duty. But by the arms of meekness and patience he overcame all affronts and injuries, and with an invincible constancy maintained the rights of justice and truth. Thus he extirpated the most inveterate abuses, and established with so great fervor the pure maxims of the gospel, as to revive in many the primitive spirit of christianity. To extend and perpetuate the interests of religion, he filled this country with seminaries, churches and hospitals; but would never suffer his own name to be recorded in any of his charitable foundations. When he was at Lima, he every day visited several hospitals, comforted and exhorted the sick, and administered the sacraments. Whilst a pestilence raged in some parts of his diocese, Turibius distributed his own necessaries for the relief of the afflicted; and he with great zeal preached penance to the people: because sin is the cause of chastisements, and infinitely the worst of evils. He walked in the processions bathed in tears, with his eyes always fixed on a crucifix, and offering himself to God for his flock; and fasted, watched and prayed for them without intermission, till God was pleased to remove the scourge. Burning with the most vehement desire of laying down his life for his flock, he feared no dangers. When he heard that any poor Indians wandered in the mountains and deserts in danger of perishing, he sought them out; and to comfort and instruct one of them, he often suffered incredible fatigues in the wildernesses, and boldly travelled through the haunts of lions and tigers. He spent seven years in performing his first visitation; his second employed him four years; but the third was shorter. He converted innumerable infidels, and left every where monuments of his charity. In travelling he either prayed or discoursed on heavenly things. On his arrival at a place he repaired first to the church to pray before the altar. To catechise the poor, he would sometimes stay two or three days in places where he had neither bed nor any kind of food. When others suggested to him the dangers, which threatened him, from rocks, precipices, marshes, rivers, robbers and

savages, his answer was, that Christ came from heaven to save man; we ought not therefore to fear dangers, in hopes of immortal glory. He learned in his old age all the languages of the barbarous nations of that country. Even on his journeys he said mass every day with admirable fervor and devotion, and usually went to confession every morning; though they who best knew his interior, testified, that they were persuaded he had never in his whole life forfeited his baptismal innocence by any mortal sin. His munificence in relieving the poor of every class, especially such as were too bashful to make known their necessities, always exhausted his revenues. Falling sick during the visitation of his diocese at Santa, he foretold his death, and waited for his happy dissolution with a holy impatience to enjoy his Sovereign Good. He would be carried to the church, there to receive the holy viaticum of the body and blood of Christ: but received extreme-unction on his sick-bed. He often repeated those words of St. Paul: *I desire to be dissolved and to be with Christ;* and in his last moments he ordered to be sung by his bed-side those of the psalmist: *I rejoiced at the things that were said to me: we shall go into the house of the Lord.* He expired on the twenty-third of March, 1606, repeating these other words of the same prophet: *Into thy hands I commend my spirit.* His historian and the acts of the canonization mention many sick restored to their health, and a girl raised to life by his prayers whilst alive: also many miracles wrought through his intercession after his death. He was beatified by Innocent XI. in 1679, and solemnly canonized by pope Benedict XIV. in 1726.

ST. WILLIAM, of Norwich, Martyr.

See the history of his martyrdom and miracles by Thomas of Monmouth, a cotemporary author; also the Saxon Chronicle, &c.—A. D. 1137.

THIS martyr was a victim of the implacable rage of the Jews against our holy religion. He suffered in the twelfth year of his age at Norwich, a little before Easter, in 1137. The Jews of that city having enticed him into their synagogue, seized and gagged him: then they bound, mocked and crucified him, in derision of Christ: they also pierced his left side. On Easter-day they put the body into a sack, and carried it into Thorp-wood, now a heath, near the gates of the city,

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in order to bury it; but being discovered, left it hanging on a tree. The body was honored with miracles, and in 1144, removed into the church-yard of the cathedral of the Holy Trinity by the monks of that abbey; and in 1150, into the choir. On the place in Thorp-wood where the body of the martyred child was found, a chapel was built, called St. WILLIAM *in the wood*. Mr. Weever writes, that "the Jews in the principal cities of the kingdom used sometimes to steal away, circumcise, crown with thorns, whip, torture and crucify some neighbour's male child, in mockery and scorn of our Lord and Saviour Jesus Christ." St. Richard of Pontoise in France was martyred by them in that manner. As also St. Hugh, a child crucified at Lincoln in 1255; likewise, St. Simon, an infant, was sacrificed by them in a cruel manner at Trent on Good Friday, in 1472, in hatred of the Christian name. His name occurs on this day in the Roman martyrology. The impious perpetrators of the murder were convicted, broken upon the wheel and burnt. The synagogue was destroyed, and a chapel was erected on the spot where the child was martyred. God honored this innocent victim with many miracles. Nevertheless it is a notorious slander of some authors, who from these singular and extraordinary instances infer this to have been at any time the custom or maxim of that people.—We may here observe, that such children only, as are slain out of hatred to the name of Christ, are ever canonized; unless before their death they were arrived at the use of reason, and had practised heroic virtues.

ST. HILDEGARDIS, V. Abbess.

See her life compiled by Theodorick, a monk, thirty years after her death; Cave, Hist. Liter. l. 2. p. 248, and her epistles Bibl. Patr. T. 23.—A. D. 1180.

SHE was born of most noble parentage, in 1098, in the county of Spanheim, in the Lower Palatinate of the Rhine, and educated from the eighth year of her age in the monastery of mount St. Disibode, under the care of a very pious nun called Jutta, her relation; and sister to the count of Spanheim. Hildegardis excited herself to renounce the world by seriously considering its dangers, its empty imaginary honors, its deceitful promises, and its vain amusements, and bid adieu once for all to its flattering endearments. Full of gratitude to God who had rescued her out of

that region of darkness, she gave herself to serve him with her whole heart. She was favored with heavenly visions; and St. Bernard examined and approved her prophetic spirit. It belongs only to God to vouchsafe to certain souls such favors, which are to us more a subject of admiration than of edification. For any one to fall into foolish desires of walking in such wonderful ways, is a certain mark of pride and presumption, and a dangerous illusion. Simplicity and humility are the character of true piety, which aims not at extraordinary gifts above itself. Hence the patience, the mortification, the profound humility and devotion of which this saint set us the most wonderful examples are what it concerns us chiefly to study in her life. Being chosen abbess, she seemed still to live always in the presence of God, always united to God, always conversing interiorly with God; and with Mary at the feet of Jesus listening to his divine instructions: yet applying herself with Martha to the active life, serving him in his spiritual daughters with so much sweetness and attention, as if this care took up all her thought. Her community becoming much too numerous for the hermitage of mount St. Disibode, she removed with it to mount St. Rupert, near Binghem, so called because St. Rupert or Robert, duke of Binghem, there ended his mortal pilgrimage. She changed the habit of St. Bennet for that of the Cistercians, and died on the seventeenth of September, in the year 1180, of her age 82.

ST. SERAPION, the Sindonite, C.

See Palladius Lausiac. c. 83. and Leontius in Vit. S. Joan. Elemos.

ST. SERAPION, called the Sindonite from a single garment of coarse linen which he always wore, was a native of Egypt. Exceeding great was the austerity of his penitential life. Though he travelled into several countries, he always lived in the same poverty, mortification and recollection: In a certain town, commiserating the spiritual blindness of an idolater, who was also a comedian, he sold himself to him for twenty pieces of money. His only sustenance in this servitude was bread and water. He acquitted himself of every duty belonging to his condition with the utmost diligence and fidelity, joining with his labor assiduous prayer and meditation. Having converted his master and the whole family to the faith,

and induced him to quit the stage, he was by him made free, but could not be prevailed upon to keep for his own use, or even to distribute to the poor, the twenty pieces of coin, which according to agreement should have been the price of his liberty. Soon after this he sold himself a second time to relieve a distressed widow. Having spent some time with his new master, in recompense of signal spiritual services besides his liberty he also received a cloak, a tunic or under-garment, and a book of the gospels. He was scarce gone out of doors, when meeting a poor man he bestowed on him his cloak; and shortly after to another starving with cold he gave his tunie, and was thus reduced again to his single linen garment. Being asked by a stranger, who it was that had stripped him and left him in that naked condition; shewing his book of the gospels he said: "This it is that has stripped me." Not long after, he sold the book itself for the relief of a person in extreme distress. Being met by an old acquaintance, and asked what was become of it; he said: "Could you believe it? This gospel seemed continually to cry to me: Go, sell all thou hast and give it to the poor. Wherefore, I have also sold it, and given its price to the indigent members of Christ." Having nothing now left but his own person, he disposed of that again on several other occasions, when the corporal or spiritual necessities of his neighbour called for relief. Once he sold himself to a certain Manichee at Lacedæmon, whom he served for two years; but before they were expired he brought both him and his whole family over to the Catholic faith. St. John the Almoner having read the particulars of this history, called for his steward, and said to him, weeping: "Can we flatter ourselves that we do any great matters, because we give our estates to the poor? Here is a man who could find means to give *himself* to them, and so many times over." St. Serapion went from Lacedæmon to Rome, there to study the most perfect models of virtue, and returning afterwards into Egypt, died in the desert, being sixty years old, some time before Palladius visited Egypt in 388. In some calendars he is named on the twenty-first of March.

ST. SERAPION, Abbot.

See *Palladius*, c. 76. p. 760. *Rufin*, *Vit. Patr.* l. 2. c. 18.
Sozom. l. 6. c. 28.

THIS saint was abbot of Arsinoë, in Upper Egypt. He governed ten thousand monks dispersed in the deserts and monasteries near that town. These religious men hired themselves to the farmers of the country to till their lands and reap their corn; joining continual prayer and other exercises of their state with their labor. Each man received for his wages twelve *Artabes*, or about forty Roman bushels or *modii*, says Palladius, all which they put into the hands of their holy abbot. He gave to every one a sufficient allowance for his subsistence during the succeeding year, according to their abstemious manner of living: the remainder was all distributed among the poor. By this economy all the necessities of the indigent in that country were supplied, and several barges loaded with corn were sent yearly by the river to Alexandria for the relief of the poor of that great city. St. Serapion was honored with the priesthood, and with admirable sanctity applied himself to the sacred functions of the ministry; yet found time to join his brethren in their penitential labors, not to lose his share in their charity.—His name occurs in Caniscus's Germanic Martyrology March 21.

ST. GREGORY of Nyssa, Bishop, C.

See his life collected from his works, *S. Gregory Naz.* &c. by Hermant; Tillem. T. 9. p. 561. About the year 400

ST. GREGORY of Nyssa, younger brother to St. Basil the Great, was educated in polite and sacred literature, and married to a virtuous lady. He afterwards renounced the world, and was ordained lector; but his violent passion for eloquence induced him to teach rhetoric. St. Gregory Nazianzen wrote to him in the strongest terms, exhorting him to renounce that *paltry* or *ignoble* glory, as he stiles it, and to dedicate himself wholly to the service of God. This letter had the desired effect; and St. Gregory returned to the sacred ministry in the lower functions of the altar. After some time he was called by his brother Basil to assist him in his pastoral duties, and in 372 was chosen bishop of Nyssa,

a city of Cappadocia near the Lesser Armenia. The Arians, who trembled at his name, prevailed with Demosthenes, vicar or deputy governor of the province, to banish him. Upon the death of the Arian Emperor Valens, in 378, St. Gregory was restored to his see by the emperor Gratian. Our holy Prelate was chosen by his colleagues to redress the abuses and dissensions, which heresy had introduced in Arabia and Palestine. He assisted at the Council of Constantinople in 381, and was always regarded as the staff of the Catholic communion in the East. He died about the year 400, probably on the tenth of January, on which day the Greeks have always kept his festival. The Latins honor his memory on the 9th of March. His sermons are the monuments of his piety; but his great penetration and learning appear more in his controversial works. St. Gregory every where inculcates in the strongest terms the necessity of Alms-deeds and of fraternal charity. He says, that perfection consists not in avoiding sin for fear of torments, as slaves do; nor for the hope of recompence, as hirelings do; but in fearing, as the only thing to be dreaded, the loss of God's friendship. Every where he inculcates the most sublime Christian morality and the maxims of the saints. He recommends auricular confession to a priest in his epistle to Letoius, p. 954, in this manner. "Whoever," says he, "secretly steals another man's goods, if he afterwards discovers his sin by declaration to the priest, his heart being changed, he will cure his wound." In his book on Perfection he teaches, that the life of that person is the most perfect, which approaches the nearest to the life of Christ in humility and charity, and in dying to all passions and to the love of creatures. St. Gregory expressly vindicates in his sermons on St. Theodorus, the forty martyrs, &c. *the invocation of saints*; teaches *Transubstantiation* in the clearest terms in his great catechetical discourse, c. 37. p. 534 and 535; the *sacrifice* of the altar, Or. in Bapt. Christi, p. 801; and inculcates the authority of priests of *binding and loosing* before God, Serm. de Castig. p. 746 and 747, &c.

ST. THELIAU, Bishop, C.

See *Capgrave, Harpsfield, Wharton, Brown Willis*.—A. D. 580.

THIS saint was born in the same province with St. Samson, at Eccluis-Guenwau, near Monmouth. His sister Anaumed went over to Armorica in 490, and upon her arrival was married to Budie, king of the Armorian Britons. Before she left her own country, she promised St. Theliau to consecrate her first child in a particular manner to God. Theliau was educated under the holy discipline of St. Dubritius, and soon after the year 500 made a pilgrimage to Jerusalem with his school-fellows St. David and St. Paternus. In their return St. David stopped at Dole, with Samson the Elder, who had been bishop of York, but being expelled by the Saxons, fled into Armorica, and was made bishop of Dole. After St. Theliau's return into England, St. Dubritius having been removed from the see of Landaff to that of Caerleon, he was compelled to succeed him at Landaff; of which church he has always been esteemed the principal patron. His great learning, piety and pastoral zeal, especially in the choice and instruction of his clergy, have procured him a high reputation, which no age can ever obliterate, says Leland, *Script. Brit.* c. 30. His authority alone decided whatever controversies arose in his time. When the yellow plague depopulated Wales, he exerted his courage and charity with a heroic intrepidity. But Providence preserved his life for the sake of others. He died about the year 580, in a happy old age, in solitude, where he had for some time prepared himself for his passage to eternity. The place where he departed to our Lord was called from him *Llan-deilo-saur*, that is, the Church of the great Theliau: it was situated on the bank of the river Towy in Caermarthenshire.

ST. JOHN CLIMACUS, Abbot.

From his life written by Daniel, a monk of Raitbu, soon after his death; and from his own works.—A. D. 605.

St. JOHN, generally distinguished by the appellation of Climacus, from his excellent book entitled *Climax*, or the Ladder to Perfection, was born about the year 525, probably

in Palestine. By his extraordinary progress in the arts and sciences he obtained very young the surname of *the Scholastic*. But at fifteen years of age, he renounced all the advantages which the world promised him, to dedicate himself to God in a religious state. He retired to mount Sinai, which from the time of the disciples of St. Antony and St. Hilarion, had always been peopled by holy men, who in imitation of Moses, when he received the Law on that mountain, lived in the perpetual contemplation of heavenly things. John put himself under the discipline of St. Martyrius, a holy anchorite who lived in a hermitage on the descent of the mountain. By strict silence, perfect humility and obedience, he banished the dangerous desire of self-complacency in his words and actions. He never contradicted, never disputed with any one. So perfect was his submission, that he seemed to have no self-will. His skilful director admired the gigantic strides, with which the young disciple advanced daily more and more towards God by the uninterrupted exercises of all virtues.

In the year 560, the thirty-fifth of his age, he was deprived of his faithful guide by death, after having spent nineteen years in that place in penance and holy contemplation. By the advice of a prudent director, he then embraced an eremitical life in a plain called Thole, near the foot of mount Sinai. His cell was five miles from the church; to which he repaired every Saturday and Sunday to assist, with all the other anchorets and monks of that desert, at the holy office and at the celebration of the divine mysteries, when all communicated. His diet was very sparing; though to shun ostentation and the danger of vain glory, he eat of every thing that was allowed among the monks of Egypt, who universally abstained from flesh, fish, &c. Prayer was his principal employment; and he practised what he earnestly recommends to all Christians, that in all their thoughts, words and actions, they should keep themselves with great fervor in the presence of God, and direct all they do to his holy will. He accompanied his studies with perpetual prayer. He read assiduously the holy scriptures and fathers, and was himself one of the most learned doctors of the Church. But to preserve the treasure of humility, he concealed as much as possible both his natural and acquired talents, and the extraordinary graces with which the Holy Ghost enriched his soul. Thinking his cell not sufficiently remote from the eyes of men, he frequently retired into a neighbouring cavern which he had made in the rock; where no one could come to disturb

his devotions, or interrupt his tears. However, overcome by importunities, he at length admitted a holy anchoret named Moses to live with him as his disciple.

St. John had an extraordinary grace of healing the spiritual disorders of souls. Among others a monk called Isaac was brought almost to the brink of despair by most violent temptations of the flesh. He addressed himself to the holy man, who perceived by his tears how much he underwent from that conflict. He commended his faith, and said: " My son, let us have recourse to God by prayer." They accordingly prostrated themselves together on the ground in fervent supplication for a deliverance; and from that time the infernal serpent left Isaac in peace. Some through jealousy and the suggestions of Satan censured St. John, as if he out of vanity lost much time in unprofitable discourse. The saint took this accusation, which was a mere calumny, in good part, and as a charitable admonition: he therefore imposed upon himself a rigorous silence for near a twelve-month. At last these calumniators joined the rest of the monks in requesting him to give his charitable advice to those who resorted to him, and no longer to bury that talent of science, which he had received for the benefit of many. He who knew not what it was to contradict others, with the same humility and deference again opened his mouth for the edification of his neighbour; and such was the reputation of his wisdom and experience, that he was regarded as another Moses in that holy place.

St. John was now seventy-five years old, and had spent forty of them in his hermitage, when in the year 600 he was unanimously chosen abbot of mount Sinai, and *superior general* of all the monks and hermits in that country. Soon after the people of Palestine and Arabia in the time of a great drought and famine applied to him, as to a second Elias, to intercede with God in their behalf. The saint with great earnestness recommended their distress to the Father of mercies; and his prayer was immediately followed with abundant rains. St. Gregory the Great, who then sat in St. Peter's chair, wrote to the holy abbot to recommend himself to his prayers, and sent him beds, with other furniture and money, for his hospital. That posterity might receive some share of his holy instructions, John, the learned and virtuous abbot of Raithu, a monastery situate towards the Red-Sea, entreated him by that obedience which he had ever practised even with regard to his inferiors, to draw up the most

necessary rules by which fervent souls might arrive at Christian perfection. The saint answered him, that nothing but extreme humility could have moved him to write to so miserable a sinner; but that he received his commands with respect, though far above his strength; and without delay began that excellent work which he called *Climax*, or the Ladder of Christian Perfection. It contains the most sublime sentiments, and a beautiful description of all Christian virtues. The author confirms his precepts by several edifying examples of obedience, penance and perfect charity. The saint sighed continually under the weight of his dignity during the four years that he governed the monks of mount Sinai: and as he had taken upon him that burden with fear and reluctance, so he with joy resigned the same a little before his death. Heavenly contemplation and the continual exercise of divine love and praise, were his comfort and delight in his earthly pilgrimage; which he happily consummated in his hermitage on the 30th of March 605, aged fourscore. His spiritual son George, who had succeeded him in the abbacy, earnestly begged of God that he might not be separated from his dear master and guide, and followed him by a happy death within a few days. St. John is commemorated on this day in the Roman martyrology.

The spirit of this great servant of God admirably appears in his excellent prayer to obtain the gift of charity: “ My God, I wish for nothing upon this earth, but to be so firmly united to you by prayer, that to be separated from you may be impossible: let others desire riches and glory; for my part I desire but one thing, and that is, to be inseparably united to you, and to place in you alone all my hopes of happiness and repose.”

ST. MELLITUS, Archbishop of Canterbury, C.

See Bede, Le Neve's Fasti, Jocelin and Capgrave.—A. D. 624.

ST. MELLITUS was a Roman abbot, whom St. Gregory sent hither in 601 at the head of a second colony of missionaries to assist St. Augustin. By him he was ordained the first bishop of London or of the East-Saxons, baptized king Sebert with a great part of his nation, and by his liberality in 604 laid the foundation of the cathedral church of St. Paul, and in 609 of the monastery of St. Peter at Thorney, which

was rebuilt by king Edgar, and again most sumptuously by St. Edward the Confessor, and is now called Westminster. King Sebert dying about 616, left his dominions to his three sons, Sexred, Seward and Sigebert, whom he had not reclaimed from their idolatry, though they had kept their heathenism private during their father's life. After his death they declared themselves pagans, and gave their subjects the liberty of returning to their former idolatrous worship. Yet when they saw the holy bishop at the altar giving the Blessed Eucharist to the people, they would not be satisfied, unless he would give them some of that fine white bread (as they called it) which he was used to give to their father. He told them their request should be granted, on condition they would be baptized as their father was; but this they would not hear of, alledging they had no need of baptism, but still insisted on receiving the consecrated bread; and on the bishop's refusal to gratify them in their unreasonable request, they banished him their dominions. These three princes after a reign of six years, going on an expedition against the West Saxons, were all slain in battle. But though the chief promoters of paganism were taken off, their people did not return to the faith before the year 628, according to the Saxon annals. St. Mellitus passed over into France, but soon returned, and upon the death of St. Laurence in 619, was translated to the see of Canterbury, being the third archbishop. When sick of the gout he by his prayers stopped a furious conflagration, which had already reduced a great part of that city to ashes, and which no hands had been able to get under. He died April 24th, 624.

APRIL 1.

ST. APIAN, Martyr.

See *Eusebius, an eye-witness, Hist. l. 8. c. 14, &c.—A. D. 306.*

ST. APIAN, or APPIAN was born of rich and illustrious parents in Lycia, and by them was sent in his youth to study eloquence, philosophy and the Roman laws in the famous schools of Berytus in Phoenicia. He made a most rapid progress in learning: but it was his greatest happiness that, after having embraced the Christian faith, he by the

means of prayer and retirement preserved his innocence and virtue untainted in the midst of vice. Returning home after his studies, he found his parents yet idolaters, and therefore withdrew to Cæsarea in Palestine, being at that time eighteen years of age. St. Pamphilus there expounded the holy scriptures with great piety and learning ; and Apian became one of his auditors. Such was his conduct in that school of martyrs, that it prepared him to take the lead among them, and set the rest an example. Dioclesian having abdicated the empire at Nicomedia, on the first of May 305, Galerius Maximianus, the chief promoter of his bloody persecution, was declared emperor of the East, which Maximinus Daia governed under him as Cæsar. Letters came to Cæsarea from the last mentioned, containing orders to the governor to compel all persons whatever to attend the public solemn sacrifices : then Apian without communicating his design to any person, " Not even to us," says the historian Eusebius, " with whom he dwelt," went up to the governor Urbanus as he was sacrificing, without being perceived by the guards that surrounded him, and taking hold of his right-hand, with which he was performing the ceremony, stopped him, saying, it was an impious thing to neglect the worship of the true God, and to sacrifice to idols and demons. God inspired this generous youth, not yet twenty years of age, by this daring and extraordinary action to confound the impiety of the persecutors, and to shew them the courage of his servants. The guards instantly fell upon him like so many wild beasts, cruelly buffeted his face, beat him down to the ground, kicked him unmercifully, hideously tore his mouth and lips, and wounded him in every part of his body. He was then thrown into a dark dungeon, where he remained a day and a night with his feet stretched very wide in the stocks. The next day he was brought before the governor, who caused him to suffer the most exquisite tortures. The martyr's answer to all questions was : " I am a servant of Christ." His constancy having thrown the tyrant into a transport of rage, he ordered the executioners to apply to his feet lighted matches of flax dipped in oil. The fire burned up his flesh, and penetrated even to the very bones, and the juice of his body dropped from him like melted wax : but he still continued resolute. His patience struck the persecutors with astonishment : and as he remained constant in the confession of the only true and living God, he was remanded to prison,

where he continued three days. Being again brought before the judge, he persisted in his confession, and was by his order cast into the sea. A prodigy ensued, of which there were as many witnesses, says Eusebius, as citizens of Cæsarea. He was no sooner thrown into the water with stones tied to his feet, but both the sea and the city were shaken with a dreadful earthquake; and the sea threw up the corpse of the martyr before the gates of the city. All the inhabitants went out to see this prodigy, and gave glory to the God of the Christians, confessing aloud the name of Jesus Christ. The triumph of St. Apian happened on the second of April, 306, in the nineteenth year of his age.

ST. FRANCIS of Paula, Founder of the order of Minims.

See Helyot, Hist. des Ordres Relig. T. 9. p. 426; also the bull of his canonization; also Philip Comines, t. 6, c. 8.—A. D. 1508.

This saint was born about the year 1416, at Paula in Calabria. His parents were very poor, but industrious and happy in their condition, making the will and love of God the sole object of all their desires and endeavours. Having lived together several years without issue, they earnestly begged of God, through the intercession of St. Francis of Assisium, a son who by assiduously serving him might become an instrument to glorify his name. Francis, (for so they called him) received an education suitable to his holy destination, and while yet a child, made abstinence, solitude and prayer his delight. In the thirteenth year of his age, his father placed him in the convent of Franciscan friars at St. Mark's, where he learnt to read, and laid the foundation of the austere method of life which he ever after observed. He from that time denied himself all use of linen and flesh-meat; and though he had not professed the rule of that order, he seemed even in that tender age to surpass all the religious in a scrupulous observance of every thing prescribed by it. Having spent a year in this convent, he performed with his parents a pilgrimage to Assisium, the Portiuncula and Rome. When he was returned to Paula, with their consent he retired to a lonesome solitude about half a mile from the town, and to avoid the distraction of visits shortly after chose a more remote retreat in the corner of a rock upon the sea-coast.

where he made himself a cave. He was scarce fifteen years old when he shut himself up in this hermitage. He had no other bed than the rock itself, nor other food than the herbs which he gathered in the neighbouring wood, or which were sometimes brought him by his friends. Before he was quite twenty years old two other devoutly inclined persons joined him. The neighbours built them three cells and a chapel, in which they sung the divine praises; and a certain priest from the parish-church came and said mass for them. This is reputed the first foundation of the new order, in 1436. Near seventeen years after, their number was much increased; and with the approbation of the archbishop of Cosenza, a large church and monastery was built for them in the same place. So great was the devotion of the people, that the whole country, noblemen not excepted, joined in carrying on this work. During the erection of the building the saint performed many miracles. Among others a person deposed upon oath in the process of his canonization, that he himself was healed in an instant of a painful lameness in his thigh by the prayer of the servant of God. When the house was completed, he applied himself to establish regularity in his community, not abating in the least his former severity to himself. His bed was no longer indeed the rock, but a board or the bare floor, with a stone or log of wood for his pillow, till in his old age he made use of a mat. He allowed himself no more sleep than was absolutely necessary to enable him to resume his devout exercises with greater vigor. He took but one repast a day in the evening, and usually nothing but bread and water. Sometimes he passed two days without taking any food, especially before great festivals.

Penance, charity and humility, he laid down for the groundwork and basis of his rule: He obliged his followers to observe a perpetual Lent, and always to abstain not only from flesh, but also from all white meats, or food made of milk, such as cheese, butter, &c. also from eggs; all which the ancient canons forbid in Lent. In order more effectually to enforce obedience to this injunction, he prescribed a fourth vow by which every religious of his order binds himself to observe it. His intention in enjoining this perpetual abstinence was in some sort to repair the abuses of Lent among Christians. He always lamented to see that holy fast so much relaxed by the mitigations which the Church has been obliged to tolerate, in condescension to the lukewarmness of the generality of her children. He hoped also, by example, to open

the eyes of the rest of the faithful, to whom the sight of such a perpetual Lent compared with their remissness in one of only forty days, might be a continual reproach and silent preaching, perhaps more effectual than words. He took *Charity* for the motto of his order; to shew it was to be its soul and most distinguishing characteristic, whereby to signify the intimate union of all its members, not only with one another, but with all the faithful, by their ardent love of God. Most remarkable also was the saint's humility. The greater he was before God, the less he appeared in his own eyes; the more he was exalted among men, honored and reverenced by popes and kings, the more earnestly did he study to live concealed, and to debase himself beneath all creatures. Not yet twenty years old, he was the legislator and oracle of all who approached him: yet he was no ways elated on this account, he assumed nothing to himself, and professed he knew nothing but Jesus Christ crucified; and that there is no virtue, no happiness, but in knowing our own littleness, and in being humble of heart with our divine Master. This virtue he most earnestly recommended to all his followers, as the ground of all christian perfection, and begged of the pope as a singular privilege, that his religious might be called *Minims*, to signify that they were the *least* in the house of God. Moreover, as in every community there must be a superior, St. Francis would have that of each house in his order called *Corrector*, to put him in continual remembrance that he was only the servant of all the rest, according to that of St. Luke xxii. *He that is the greater among you let him be as the younger.*

The archbishop of Cosenza approved the rule and order of this holy man, which pope Sixtus IV. confirmed in 1474, establishing Francis *superior general*. This order was then chiefly composed of laymen, with a few clerks and only one priest. The saint founded several convents of his order. Ferdinand, king of Naples, provoked at some good advice which he had given him and his sons, sent a messenger to apprehend him, and bring him prisoner to Naples, alleging that he had built monasteries without the royal assent. But the officer was so struck with awe at his humility and the readiness with which he prepared himself to follow him, that he returned and dissuaded the king from attempting any thing against the servant of God. Francis was favored with an eminent spirit of prophecy; and the authentic depositions of

many unexceptionable witnesses, given with all the formalities which both the civil and canon law require, are undoubted testimonies of the many illustrious miracles he wrought. Among others of the same kind the following is notorious. A youth, nephew to the saint, being dead, his mother, the saint's own sister, applied to him for comfort in her distress. After mass and the divine office had been said for the repose of his soul, St. Francis ordered the corpse to be carried from the church to his cell, where he ceased not to pray till, to her great astonishment, he restored him to life, and presented him to her in perfect health. The young man entered his order, and is the celebrated Nicholas Aleffo, who afterwards followed his uncle into France, and was famous for sanctity and many great actions. Lewis XI, king of France after an apoplectic fit fell into a lingering decay, and dreading the very thoughts of death, begged the saint to come and restore his health. Francis answered, that he could not tempt God, or undertake a voyage of a thousand miles to work a miracle, which was asked upon low and merely human motives. Nor could he be prevailed upon, till the pope interposed his authority. Hereupon the obedient servant of God without delay set out on his journey, and arrived at Plessis on the twenty-fourth of April, in 1482. The king went out to meet him, attended with all his court, and falling on his knees, conjured him to obtain of God the prolongation of his life. St. Francis told him, no wise man ought to entertain such a desire. To which he added this useful lesson, that the lives of kings had their appointed limits no less than those of their meanest subjects, and that there remained nothing to be done but for his Majesty to resign himself to the divine will, and prepare for a happy death. St. Francis often spoke to his majesty both in private and before his courtiers, and always with such wisdom, though a man without learning, that Philip Commines, who frequently heard him, says all present were persuaded the Holy Ghost spoke by his mouth. By his prayers and exhortations he effected a perfect change in the king's heart; who having recommended to him his three sons, and the repose of his soul, died in his arms perfectly resigned. King Charles VIII. honored the saint even more than his father Lewis had done; would do nothing in the affairs of his conscience, or even in those of the state, without his advice, visited him every day, stood before him as a disciple, and engaged him to stand godfather to his son the dauphin, to whom he gave the name

of Francis. He built him a beautiful convent in the park of Plessis; and another at Amboise. St. Francis spent the three last months of his life in his cell, to prepare himself for a happy death, denying himself all communication with men, that nothing might divert his thoughts from death and eternity. He fell sick of a fever on Palm-Sunday in 1506. On Maunday-Thursday he assembled all his religious in the sacristy, and exhorted them to the love of God, charity towards one another and to all men, and a punctual observance of all the duties of their rule. After having made his confession he communicated barefoot and with a cord about his neck; which is the custom of his order. He died on the second of April, in 1508, being ninety-one years old. He was canonized by Leo X. in 1519. His body remained uncorrupt in the church of Plessis-les-Tours, till 1562, when the Hugonot Calvinists broke open the shrine, and found it entire, fifty-five years after his death. They dragged it about the streets, and burnt it in a fire, which they had made with the wood of a great crucifix.

ST. THEODOSIA, V. M.

See Eusebius an eye-witness, Hist. Mart. Palest. c. 7. and her acts published by Assemani T. 2. p. 204.—A. D. 308.

ST. THEODOSIA was a native of Tyre. Having been educated in the Christian faith, she had by vow consecrated her virginity to God. She was not eighteen years of age when, in 308, being at Cæsarea, and beholding there the cruelties exercised by the barbarous governor upon the servants of God, her zeal prompted her to address the confessors who stood bound in the square before the governor's court, waiting their examination. She congratulated them on their happiness, and besought them to remember her in their prayers when they should be with God, and earnestly exhorted them to patience and perseverance. The guards apprehended her as if guilty of some crime, and presented her to the governor, who for three years and a half had sought in vain by every invention of cruelty to extirpate the Christian name out of his province. Seeing the undaunted air with which this tender Virgin appeared before him, he took it for an insult, and caused her to be stretched on the rack. Her sides and breasts were torn with iron hooks and pincers; and at length her breasts were cut off with the utmost barbarity. Nothing could draw from her the least

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sigh or complaint : on the contrary, she suffered these tortures with an amiable cheerfulness painted on her face, and said to the brutal judge : " By your cruelty you procure me that great happiness which it was my grief to see deferred. I rejoice to see myself called to this crown, and return hearty thanks to God for vouchsafing me such a favor." She was yet alive when the governor ordered her to be thrown into the sea. The other confessors he condemned to the mines in Palestine ; but was himself shortly after beheaded by his master for his crimes. St. Theodosia received her crown on the second of April, on which day her name occurs in the Roman, Greek, Russian and other calenders. Her memory is honored with particular devotion at Venice, and in many other places.

ST. ASAPH, B. C.

See Le Neve's Fasti, p. 20. Leland de Script. Angl. &c.

ST. KENTIGERN, bishop of Glasgow, in Scotland, being driven from his own see, founded a monastery and episcopal chair on the banks of the river Elwy in North Wales. In this abbey 965 monks served God in great continence. Three hundred who were illiterate, this holy abbot appointed to till the ground, and take care of the cattle ; other three hundred to do necessary work within the monastery ; and three hundred and sixty-five he deputed to celebrate the divine office. These last never went out of the monastery unless upon some urgent necessity, but attended continually in God's sanctuary, being divided into separate companies ; one of which began the divine office in the choir as another had finished it and went out : by which means the divine praises suffered no interruption in the church. Among these monks St. Asaph shone as a bright light, most illustrious for his birth, virtues and miracles. When St. Kentigern was called back to Glasgow he appointed St. Asaph, the most distinguished for learning and piety among his disciples, abbot and bishop of Llan-Elwy. Our saint was a diligent preacher, and had frequently this saying in his mouth : " They who withstand the preaching of God's word, envy the salvation of men." St. Asaph died about the close of the sixth century. From him the see of Elwy took the name of St. Asaph's. His name occurs in the Roman martyrology on the 1st of May.

ST. VINCENT FERRER, C.

See his life by Ranzano, bishop of Lucera, in Henschenius; also Tauron, Hommes Illustres, &c. T. 3. Fleury, l. 110.—A. D. 1419.

ST. VINCENT FERRER was born at Valentia in Spain on the 23d of January, 1357. His parents were persons distinguished for their virtue and alms-deeds. They made it their rule to distribute in alms whatever they could save out of the necessary expences of their family at the end of every year. Two of their sons became eminent in the Church; Boniface, who died general of the Carthusians, and St. Vincent, who brought with him into the world a happy disposition for learning and piety, which he improved from his cradle by study and a good education. In order to subdue his passions he fasted rigorously from his childhood every Wednesday and Friday. The passion of Christ was always the object of his most tender devotion. The Blessed Virgin he ever honored as his spiritual mother. Looking on the poor as the members of Christ, he treated them with the greatest affection and charity; which being observed by his parents, they made him the dispenser of their bountiful alms. They gave him for his portion the third part of their possessions; all which he in four days time distributed among the poor. His progress in philosophy and theology was such, that he seemed a master in both these sciences at the age of seventeen. His father having proposed to him the choice of a state of life, Vincent without hesitation said, it was his earnest desire to consecrate himself to the service of God in the Order of St. Dominic. His good parents conducted him with joy to a convent of that Order in Valentia; and he put on the habit in the beginning of his eighteenth year. He made a surprising progress in the paths of perfection, taking St. Dominic for his model. To the exercises of prayer and penance he joined the study and meditation of the Holy Scriptures, and the reading of the Fathers. Some years after his religious profession he was sent to Barcelona, where he preached the word of God with great fruit, and commenced doctor at the age of twenty-eight. At the earnest importunities of the bishop, clergy and people of Valentia, he was recalled to his own country, and preached there with such extraordinary reputation and success, that he was honored in the whole country above what can be expressed.
To exercise his humility, God permitted an angel of Satan

to molest him with violent temptations of the flesh; but the Saint baffled all his attempts by prayer, penance and a perpetual watchfulness over every impulse of his passions. His heart was always fixed on God; and he made his studies, labor and all his other actions, a continued prayer. The same practice he proposes to all Christians: often in the midst of their labors and fatigues to refresh themselves at the feet of Jesus Christ under his cross; and frequently to interrupt their application by short, but fervent prayers. He always composed his sermons at the foot of a crucifix, both to beg light from Christ crucified, and to draw from that object sentiments wherewith to animate his auditors to penance and the love of God.

Upon the election of Peter de Luna by the French and Spanish influence to the papacy, St. Vincent was called by him to Avignon; which city he by his zealous labors and preaching soon reformed; but desiring to retire from the distractions of a court, he obtained leave to preach in the capacity of apostolical missionary, and set out towards Valentia. He preached in every town with wonderful efficacy; and the people having heard him in one place followed him in crowds to others. Public usurers, blasphemers, bad women and other hardened sinners, were every where induced by his discourses to embrace a life of penance. He converted a prodigious number of Jews, Mahometans, heretics and scismatics. He visited every province in Spain in this manner except Galicia. He then travelled into France, and made some stay in Languedoc, Provence and Dauphine. He went thence into Italy, preaching on the coasts of Genoa, in Lombardy, Piedmont and Savoy; as he did in part of Germany, and through Flanders. Such was the fame of his missions that Henry IV. king of England wrote to him in the most respectful terms, entreating him to preach also in his dominions. He sent one of his own ships to fetch him, and received him with the greatest honors. The saint having employed some time in giving the king wholesome advice both for himself and his subjects, preached in the chief towns of England, Scotland and Ireland. Returning to France he did the same from Gascony to Picardy. Numerous wars and the unhappy great schism in the Church (during which it was extremely difficult to decide who was the legitimate pope; and many learned and holy men embraced the communion of opposite pretenders without prejudice to their faith) had been productive of many disorders in Christendom; and a sensible re-

laxation of morals took place ; which called forth all the zeal of St. Vincent. The ordinary subjects of his sermons were, sin, death, God's judgment, hell and eternity. He spoke with such energy, that he was frequently obliged to stop, to give place to the sobs and sighs of his congregation. His gift of miracles and the sanctity of his penitential life gave to his words the greatest weight. Amidst his journeys and fatigues he never eat flesh ; fasted every day except Sundays, and on Wednesdays and Fridays lived on bread and water ; which course he held for forty years : his bed was straw or small twigs. Great part of the day he spent in the confessional with incredible patience, and finished there what he had begun in the pulpit. He had with him five friars of his Order, and some other priests to attend him. Though by his sermons thousands were moved to give their possessions to the poor, he never accepted anything himself. During his preaching in Catalonia, among other miracles he restored to the use of his limbs John Soler, a crippled boy, judged incurable by the physicians ; who afterwards became a very eminent man, and Bishop of Barcelona. At Salamanca, meeting the corpse of a man who had been murdered, he stopped the bier, and in the presence of a great multitude commanded the deceased to arise ; and the dead man instantly revived : for a monument of which miracle a wooden cross was erected, and is yet to be seen on the spot.

Returning to Savoy and Dauphine, he found there a valley called Vaupute, or Valley of Corruption, in which the inhabitants were abandoned to cruelty and shameful lusts. After long experience of their savage manners, no minister of the gospel durst hazard himself among them. Vincent, ready to suffer all things to gain souls to Christ, joyfully exposed his life among these abandoned wretches, converted them from their errors and vices, and changed the name of the valley into Valpure, or Valley of Purity ; which name it ever after retained.

His writings breathe the most perfect spirit of humility, contempt of the world, divine charity and a lively devotion to the passion of our Blessed Redeemer. Having preached with wonderful success in most of the provinces of Spain and France, he passed into Normandy and Brittany at the request of Henry V. king of England, and made these provinces the theatre of his labors the two last years of his life. After which time falling into a perfect decay, his companions persuaded him to return to his own country. Accordingly he

set out with that view, riding on an ass, as was his ordinary manner of travelling in long journeys. But perceiving his strength to be nearly exhausted he returned to Vannes, where he prepared himself for death by exercises of piety and devoutly receiving the sacraments. On the tenth day of his illness he caused the passion of our Saviour to be read to him, and after that recited the penitential psalms, often stopping quite absorpt in God. He died the death of the just on Wednesday in Passion-week, the fifth of April, 1419, having lived according to the most exact computation sixty-two years, two months and thirteen days.

ST. MECHTILDES, Virgin and Abbess.

See her life by Engelhard, an abbot personally acquainted with her, in Canisius, Lect. Antiq.—A. D. 1286.

SHE was daughter of Berchtold, count of Andecks, and cousin to the emperor Frederic Barbarossa, was born at Dieffen in Germany, and from the age of five years had her education in the monastery of that place. She lived always a stranger to the vices and vanities of the world, and from her infancy practised obedience with such cheerfulness, that she was always ready to perform every command of her superior. Though often sick, she denied herself the use of flesh-meat and wine, and studied to retrench every superfluity. She endeavoured to conceal her virtues as industriously as others labor to hide their most heinous sins. She made her religious vows in the same house, and while very young was chosen abbess. Her monastery she rendered a perfect school of all virtues. And knowing that a strict discipline and a steady observance of rules are the means, by which religious persons are to attain to the sanctification of their souls in their state, she taught all her sisters rather to anticipate by diligence every monastic duty, than by coming one moment too late to give signs of the least sloth in the service of their heavenly king. The noble monastery of Ottilstetin being fallen into great remissness, in order to restore becoming discipline therein, Mechtildes was commanded by the bishops of the country to repair thither, and to take upon her the direction of that house. Neither her tears nor those of her dear sisters could prevail with them to alter this decree. In this new situation she labored to sanctify her own soul with fresh vigor; and the happy effects of her humble endeavours and sighs for others

appeared by the perfect regularity and exemplary piety, which began soon to be discernible in that community. Her virtue was mild to others, though austere to herself; and her commands were always seasoned with the most tender charity. She prohibited the inclosure of her house to secular visitants, and by her abhorrence of worldly news and discourse, banished out of her community that dangerous spirit, which introduces the world into the solitude of the recluse. Her bed was a little straw, her diet most austere and slender, and her employment manual labor, prayer and pious reading. Once when confined to her bed by sickness, she complained to her Redeemer, that like an excommunicated person, she was excluded from joining her voice with her sisters in singing his praises at midnight office: but he in a vision assured her, that he was more glorified by her obedience to his will than by any other sacrifice she could offer him. Some time before her death she returned to her dear monastery of Diesen, where she departed to our Lord on the twenty-ninth of March in 1286. Her name occurs in several particular calendars, though not in the Roman.

ST. APHRAATES, Anchoret.

From Theodoret, *Philoth.*; c. 8. *Hist. l. 4. c. 26.* See Tillemont,
T. 10.—Fourth age.

THIS saint was descended of an illustrious family in Persia, but infected with the superstitions of idolatry. He had the happiness of attaining to an early knowledge of the truth, which he embraced with his whole heart. He grieved to see it so little known and loved in his own country; and bidding adieu to friends, honors and worldly advantages, he travelled to Edeffa in Mesopotamia, where Christianity flourished. There he diligently informed himself what was the best manner of serving God perfectly, and securing the salvation of his soul. After some deliberation he shut himself up in a little cell without the walls of that city, applying himself entirely to the exercises of penance and heavenly contemplation. Some time after he removed into a cell near a monastery in the neighbourhood of Antioch in Syria; where many resorted to him for spiritual advice: and he became a great advocate for virtue and truth against vice, and the reigning Arian heresy. He eat nothing but a little bread after

April 7.

fun-set, to which, when he was grown extremely old, he added a few herbs. He made use of no other bed than a mat laid on the bare ground; his cloathing was one coarse garment. Seeing the Arian persecution under Valens make great havoc in the flock of Christ, he left his retreat to go to the assistance of the distressed Catholics of Antioch; where he omitted nothing in his power to comfort the faithful and to assuage the fury of their heretical persecutors. Valens had banished the holy bishop Meletius: but Aphraates joined Flavian and Diodorus, who governed St. Meletius's flock during his absence. His reputation for sanctity and miracles gave the greatest weight to his actions and words. The emperor Valens being at Antioch, looking one day out of a window of his palace saw the saint passing by, and asked who that old man was, so meanly clad, and making such haste: and being told it was Aphraates, for whom the whole city had the greatest veneration, asked him, whither he was going in so great a hurry? The man of God replied: "To pray for the prosperity of your reign." For the Catholics, not being allowed a church in the city, held their assemblies of devotion in a field. The emperor said: "How comes it that you, who are by profession a monk, leave your cell thus to ramble abroad?" Aphraates answered: "I lived retired so long as the flock of the heavenly shepherd enjoyed peace; but now I see it torn to pieces, how can I sit quiet in my cell? Were I a virgin confined in my father's house and should see it take fire, would you advise me to sit still and let the house be burnt, in which I should also perish; or leave my room to run and procure help, carry water, and exert my utmost endeavours to put out the fire? Reprove me not, O emperor, if I do the like; rather blame yourself who have kindled the fire, not me for laboring to quench it." The emperor made not the least reply; but one of his eunuchs then waiting reviled the aged saint, and threatened him with death. God chastised his insolence; for soon after going to see if the emperor's warm bath was ready, he fell into the caldron of boiling water, and was scalded to death. This example so terrified the emperor, that he durst not listen to the suggestions of the Arians, who endeavoured to persuade him to banish the saint. He was also much moved by the miraculous cures, which the holy man wrought by the application of oil or water, upon which he had made the sign of the cross. After the miserable death of Valens, when peace was restored to the Church, the holy man returned to his solitude,

and there happily departed this life to possess God; "with whom," says Theodoret, "I believe he has greater power than while he was on earth: on which account I pray also to obtain his intercession." The whole Church has imitated his example.

B. ALBERT, Patriarch of Jerusalem, compiler of the rule
of the Carmelites.

*See the memoirs collected by Papebroke, T. 1. p. 769. Helyot
Hist. des Ord. Relig. T. 1, &c.—A. D. 1214.*

ALBERT was born at Castro di Gualtieri, in the diocese of Parma, of a noble family. After having laid a solid foundation of learning and piety, he put on the habit of canon regular, and though very young, was in a short time after his profession chosen prior, and three years after bishop of Bobbio. While his humility found excuses to decline this dignity the Church of Vercelli falling also vacant, that city had the happiness to carry him off, and see him by compulsion placed in its episcopal chair. For twenty years he never ceased to procure the advantage of the flock committed to his charge. He was employed by pope Clement III. in commissions of the highest importance. In 1204 died Monachus, the eleventh Latin Patriarch of Jerusalem; and the Christians in Palestine, who in their desolate condition stood extremely in need of a pastor of consummate prudence, patience and charity, moved by the great reputation of Albert, earnestly besought him to fill the vacant chair. Pope Innocent III. expressed great joy at their choice, being full of compassion for their situation and dangers, and called Albert to Rome, that he might receive the confirmation of his election, and the pall. The holy man obeyed the more readily, because this dignity exposed him only to persecutions and afflictions, not without a prospect of martyrdom. He embarked in a Genoese vessel in 1206, and landed at Acon, in which city he resided; Jerusalem itself being in the hands of the Saracens. To his labors and persecutions he added the practice of assiduous mortification, and made prayer the chief employment of all his retired hours. His sanctity procured him the respect and veneration of the infidels themselves. Besides many other pious establishments and holy works of which he was the author, he became the legislator of the Carmelites or White Friars. On mount Carmel lived certain anchorites who regarded the prophet Elias as

their founder and model, because he made that mountain the place of his retreat, as did also Eliseus. One Berthold formed these anchorites into a community: and Broeard, superior of these hermits, in 1205, or rather, as Papebroke proves, in 1209, addressed himself to the patriarch Albert, beseeching him to prescribe them a rule. The holy man drew up the constitutions of this order, in which the religious are enjoined to abide in their cells day and night in assiduous prayer, as it becomes hermits, unless otherwise lawfully employed; to fast from the feast of the Exaltation of the Cross till Easter, except on Sundays; always to abstain from flesh; to employ themselves in manual labor; keep silence from Vespers till Tierce the next day, &c. But several additions were made to this rule, and mitigations were introduced by commissioners appointed by Innocent IV. in 1246. The White-Friars did not wear a scapular before St. Simon Stock, in 1285; and began to use a mantle and hood in 1288. This Order being in its origin eremitical, among the bare-footed Carmelites every province has a desert or solitude, usually for three or four hermits, who lead there very austere lives, but after one year return again to their convent, or go to some other desert with the leave of superiors. Alan, the fifth general of the Carmelites, finding Palestine a troublesome residence under the Saracens, procured convents to be founded in Cyprus and Sicily. About 1200, certain Englishmen, who had embraced that order, were brought over from Syria by Sir John de Vasey, lord of Alnwick in Northumberland, when he returned from the holy war. He founded their first house at Alnwick; and they soon procured convents in Ailesford, London, Oxford and other places. This order had before the late convulsions thirty-eight provinces, besides the Congregation of Mantua which had fifty-four houses under a vicar general, and the congregations of the bare-footed Carmelites in Spain and Italy, which have their own generals.

Albert was called into the West by pope Innocent III. that he might be present at the general Council of Lateran which met in 1215: but before he left Palestine, he was assassinated at Acon, while he was attending a procession of the holy cross, on the feast of its Exaltation, September 14, 1214, by an impious wretch whom he had reproved for his crimes. He is honored among the saints of his Order on the eighth of April.

ST. MARY of Egypt.

From her life written by a grave author of the same age in which she lived.—See Papebroeck, T. 1. p. 76.—Fifth age.

IN the reign of Theodosius the Younger there lived in Palestine a holy monk and priest named Zosimus, famed for the reputation of his sanctity, and resorted to as an oracle for the direction of souls in the most perfect rules of a religious life. He had served God from his youth with great fervor in the same house for three and fifty years, when he was tempted like St. Antony to think, that he had attained to a state of perfection. God, to discover the delusion and danger of this suggestion of Satan, and to convince him that we may always advance in perfection, directed him to exchange his monastery for one near the Jordan, where he might learn lessons of virtue he yet was unacquainted with. Being admitted among them, it was not long before he was undeceived, and convinced from what he saw practised there, how much he had been mistaken in the judgment he had formed of himself and his advancement in virtue. The members of this community had no more communication with the rest of mankind, than if they had belonged to another world. It was their yearly custom after having assisted at the divine mysteries, and received the Blessed Eucharist on the first Sunday in Lent, to cross the river and disperse themselves over the vast deserts which lie towards Arabia, to pass in perfect solitude the interval between that time and Palm-Sunday; when all being returned to the monastery, joined in celebrating the passion and resurrection of our Lord. Some subsisted during this time on what little provision they took with them; while others lived on the herbs which grew wild in the desert.

About the year 430 Zosimus passed over the Jordan with the rest at the usual time, and endeavoured to penetrate as far as he could into the wilderness, in hopes of meeting with some hermit of still greater perfection than he had hitherto seen or conversed with; praying with great fervor as he travelled. Having advanced thus for twenty days, as he one day stopped at noon to rest himself and recite a certain number of psalms according to custom, he saw as it were the figure of a human body. He was at first seized with fright and astonishment; and imagining it might be an illusion of the enemy, he armed himself with the sign of the cross, and continued in prayer. After this he plainly perceived, on

turning his eyes that way, that it was a human body, and judging it was some holy anchoret, ran that way with all his speed to overtake him. Being come to the banks of a brook, on the opposite side of which the person had stopped, he cried out to ask his blessing; who answered: "Abbot Zosimus, I am a woman, throw me your mantle to cover me that you may come near me." Surprised to hear her call him by his name (which he was convinced she could have known only by revelation) he readily complied with her request. When she had covered herself with his garment, they entered into conversation after mutual prayer: and on the holy man's conjuring her by Jesus Christ to tell him who she was, and how long, and in what manner she had lived in that desert; she said: "I ought to die with confusion and shame in telling you what I am: so horrible is the very mention of it, that you will fly from me as from a serpent: your ears will not be able to bear the recital of the crimes of which I have been guilty. I will however relate to you my ignominy, begging of you to pray for me, that God may shew me mercy in the day of his terrible judgment. My country is Egypt. When my father and mother were still living, at twelve years of age I went without their consent to Alexandria: I cannot think without trembling on the first steps by which I fell into sin, nor of my disorders which followed." She then described how she had lived a public prostitute seventeen years, not for interest, but to gratify an unbridled lust: she added: "I continued my wicked course till the 29th year of my age, when perceiving several persons making towards the sea, I enquired whether they were going, and was told they were about to embark for the Holy Land, to celebrate at Jerusalem the feast of the Exaltation of the glorious cross of our Saviour. I embarked with them, looking only for fresh opportunities to continue my disorders, which I repeated both during the voyage and after my arrival at Jerusalem. On the appointed day for the festival, I mixed with the crowd to get into the church where the holy cross was shewn and exposed to the veneration of the faithful; but found myself withheld from entering the place by some secret and invisible force. This happening to me three or four times, I retired into a corner of the court, and began to consider with myself what this might proceed from; and seriously reflecting that my criminal life might be the cause I melted into tears. Perceiving above me a picture of the Mother of God, I fixed my eyes upon it, and addressed myself to that Holy Virgin, begging of her by her incomparable pu-

rity to succour me, defiled as I was with such a load of abominations, and to render my repentance the more acceptable to God. I besought her that I might be suffered to enter the church doors to behold the sacred wood of my redemption ; promising from that moment to consecrate myself to God by a life of penance, and taking her for my surety in this change of my heart. After this ardent prayer, I perceived in my soul a secret consolation under my grief ; and attempting again to enter the church, I went up with ease to the very middle of it, and had the comfort to venerate the precious wood of the glorious cross which brings life to man. Considering, therefore, the incomprehensible mercy of God and his readiness to receive sinners to repentance, I cast myself on the ground, and after having kissed the pavement, and watered it with my tears, I arose and returned to the picture of the Mother of God, whom I had made the witness and surety of my engagements and resolutions. Then falling on my knees before her image, I addressed my prayers to her, begging her intercession, that she would be my guide. After my prayer I seemed to hear this voice : " If thou go beyond the Jordan, thou shalt there find rest and comfort." Then weeping and looking on the image, I begged of the holy queen of the world that she would never abandon me. After these words I went out in haste, bought three loaves, and asking the baker which was the gate of the city that led to the Jordan, I immediately took that road, and walked all the rest of the day. At night I arrived at the church of St. John Baptist on the banks of the river. There I paid my devotions to God, and received the precious body of our Saviour Jesus Christ. Having eat the half of one of my loaves, I slept all night on the ground. Next morning recommending myself to the Holy Virgin, I passed the Jordan ; and from that time I have carefully shunned the meeting of any human creature."

Zosimus asked how long she had lived in that desert ? " It is, said she, as near as I can judge, forty-seven years." " And what have you subsisted upon all that time," replied Zosimus ? " The loaves I took with me," answered she, " lasted me some time : since that I have had no other food but what this wild and uncultivated solitude afforded me. My cloathes being worn out, I suffered severely from the heat and the cold, with which I was often so afflicted that I was not able to stand." " And have you passed so many years," said the holy man, without suffering much in your soul ?" She answered :

Your question makes me tremble at the very remembrance of my past dangers and conflicts through the perverseness of my heart. Seventeen years I passed in most violent temptations and almost perpetual conflicts with my inordinate desires. I was tempted to regret the flesh and fish of Egypt, and the wine which I drank in the world to excess; whereas here I often could not come at a drop of water to quench my thirst. Other desires made assaults on my mind; but weeping and striking my breast on those occasions, I called to mind the vows I had made under the protection of the Blessed Virgin, and begged her to obtain my deliverance from the affliction and danger of such thoughts. After long weeping and bruising my body with blows, I found myself suddenly enlightened and my mind restored to a perfect calm. Often the tyranny of my old passions seemed ready to drag me out of my desert. At those times I threw myself on the ground, and watered it with my tears, raising my heart continually to the Blessed Virgin, till she procured me comfort: and she has never failed to shew herself my faithful protectress. Zosimus observing she made use of scripture phrases, asked her if she had ever applied herself to the study of the sacred books. Her answer was, that she could not even read, neither had she conversed with or seen any human creature since she came into the desert till that day, but 'it is God,' said she, '*that teacheth man knowledge,*' Psal. xxxix. 10. Thus have I given you a full account of myself: keep what I have told you as an inviolable secret during my life, and allow me the most miserable of sinners a share in your prayers." She concluded with desiring him not to pass over the Jordan next Lent according to the custom of his monastery, but to bring with him on Maunday-Thursday the *body and blood of our Lord*, and wait for her on the banks of the river on the side which is inhabited. Having spoken thus, and once more entreated him to pray for her, she left him. Zosimus hereupon fell on his knees, thanked God for what he had seen and heard, kissed the ground whereon she had stood, and returned by the usual time to his monastery.

The year following on the first Sunday in Lent he was detained at home by sickness, as she had foretold him. On Maunday-Thursday taking the sacred *body and blood* of our Lord in a small chalice, and also a little basket of figs, dates and lentils, he went to the banks of the Jordan. At night she appeared on the other side, and making *the sign of the cross* over the river, walked upon it as if it had been dry land. Being

come to Zosimus she craved his blessing, and desired him to recite the Creed and the Lord's prayer. After which she received from his hands the Holy Sacrament. Then lifting up her hands to heaven, she said aloud with tears : *now thou doſt diſmiss thy ſervant, O Lord, according to thy word, in peace; because my eyes have ſeen my Saviour.* She begged Zosimus to pardon the trouble she had given him, and desired him to return the following Lent to the place where he first saw her. He begged of her on his side to accept the sustenance he had brought her. But she took only a few lentils, and conjuring him never to forget her miseries, went over the river as she came. Zosimus returned home, and at the time fixed by the saint, set out in quest of her, with the view of being still further edified by her holy conversation, and of learning her name which he had forgot to ask. But on his arrival at the place he found her corpse stretched out on the ground, with an inscription declaring her name, Mary, and the time of her death. Zosimus being miraculously assisted by a lion, dug a grave and buried her : and having recommended both himself and the whole Church to the saint's intercession, he returned to his monastery, where he recounted all he had seen and heard of this holy penitent, and continued there to serve God till his happy death, which happened in the hundredth year of his age. Both are named in the Roman martyrology, St. Mary on the 2d, St. Zosimus on the 4th of April.

ST. GUTHLAKE, Hermit.

See his life by Felix, a cotemporary author, extant in Henschenius, from the relation of the Saint's Companion.—A. D. 714.

ST. GUTHLAKE was born in the year 673, and was of the royal blood of the Mercian kings. He was instructed in the first principles of literature at home, and always behaved himself in such a manner, as to merit the affections of all that knew him. Being grown up to man's estate, he served in the armies of Ethelred, king of Mercia, and gave great proofs of his valor on many occasions against the enemies of his country ; so that his name was greatly renowned for his victories. Such was his moderation towards those whom he had overcome, that he usually restored to them the third part of the spoils he had taken. In the mean time, the Spirit of God, who designed him for greater things, repre-

fented to his mind the dangers to which that kind of life exposed his soul ; the lamentable end of many of the great ones of this world, and particularly of many of his own ancestors ; and the vanity of all worldly glory ; and such a deep impression was made on his soul by these reflections, that he resolved to quit all, and to follow in good earnest the way to perfection.

Having taken this resolution he told the people to choose themselves another leader, under whose standard they might fight ; for his part, he was resolved to follow the standard of the cross of Jesu Christ, whom he had chosen for his captain. Wherefore, laying aside his arms, he went to the famous monastery of Repandun in the year 697, the twenty-fourth of his age, and there embraced a religious life. Two years he employed in that holy community in fasting, prayer and meditating on the word of God ; and made great progress in the science of the saints. After this, aspiring still to greater perfection, and desirous of serving God in stricter solitude, he with two companions retired into the isle of Croyland, in the Fens of Lincolnshire ; a place uninhabited till that time, and a most frightful solitude.

Here building himself a little hut, he began to lead a most penitential life, having no other covering but the skins of beasts, nor food but a little barley bread and muddy water, which he took after sun-set. The common enemy of all good was permitted to assault the servant of God with most troublesome and furious temptations, which brought him almost to the brink of despair, and to the thought of abandoning his desert. But the Almighty, who is faithful, and will not suffer those who trust in him to be tempted above their strength, comforted him by the apparition of his patron St. Bartholomew, through whose intercession he obtained of God many singular favors, though in other ways the devils ceased not still to molest him, sometimes by open violence, as they formerly did St. Antony ; at other times by subtle delusions : all which he overcame by the *sign of the cross* and humble prayer. Notwithstanding these struggles with the prince of darkness, his soul seemed to enjoy a perpetual calm and serenity, which discovered itself in his speech and countenance ; and all his words and actions breathed nothing but piety, charity and humility. Many resorted to him for counsel in their doubts, comfort in their afflictions, and relief in their corporal or spiritual maladies ; and never in vain. He cast out devils, cured diseases, foretold many things to come, and dis-

covered many others transacted at a distance; of which the writer of his life sets down many instances.

Hedda, Bishop of Dorchester, moved by the fame of Guthlake's sanctity, came to visit him, and ordained him priest. Prince Ethelbald, then an exile, often resorted to him, and was assured by him that he would one day wear the crown of the Mercians; to which he was called after the death of Coelred in 739. This prince built the church and founded the famous abbey of Croyland, which having been destroyed together with its inhabitants by the Danes in 870, was rebuilt in 946 by the renowned and pious chancellor Turketil, and was one of the most considerable monasteries in the nation till their suppression by Henry VIII.

St. Guthlake foreknowing the time of his death, sent for his sister Pega, who lived a recluse in another part of the fens, four leagues to the west. After this he fell sick of a fever; and on the seventh day of his illness, during which he had said mass every morning, he departed to our Lord, April the 11th, 714, being forty-seven years old; of which he had passed fifteen in this island. His sister Pega buried his body as he had desired; at which time a blind man recovered his sight by only washing his eyes with some water into which was put a little salt which the saint had blessed. A year after he was found like one asleep; his body entire, his joints as pliable as when he was alive, and all the clothes he was wrapped in as fresh and fair as on the first day. His tomb was illustrious for many miracles, as may be seen in Ingulphus and other authors; who likewise bear testimony to the eminent virtues of his sister Pega. She also is enrolled among the saints.

ST. LEO the GREAT, Pope.

From the councils, T. 4; this Pope's works in the late Roman edition, and the historians of that age. See Tillemont, T. 15. p. 141. &c.—A. D. 461.

ST. LEO the Great was descended of a noble Tuscan family, but born at Rome, as he himself and St. Prosper assure us. The quickness of his parts, and the maturity of his judgment appeared in the rapid progres which he made in his studies. Having rendered himself a perfect master of the different branches of polite literature, especially eloquence, he turned his thoughts entirely to the study of the holy scriptures and theology, to which he made the profane sciences subser-

vient. "God who destined him to gain great victories over error, and to subject human wisdom to the true faith, had put into his hands the arms of science and truth," as an ancient general council says. Being made archdeacon of the church of Rome, he had the chief direction of the most important affairs under Pope Celestine, as appears from St. Prosper, a letter of St. Cyril to him, and Cassian's book against Nestorius. When Aetius and Albinus, the two generals of the emperor Valentinian III. were at variance in Gaul, no one being so well qualified to compose their differences as the eloquent and virtuous archdeacon Leo, he was sent upon that important commission. During his absence Sixtus III. died in 440, and the Roman clergy cast their eyes on him for their pastor, judging that he, who for sanctity, learning, prudence and eloquence, was the first man of his age, was the most worthy to be placed in the first chair of the Church. The qualifications and virtues which we admire when found single in others, were all united in him to a very great degree. The joy with which he was received at Rome is not to be expressed; and he was consecrated on Sunday the 29th of September 440. He was called to the government of the Church in the most difficult times, and he diligently applied himself without delay to cultivate the immense field committed to his care, especially to pluck up the weeds of error, and to root out the thorns of vice, wherever they appeared. He preached to his people with great zeal, which he often mentions as the most indispensable duty of pastors, and the constant practice of his predecessors. In his sermons he often inculcates the necessity of fasting and alms-deeds. His one hundred and forty-one epistles wholly treat of important subjects of discipline and faith, and alone suffice to shew his pastoral vigilance and immense labors in every part of the Christian world for the advancement of piety. He brought many infidels to the faith, and took great delight in instructing them himself. His signal victories over the Manichees, Arians, Apollinarists, Nestorians, Eutychians, Novatians and Donatists, are standing proofs of his zeal for the purity of the faith. The Manichees who fled from the Vandals in Africa to Rome, feigned themselves Catholics; but looking upon wine as of its own nature unclean, they received under one kind only; which it was left to every one's discretion then to do. This passed some time unobserved, as we learn from St. Leo, sermon 4, de Quadrag. But he no sooner discovered this abuse, than he took the utmost care to prevent the contagion from infecting his flock. About the same time

he crushed Pelagianism, which began again to shew itself about Aquileia. His watchfulness put a stop to the growing evil both in those parts, and in Rome itself, where St. Prosper detected some remains of the same leaven. The Priscillianist heresy reigned almost without controul in Spain; only St. Turibius, bishop of Astorga, zealously opposed them. St. Leo commended his zeal, awakened the attention of the other bishops of that country, and ordered them to convene a council for the extirpation of the spreading cancer. He also examined the cause of Chelidonius, bishop of Besanzon, deposed by St. Hilary of Arles, and restored him to his see. St. Leo laid down this important maxim for the rule of his conduct; never to give any decision, especially to the prejudice of another, before he had examined into the affair with great caution, and most carefully taken all informations possible. He was very nice in the choice of persons to be promoted to holy orders, and never suffered any private views to bias him in this choice, looking upon it as a matter of the utmost consequence to admit none but such as were truly qualified by virtue and learning to become the pastors and teachers of the faithful. Many affairs in the churches of the East gave this great Pope much employment. But above all the rising heresy of Eutyches drew his attention on that side of the world. This heresiarch had been condemned by St. Flavian in 448; yet by the intrigues of Chrysaphius, a powerful eunuch, he prevailed with the weak emperor Theodosius II. to assemble a mock council at Ephesus, in which Dioscorus, the wicked patriarch of Alexandria, an Eutychian and general disturber of Christian peace, took upon him to preside. This pretended synod, commonly called the *Latrocinale* or Cabal of Ephesus, met on the 8th of August 449, acquitted Eutyches and condemned St. Flavian with a degree of malice and violence unheard of among barbarians. The legates of Leo, Julius, bishop of Puozzoli, the ancient Puteoli, Renatus a deacon, and Dulcitus a notary, refused to subscribe to the unjust sentence, and opposed it with a zeal and vigor which was admired by the whole world, says Theodoret, ep. 116. Upon the first advice of these proceedings St. Leo declared them null and void, and at the same time wrote to St. Flavian to encourage him, and to the emperor himself, telling him that no sacrilegious cabal ever came up to the fury of this assembly, and conjuring him in these words: "Leave to the bishops the liberty of defending the faith: no powers or terrors of the world will ever be able to destroy it. Protect the Church, and seek to preserve its peace, that

Christ may protect your empire." Towards the end of his reign Theodosius began to open his eyes. Marcian and St. Pulcheria succeeding, vigorously supported the zealous endeavours of the Pope; and by his authority the general council of Chalcedon, consisting of six hundred or six hundred and thirty bishops, was opened on the 8th of October in 451. St. Leo presiding by his legates. The memory of St. Flavian was vindicated; and Dioscorus was convicted of having maliciously suppressed the letters of St. Leo in the *Latrocinale* of Ephesus, and of having presumed to excommunicate the Pope himself; for which and for other crimes he was excommunicated and deposed by the whole council: it was also urged against him, that he had pretended to hold a general council without the authority of the Pope, a thing never lawful, and never done, as was observed by the Pope's legates. St. Leo had written to St. Flavian on the 13th of June in 449 a long and accurate doctrinal letter, in which he clearly expounded the Catholic faith concerning the mystery of the Incarnation against the errors both of Nestorius and Eutyches. This excellent letter had been suppressed by Dioscorus, but was read by the legates at Chalcedon, and declared by the voice of that general council to be dictated by the Holy Ghost, and to be a rule throughout the universal Church. St. Leo approved all the definitions of faith given by this council; but being an enemy to innovations, would not confirm to the bishop of Constantinople the new title of patriarch, which this council gave him in the absence of the legates. In the synodal letter to St. Leo, the Fathers beseech him to confirm their decrees, saying, *He had presided over them as the head over its members,* Conc. T. 4. p. 833. The Pope restrained his confirmation to the decrees relating to matters of faith, which were received with the utmost respect by the whole Church.

While the Eastern empire was thus distracted by heretical factions, the Western was harassed by barbarians. Attila the Hun, enriched with the plunder of many cities and nations, marched against Rome. In the general consternation St. Leo went to meet him, in hopes of mollifying his rage and averting the danger which threatened his country. He found the haughty tyrant at Ambulium near Ravenna. Contrary to the expectation of every one he received the Pope with great honor, gave him a favorable audience, and at his request concluded a treaty of peace with the empire, on condition of an annual tribute. Attila is said to have seen two venerable personages, supposed to be the apostles SS. Peter and Paul,

standing on the side of the Pope whilst he spoke. The king immediately commanded his army to forbear all hostilities, and soon after repassed the Alps, and retired beyond the Danube into Pannonia, but in his way home was seized with a violent vomiting of blood, of which he died in 453. Attila was the most haughty and furious of all the barbarian heathen kings, styled the terror of the world and the *Scourge of God*, whose instrument he was in punishing the sins of Christians. It was the glory of St. Leo to have checked his fury and protected Rome, when it was in no condition of defence. Great convulsions succeeding in the West, made way for Genseric, the Arian Vandal king of Africa, to invade Italy in 455. He found the gates of Rome open to receive him. St. Leo went out to meet him, and prevailed with him to restrain his troops from slaughter and burning, and to content himself with the plunder of the city. The example of St. Leo shews that even in the worst of times a holy pastor is the greatest comfort and support of his flock. After the departure of the Vandals with their captives and an immense booty, St. Leo sent zealous catholic priests with alms for the relief of the captives in Africa. For his humility, mildness and charity, he was reverenced and beloved by emperors, princes and all ranks of people, even infidels and barbarians. He filled the holy see twenty-one years, one month and thirteen days, dying on the tenth of November, 461. His body was interred in the church of St. Peter, and afterwards translated to another place in the same church on the 11th of April; on which day his name occurs in the Roman martyrology.

The writings of this great pastor are the monuments of his extraordinary genius and piety. The subjects of which he treats are of the greatest importance. His consummate skill in theology, together with the most tender piety equally raises admiration, instructs and edifies his readers. His unwearied zeal and unshaken steadiness against vice and error, though armed with all the power of a world leagued with the prince of darkness against the truth, procured the Church infinite advantages and victories over the reigning novelties of that age; and his writings are an armory against all succeeding heresies. In them he clearly teaches the *real presence* of Christ in the sacrament, ep. 46. c. 2. p. 260. ed. Quesn. &c. the *sacrifice* of the mass, ep. 125, c. 5. p. 337, &c. the *supremacy* of St. Peter and his successors, Serm. 2. p. 52. ep. 89, 93, 4, 5,

10. the *intercession* of saints, Serm. 4. c. 5. p. 13. Serm. 3 p. 11. He honors their *relics* and *festivals*, ep. 59, &c. &c.

ST. SABAS the Goth, Martyr.

From his authentic acts contained in a letter written by the Church of Gothia to that of Cappadocia, of which St. Basil was then the chief light.—A. D. 372.

THE faith of Christ erected its trophies not only over the pride and sophistry of the heathen philosophers, and the united power of the Roman empire, but also over the kings of barbarous infidel nations, who, like the Romans (though in every thing else their mortal enemies) fought by every human stratagem and every invention of cruelty to deprive the cross of Christ; by which the finger of God was more visible in the propagation of his faith. Even among the Goths his name was glorified by the blood of martyrs. The Greeks commemorate fifty-one who suffered in that nation. The two most illustrious are SS. Nicetas and Sabas. This latter was by birth a Goth, converted to the faith in his youth, and a faithful imitator of the obedience, mildness, humility, and other virtues of the Apostles. He was affable to all men, a lover of truth, an enemy to all dissimulation or disguise, intrepid, modest, of few words and a lover of peace: yet zealous and active. To sing the divine praises in the church, and to adorn the altars, was his great delight. He was so scrupulously chaste, that he shunned all conversation with women except what was indispensable. He often spent whole days and nights in prayer, and devoted his whole life to the exercises of penance; burning with an ardent desire in all things to glorify Jesus Christ. The princes and magistrates of Gothia began, in 370, to persecute the Christians by compelling them to eat meats which had been sacrificed to idols. Some heathens who had Christian relations, desiring to save them, prevailed upon the king's officers to present them common meats, which had not been offered to the idols. Sabas condemned this impious collusion, and not only refused to eat such meats, but protested aloud, that whoever should eat them, would be no longer a Christian. Thus he hindered many from falling into that snare of the devil, but displeased others who banished him from his town; though they some time after recalled him. The next year the persecution was renewed, and a commissary of the king arrived at St. Sabas's

town in search of Christians. Some of the inhabitants offered to swear on the victims, that there were no Christians in the place. Sabas appeared, and stepping up to those who were going to take that oath, said : " Let no man swear on my account : I am a Christian." Notwithstanding this the commissary ordered the oath to be tendered. Therefore the principal men of the city hid the other Christians, and then swore there was but one Christian in their town. The commissary commanded that he should appear. Sabas boldly presented himself. The commissary asked the by-standers what wealth he had ; and being told he had nothing besides the clothes on his back he dismissed him, saying : " Such a fellow can do us neither good nor harm."

The persecution was renewed with much greater fury in 372, before Easter. St. Sabas set out to go to a priest named Gouttica in another city, to celebrate with him that solemnity. Being on the road he was admonished by God to return, and keep the festival with the priest Sansala. He did so ; and on the third night after, Atharidus, son of a petty sovereign in that country, entered the town, and with an armed troop suddenly broke into the lodgings of Sansala, surprised him while yet asleep, bound him, and threw him into a cart. They pulled Sabas out of bed without suffering him to put on his clothes, and dragged him naked as he was over thorns and briars, beating him with whips and staves. When it was day, Sabas said to his persecutors : " Have you not dragged me quite naked over rough and thorny grounds ! Observe whether my feet are wounded, or whether the blows you gave me have made any impression on my body :" and indeed they could not perceive the smallest bruise. The persecutors enraged at his freedom, for want of a rack, took the axle-tree of a cart, laid it upon his neck, and violently stretching out his hands, fastened them to each end. They fastened another in like manner to his feet, and in this situation they tormented him a considerable part of the following night. When they were gone to rest, the woman of the house in which they lodged untied him : but he would not make his escape, and spent the remainder of the night in helping the woman to dress victuals for the family. The next day Atharidus commanded his hands to be tied, and caused him to be hung up on a beam of the house, and soon after ordered his servants to carry him and the priest certain meats that had been offered to idols, which they refused to eat ; and Sabas said : " This

April 12.

pernicious meat is impure and profane, as is Atharidus himself who sent it." One of the slaves of Atharidus incensed at these words, struck the point of his javelin against the saint's breast with such violence, that all present believed he had been killed. But St. Sabas said: "Do you think you have slain me? Know that I felt no more pain, than if the javelin had been a lock of wool." Atharidus being informed of these particulars, gave orders that he should be put to death. Wherefore having dismissed the priest Sansala his companion, they carried away St. Sabas in order to throw him into the Mufæus, (now called Muffovo.) The martyr filled with joy in the Holy Ghost, blessed and praised God without ceasing, for thinking him worthy to suffer for his sake. Being come to the river side, the officers said one to the other: "Why don't we let this man go? He is innocent: and Atharidus will never know any thing of the matter." St. Sabas overhearing them, asked them why they were so dilatory in obeying their orders? "I see," said he, "persons on the other side of the river ready to receive my soul, and conduct it to the seat of glory; they only wait the moment in which it will leave my body." Hereupon they threw him into the river, praising God to the last; and by means of the axle-tree, which they had fastened about his neck, strangled him in the water. After which they drew out his body, and left it unburied: but the Christians of the place guarded it from birds and beasts of prey. Junius Suranus, Duke of Scythia, a man who feared God, carried off the body, and sent it into his own country, Cappadocia. With these relics was sent a letter from the church of Gothia to that of Cappadocia, which contains an account of the martyrdom of St. Sabas, and concluded thus: "Wherefore, offering up the holy sacrifice on the day whereon the martyr was crowned, impart this to our brethren, that the Lord may be praised throughout the Catholic and Apostolic Church for thus glorifying his servants." Thus the acts which are supposed to have been penned by St. Ascholius, bishop of Thessalonica, whom St. Basil, ep. 164, 165, thanks for his account of the persecution, and for the body of the martyr, which he had sent him. Both the Greek and Latin martyrologies mention this martyr.

Blessed LIDWINA, Virgin.

See her life compiled by John Gerlac, her own cousin, and John Walter, her confessor, &c.—A. D. 1433.

LIDWINA, commonly called LYDWID, was born at Schiedham or Squidam in Holland, near the mouth of the Meuse, in 1380. From seven years of age she conceived an extraordinary devotion to the Blessed Virgin, and when she was sent abroad by her mother on an errand, would go to the church to salute the Mother of God by a *Hail Mary* before her image. At twelve years of age she made a vow of virginity: at fifteen, skating one day with her companions, according to the custom of that country, she fell on rough broken pieces of ice, and broke a rib. From this hurt, accompanied with an inward bruise, she suffered extremely, taking very little nourishment, and struggling night and day under excessive anguish. An ulcer also consumed her lungs, and she sometimes vomited great quantities of purulent matter. She had also three exterior ulcers besides a complication of other distempers from the inward brases; which brought on a dropsy, under which she labored nineteen years: for the last seven years she was not able to stir herself in bed, nor even to move any part of her body except her head and left arm. When moved by others she was bound with clothes to keep the parts of her body together; so frightfully was it emaciated. She lived a considerable time almost without either nourishment or sleep, and had many sores on her face, legs and other parts, like scorbutic inflammations and ulcers. For the thirty last years of her life she never quitted her bed. The three or four first years of her sickness she was obliged to use violence, and to make continual efforts to maintain her soul constantly in the perfect sentiments of patience and resignation. After this term by the advice of her confessarius, the devout John Pot, she employed herself continually in meditating on our Saviour's sacred passion, which she divided into seven parts, to correspond to the seven canonical hours of prayer: in which pious meditation she occupied herself day and night. Thus she soon found all her bitterness and affliction converted into the sweetest consolation, and her soul so much changed, that she prayed God would rather increase her pains together with her patience, than suffer them to abate. She was even ingenious by private mortifications to add to her sufferings, in which she found a hidden manna. She lay on a poor straw

bed like a true sister of the suffering Lazarus; yet would strive to make it more uneasy to her under her other pains. Whatever was given her in alms above the little which served for her own support, she caused to be distributed among the poor. After the death of her pious parents, she gave to the poor all the goods they bequeathed to her. She spoke of God with such unction, that her words softened and converted the most hardened sinners. Her patience was recompensed a hundred fold even in this world by the extraordinary spiritual consolations with which she was often favored, and by the grace of the Holy Ghost, accompanied with a wonderful gift of miracles and many divine revelations. She sometimes had trials of spiritual dryness; but these only served to purify her soul the more perfectly, and to prepare her for sweeter visits of her heavenly Comforter. The Holy Sacrament of the Eucharist was above all other means her principal strength, comfort and happiness on earth: it renewed in her breast the burning flame of divine love, and nourished in her a continual source of tears and compunction. Her humility made her desire to be despised and abandoned by all men as the outcast and the very basest of creatures. After this severe martyrdom of thirty-eight years in the most painful infirmities, she was called to a crown of glory on Easter-Tuesday, the 14th of April, 1433, being fifty-three years old. God honored her with miracles; to some of which Thomas a Kempis was eyewitness. She was never beatified; but a mass of the Blessed Trinity was sung in her chapel at Schiedham on her festival.

ST. DIONYSIUS of Corinth, B. C.

From Eusebius, b. 4. c. 23. St. Jerom, Cat. c. 30.—Second Age.

ST. DIONYSIUS, Bishop of Corinth, flourished under the emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the Church in the second age. Not content diligently to instruct his own flock with the word of life, he comforted and exhorted others at a distance. Eusebius mentions several of his instructive letters to other churches, and one of thanks to the church of Rome, under the pontificate of St. Soter, for the alms received from thence according to custom. "From the beginning," says he, "it is your custom to bestow your alms in all places, and to furnish subsistence to many churches. You send relief to the needy, especially to those who work in the mines; in which

you follow the example of your fathers. Your blessed bishop Soter is so far from degenerating from your ancestors in that respect, that he even goes beyond them; not to mention the comfort and advice he with the bowels of a tender father towards his children affords all that come to him. On this day we celebrated together the Lord's Day, and read your letter, as we do that which was heretofore written to us by Clement." He means that they read these letters of instruction in the church after the reading of the Holy Scriptures, and the celebration of the divine mysteries. This primitive father says, that SS. Peter and Paul, after planting the faith at Corinth, both went into Italy, and there sealed their doctrine with their blood. He in another place complains, that the ministers of the devil, that is, the *heretics*, had adulterated his works and corrupted them by their poison. The monstrous heresies of the three first centuries sprung chiefly from erroneous principles of the heathenish schools of philosophy: whence it happened that those heresies generally bordered on some superstitious notions of idolatry. St. Dionysius, to point out the source of these heresies, shewed from what sect of philosophers each of them took its rise. The Greeks honor him as a martyr on the 29th of November, because he suffered much for the faith; though he seems to have died in peace: The Latins keep his festival on the 8th of April, and style him only Confessor.

ST. ZENO, Bishop of Verona, C.

From his writings and other monuments. See the learned Peter and Jerom Ballerini, in their third dissertation on this Father's works, p. 109, &c. &c.—A. D. 380.

ST. Zeno was probably a Latin, at least by education, as the Ballerini prove against Scipio Maffei and some others. From the African martyr called Zeno, it is clear this name was in use in that country; of which he also seems to have been a native. He was made bishop of Verona about the year 362, in the reign of Julian the Apostate. We learn from several of his sermons, that he baptised every year a great number of idolaters, and that he exerted himself with great zeal and success against the Arians, whose party had been exceedingly strengthened in those parts by the favor of the emperor Constantius. He also opposed himself as a strong bulwark against the errors of the Pelagians. The church of

April 13.

Verona was purged, by his zealous labors and holy prayers, in a great measure both of heresy and idolatry. His flock being grown exceeding numerous, he found it necessary to build a great church; in which he was liberally assisted by the voluntary contributions of the rich citizens. In this church he mentions a *cross* of wood erected within the doors. By the precepts and example of this good pastor, the people were so profuse in their alms, that their houses were always open to poor strangers; and none of their own country had occasion even to ask for relief; so liberally were the necessities of all prevented. He congratulates his flock upon the interest which they accumulate in heaven by money bestowed in charity; by which they not only subdue avarice, but lay out their treasures to the highest advantage, and that without the danger of envy. "In effect," says the holy man, "who can be richer than one to whom God is pleased to acknowledge himself debtor?" After the battle of Adrianople in 378, in which the Goths defeated Valens with immense slaughter, the Barbarians made an incredible number of captives. It seems to have been on this occasion, that the charities of the inhabitants of Verona were dispersed through the remotest provinces; and by them many were ransomed from slavery, many rescued from cruel deaths, and others freed from hard labor. As for St. Zeno, while he spread his beneficence far and near, he lived himself in great poverty. He makes frequent mention of the clergy which he trained up to the service of the altar, and of the priests his fellow-laborers. He speaks of the ordinations which he made at Easter: also of the solemn reconciliation of penitents, which was another function of that holy time. St. Ambrose mentions Virgins consecrated to God at Verona by St. Zeno; who wore the sacred veil and lived in their own houses in the city, and others who lived in a monastery. St. Zeno extended his charity to the faithful departed, and condemned severely the intemperate grief of those, who interrupted by their lamentations the divine sacrifices and public office of the church for their deceased friends, which the priests performed by apostolic tradition at the death and funerals of those who slept in Christ, 1. i. tr. 16. p. 126. St. Zeno received the crown of his labors by a happy death in 380, on the 12th of April, on which day he is commemorated in the Roman martyrology. St. Gregory the Great relates the following miracle, which happened two centuries after the death of the saint, and which he learned from John the Patrician, who was himself an eye-witness, with king

Autharis and count Pronulphus. In the year 589, at the same time that the Tiber overflowed a considerable quarter of Rome, and the flood overtopped the walls, the waters of the Adige, which fall from the mountains with amazing rapidity, threatened to drown great part of the city of Verona. The people flocked in crowds to the church of their holy patron Zeno : the waters seemed to respect its doors : they gradually swelled as high as the windows, yet the flood never broke into the church, but stood like a firm wall, as when the Israelites passed the Jordan ; and the people remained there twenty-four hours in prayer, till the waters subsided within the banks of the channel. This prodigy had as many witnesses as there were inhabitants of Verona.

ST. ANICETUS, Pope and Martyr.

See Eusebius, l. 5. c. 24. Tillemont, T. 2. p. 442.—Second Age.

ST. ANICETUS succeeded St. Pius in the latter part of the reign of Antoninus Pius, sat about eight years, from 165 to 173, and is styled a martyr in the Roman and other martyrologies: if he did not shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers. He received a visit from St. Polycarp, and tolerated the custom of the Asiatics in celebrating Easter on the fourteenth day of the first moon after the vernal Equinox, as the Jews did. His vigilance protected his flock from the wiles of the heretics, Valentine and Marcion, whom the devil sent to Rome as his instruments to subvert the faith in the capital of the world. Marcion after having embraced a state of continency in Pontus, fell into a crime with a young virgin, for which he was excommunicated by the bishop, who was his own father. He came to Rome in hopes to be there received into the communion of the Church; but was rejected till he should make satisfaction, by penance, to his own bishop. Upon which he commenced heresiarch, as Tertullian and St. Epiphanius relate. He professed himself a Stoic philosopher, and seems to have been a priest. Joining the heresiarch Cerdo, who came out of Syria to Rome in the time of Pope Hyginus, he established two first principles or gods, the one author of all good; the other, of all evil; also of the Jewish law, and of the Old Testament, which he maintained to be

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contrary to the New. Tertullian informs us that he repented, and was promised at Rome to be again received into the Church, on condition that he brought back all those souls, which he had perverted. This he was laboring to effect when he died; though some understand this circumstance of his master Cerdon. He left many unhappy followers of his errors at Rome, in Egypt, Palestine, Syria, Persia and Cyprus. St. Anicetus after a holy life died the death of the just in the year 173.

The thirty-six first bishops of Rome down to Liberius, and, this one excepted, all the Popes to Symmachus, the fifty-second, in 498, are honored among the saints; and out of two hundred and fifty Popes, from St. Peter to Pius VI. seventy-eight are named in the Roman martyrology. In the primitive ages the spirit of fervor and perfect sanctity, which now-a-days is so rarely to be found in the very sanctuaries of virtue, and in the world seems in most places scarce so much as known, was conspicuous in most of the faithful, and especially in their pastors. The whole tenor of their lives both in retirement and in their public actions breathed this spirit of perfection in such a manner as to render them the miracles of the world, angels on earth, living copies of their divine Redeemer, the odour of whose virtues and holy law they spread on every side.

ST. SIMEON, Bishop of Ctesiphon, &c. Martyrs.

From their genuine acts published by Assemani, Acta Mart. Orient. T. 1. p. 1. Sozom. l. 2. c. 8, 9, 10, &c.—A. D. 341.

THIS holy primate of the church of Persia was its most illustrious champion in the great persecution of Sapor II. The haughty tyrant vented his rage on the Christians of his empire in three bloody persecutions. The first he raised in the eighteenth year of his reign, of Christ 327; the second in his thirtieth year, and the third, of all others the most cruel, in his thirty-first. This was continued with the utmost rage during the last forty years of his long reign. Sozomen writes, that the names of sixteen thousand who were crowned in it, were upon record; but adds with St. Maruthas, that those whose names were not known upon earth, were innumerable. Of these glorious martyrs St. Simeon and his companions were the most illustrious.

St. Simeon was surnamed Barsaboe, signifying *the son of a fuller*, from the trade of his father, according to the custom of the Orientals. He was a disciple of Papa, bishop of Ctesiphon, and by him made his coadjutor, in 314; from which time he sat 26 years and some months, partly with Papa, and partly alone. The council of Nicee declared the bishop of Ctesiphon metropolitan of all Persia. St. Simeon assisted at that counsel, not in person, but by his priest, who was afterwards his successor, and named Sciadustes, as Eusebius and St. Maruthas testify. The Chaldaic acts of the martyrdom of St. Simeon give us the following account of his triumph.

In the 117th year of the kingdom of the Persians (from Artaxerxes who slew Artabanus king of Parthia in the year of Christ 223, and upon the ruins of that kingdom founded the second empire of the Persians,) in the thirty-first of Sapor, the *king of kings*, of Christ the 340th, king Sapor resolving to abolish the Christian religion decreed, that whoever should embrace it should be made a slave; and oppressed the Christians with insupportable taxes. St. Simeon wrote to him a letter with that courage, which nothing but a truly apostolical spirit could inspire. To the threats of the king against him and his people he answered: "As Jesus willingly offered himself to death for the whole world, and by dying redeemed it, why shall I be afraid to lay down my life for a people, with the care of whose salvation I am charged? I desire not to live, unless I may continue unspotted and undefiled. I am not so cowardly as to fear to walk in the steps of Jesus, to tread the path of his passion, to share in the communion of his sacrifice. As to your threats against my people, they do not want courage to die for their salvation." The king receiving this answer, trembled with wrath, and immediately dictated a decree commanding all priests and deacons to be put to death, the churches to be levelled with the ground, and the sacred vessels to be profaned. He added: "And let Simeon the leader of wicked men, who despises my royal majesty, worships only the God of Cæsar, and contemns my divinity, be brought and arraigned before me." The Jews, naturally enemies to the Christian name, maliciously heightened the king's passion, and said: "If you, O king, write to Cæsar, he will take no notice of your letter: but at a poor line from Simeon, he will rise, adore and embrace it with both hands, and command all things contained in it to be instantly

put in execution." Pursuant to the king's orders, Simeon was apprehended and bound in chains, with two others of the twelve priests of his church, Abdhaicla and Hananias. Being hurried on by the guards in great haste, they made a long journey in very few days, and arrived at Ledan, the capital of the Huzites, or, as it is called by the Latins, the province of Uxia upon the river Oxios, to the East, adjoining to the province of Susan. The governor had no sooner informed the king that the leader of the Christians was brought thither, than Simeon was ordered to appear before him. The holy bishop refusing to prostrate himself according to the Persian custom, the king asked why he did not adore him as formerly he had been accustomed to do. Simeon answered: "Because I was never before brought to you bound, and with the view of compelling me to deny the true God." The Magians told the king, that Simeon ought to be put to death as a conspirator against his throne. Simeon said to them: "Impious men; are you not content to have corrupted the kingdom? Must you endeavour to draw us Christians also into your wickedness?" The king then putting on a milder countenance, said: "Take my advice, Simeon, who wish you well: adore the deity of the sun: nothing can be more for your own and your whole people's advantage." Simeon answered: "I would not adore you, O king; whereas you far excel the sun, in as much as you are endued with reason. We Christians have no Lord but Christ, who was crucified." "If you adored a living God," said the king, "I would excuse your folly; but you give the title of God to a man who expired on an ignominious gibbet. Lay aside that madness and adore the sun, by whose divinity all things subsist. If you do this, riches, honors, and the greatest dignities of my kingdom shall be yours." Simeon replied: "That sun mourned at the death of Christ its Lord and the Creator of men, who rose again glorious, and ascended into heaven. Your honors tempt not me who know much greater are prepared for me in heaven; with which you are unacquainted." The king said: "Spare your own life, and the lives of an infinite multitude, who I am resolved shall all die, if you are obstinate." Simeon boldly answered: "Were you to commit such a crime, you would find cause to repent of it on the day when you will be called upon to give an account of all your actions; you will then know the heinousness of your offence. I resign to your pleasure this miserable and fleeting life." Then the king said: "Though you have no compassion for yourself, I pity at least your fel-

lowers, and will endeavour to cure them of their folly by the severity of your punishment." Simeon answered : " You will learn by experience, that Christians will not lose their lives in God, for the sake of living here with you ; nor would we exchange the eternal name we have received from Christ for the diadem which you wear." The king said : " If you will not honor me before my nobles, nor adore me with this sun, the deity of all the East, I will to-morrow cause the beauty of your face and the venerable comeliness of your body to be disfigured by blows, and stained with your blood." Simeon replied : " If you disfigure this body, it has a repairer who will raise it again, and restore with interest this beauty which himself created, and which is now but despicable." The king then commanded he should be kept in close confinement till the next day. It is remarked that St. Simeon was exceeding comely in his person, and venerable and graceful in his aspect.

There sat at the palace gate an old eunuch, in the highest favor with the king who had been trained up by him from his infancy. He was then the first nobleman in the whole empire, and lord high chamberlain. Sozomen calls him Usthanzes. He was a Christian ; but fearing his master's displeasure, had some time before publicly adored the sun. This minister as the saint passed by in his way to prison, rose up and prostrated himself before him. But the bishop, having been informed that he had been guilty of an outward act of idolatry, sharply reprimanded him, and turned away from him. This touched the nobleman to the quick ; who entering into himself and sensible of the enormity of his crime, burst into loud cries and many tears, filling the court with his lamentations, and saying to himself : " If Simeon's rebuke be so grievous to me, how shall I be able to bear the anger and indignation of God, whom I have basely denied ?" Whereupon hastening home, he threw off his rich garments, and put on mourning, according to the Persian custom, still in use under affliction. In this dress he returned, and sat in grief at the palace gate in his usual place. The king being informed of it, sent to enquire why he mourned, whilst his sovereign enjoyed his crown and health. He answered, that it was for a double fault, the renouncing of the true God by adoring the sun, and imposing on the emperor by his insincerity, acting therein contrary to the dictates of his reason and conscience. The king said in a rage : " I will soon rid you of this mad grief, if you continue obstinate in your present disposition."

Usthzanes replied: "I call to witness the Lord of heaven and earth, that I will never more obey you in this, nor repeat that of which I heartily repent. I am a Christian, and will never more be guilty of so base a perfidy against the true God to please a mortal man." The king said: "I pity your old age: I grieve to think you should lose the merit of your long services to my father and to myself. I beg you would lay aside the opinion of wicked men, that you may not perish together with them." The eunuch answered: "Know, O king, that I will never more abandon God, and pay divine worship to creatures." "Do I then worship creatures?" said the king: "Yes," replied the nobleman; "even creatures destitute of reason and of life." Hereupon the king commanded him to be put to the torture; but at the request of the nobility gave orders for his immediate execution. As he was led to punishment, he sent to the king to beg as the last and only favor for all his past services, that a crier might proclaim before him, that he was not put to death for any crime, but purely for being a Christian. This he desired, that he might repair the scandal which his apostacy had given. The king readily granted his request, thinking it would effectually deter his subjects from a religion, which he punished with death even in a faithful domestic and a kind of foster-father; not considering how much so great an example would encourage them. The holy old man was beheaded on Maunday-Thursday, the thirteenth lunar day in April. St. Simeon being informed in his dungeon of the martyrdom of Usthzanes, gave God most hearty thanks for his triumph, and earnestly begged his own might be hastened, crying out: "O happy day, which will call me to execution! It will free me from all dangers and miseries, and present me with my long-desired crown: it will end all my sorrows and wipe away all my tears." Whilst he poured forth his soul in languishing sighs and long prayer, with his hands lifted up to heaven, the two priests who had been apprehended with him, saw and admired in his countenance a heavenly beauty and serenity expressing the inward joy of his soul. Maunday-Thursday night the saint spent in prayer, crying out: "Hear me, O Jesus, though most undeserving and unworthy; grant that I may drink this cup on this day and at the hour of your passion. May all know that Simeon was obedient to his Lord, and was sacrificed with him."

The next day being Good-Friday, Simeon was again brought to the bar; and the king said to him: "Simeon what is the result of this night's deliberation? Do you ac-

cept of my mercy, or do you persist in your disobedience and choose death? Adore the sun but for once, and never adore it again unless you please. On that condition I promise you all liberty, security and protection." Simeon replied: "I will never be guilty of such a crime and scandal." The king said: "I call to remembrance our former friendship; on which account I wish you well, and have given you signal proofs of my lenity: but you condemn my benevolence. Impose therefore all to yourself." Simeon replied: "Flatter me not: why am I not speedily sacrificed? The table is ready prepared for me; and the happy hour of my banquet calls me." The king turning to his nobles said: "Behold the wonderful dignity of his countenance, and the venerable majesty of his person. I have seen many countries, but never beheld so graceful an aspect and such comely limbs. Yet see the madness of the man; he is obstinately bent on dying for his error." To this they all answered: "O king, your wisdom cannot so much admire the beauty of his body, as not to regard more the minds which he has corrupted." Then the king condemned him to be beheaded; and he was immediately led to execution. A hundred other Christians were led out to suffer with him: among whom were five bishops, some priests and deacons; the rest were of the inferior clergy. The chief judge said to them: "If any of you will adore the sun, the great god, let him step forth; his life shall be granted him." But not one of them accepted life at this fate, all crying out: "Our faith in God teaches us to condemn your torments; your swords cannot cut off our firm hope of a glorious resurrection. Your pretended deity we will never adore." The officers accordingly began to dispatch them, while St. Simeon standing in the midst of them continued exhorting them to constancy. After the hundred martyrs were executed, St. Simeon also received the fatal stroke together with his two companions, Abdhaicla and Hananias. The latter as he was putting off his clothes was seized with a violent but involuntary trembling; which being observed by Phusikius, or Phasic, who had been a few days before created prefect of all the king's workmen, cried out: "Hananias, banish all fear; shut your eyes one moment; and you will behold the light of Christ." He had no sooner said this than he was seized and carried before the king, who reproached him as ungrateful for the honor lately conferred upon him. Phusikius replied: "I could wish to exchange my life for their death. I renounce this your honor full of

cares and trouble, and beg their death; than which nothing can be more happy." The king then said: "Do you despise your dignity, and prefer death? Are you lunatic?" Plusikius answered: "I am a Christian; and by a most certain hope in God I prefer their death to your honors." The king in a fit of rage said to his attendants, "this man must not die by any common death;" and commanded that the back of his neck should be cut through into his mouth, and his tongue plucked out by the roots through the wound. This was executed with extreme cruelty, and Phusikius expired the same hour. He had a daughter who had consecrated her virginity to God: she was also apprehended, and crowned with a no less glorious martyrdom, in 341. St. Simeon and all his companions are mentioned with most honorable encomiums in the Roman and all the eastern martyrologies. St. Maruthas translated the relics of St. Simeon, and deposited them in the church of his own episcopal city; which from thence took the name of Martyropolis. St. Simeon suffered on the 17th of April in 341, the second year of the great persecution, and is named in the Roman martyrology on the twenty-first of this month, and in the menology of the emperor Basil, on the 14th.

ST. APOLLONIUS the Apologist, M.

*From Eusebius, hist. l. 5. c. 21. St. Jerom, Cat. c. 47.
Tertull. Apol.—A. D. 186.*

MARCUS AURELIUS had persecuted the Christians from principle, being a bigoted pagan. But his son Commodus, who in 180 succeeded him in the empire, after some time, though a vicious man, shewed himself favorable to them out of regard to Marcia, a lady whom he had honored with the title of empress, and who was an admirer of the faith. During this calm the number of the faithful was exceedingly increased, and many persons of the first rank enlisted themselves under the banner of the cross, of which number was Apollonius, a Roman senator. He was a person well versed both in philosophy and the holy scripture. In the midst of the peace which the Church enjoyed, he was publicly accused of Christianity by one of his own slaves named Severus, before Perennis, prefect of the prætorium. The slave was immediately condemned by the prefect to have his legs broken, and to be put to death, in consequence of an edict of Marcus

Aurelius, who by a strange inconsistency, without repealing the former laws against convicted Christians, ordered that their accusers should also be put to death. The slave being executed pursuant to this ridiculous decree, the same judge sent an order to his master St. Apollonius to renounce his religion, as he valued his life and fortune. The saint courageously rejected such ignominious terms of safety. Wherefore Perennis referred him to the judgment of the Roman senate, commanding him to give an account of his faith to that body. The martyr hereupon composed an excellent discourse, but which has not reached our times, in vindication of the Christian religion, and spoke it in a full senate. St. Jerom who had perused it, did not know whether to admire the eloquence or the profound learning, both sacred and profane, of its illustrious author; who persisting in his refusal to comply with the condition, was condemned by a decree of the senate, and beheaded about the year 186, the sixth of Commodus.

Every Christian ought to be an *apologist* for his religion by the sanctity of his manners. Such would be the force of universal good example, that few would be able to withstand it. But by the scandal and irregularity of our morals we fight against Christ, and draw a reproach upon his most holy religion. Thus through us is his name and faith blasphemed among the Gentiles. The primitive Christians converted the world by the sanctity of their example, and by the spirit of every heroic and divine virtue spread the sweet odour of Christ on all sides: whereas we, by a monstrous inconsistency between our lives and our faith, scandalize the weak among the faithful, strengthen the obstinacy of infidels, and furnish them with arms against that very religion which we profess.

ST. LEO IX. Pope, C.

From the councils, and his life written with great accuracy by Wibert his archdeacon at Toul. See also Mabil. Act. Ben. T. 9. and Muratori, Script. Ital. T. 3. p. 278, &c.—A. D. 1054.

THIS great pope received in baptism the name of Bruno. He was born in Alsace, in 1002, with his body marked all over with little red crosses; which was attributed to the in-

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tense meditation of his pious mother on the passion of Christ. He was of the illustrious house of Dapfbourg or Asbourg in that province, being the son of Hugh, cousin-german to the mother of the pious emperor Conrad the Salic. He had his education under Berthold, the virtuous and learned bishop of Toul; and after his first studies was made a canon of that cathedral. His time was divided principally between prayer, pious reading and his studies: the hours of recreation he employed in visiting the hospitals and instructing the poor. When he was made deacon he was called to the court of the emperor Conrad, and was much honored by that prince. The young clergyman displayed an extraordinary talent for business; but never omitted his long exercises of devotion, or his usual fasts and other mortifications. In 1026 he was chosen bishop of Toul. The emperor endeavoured to detain him till the year following: but the saint hastened to the cave of the church of which he was to give an account to God, and was consecrated by his metropolitan, the archbishop of Triers; but refused to take an unjust and dangerous oath which he exacted of his suffragans, to do nothing but by his advice. Bruno began the discharge of his pastoral office by the reformation of the clergy and monks, whom he considered as the most illustrious portion of the flock of Christ, and *the salt of the earth*. By his care the monastic discipline and spirit were revived in the great monasteries of Senones, Jointures, Estival, Bodonminster, Middle-Moutier, and St. Mansu or Mansuet. He reformed the manner of celebrating the divine office, and performing the church music, in which he took great delight, as every soul that truly loves God makes the divine praises the comfort of her present exile. The saint was indefatigable in his labors to advance the service of God and the salvation of souls. Amidst his great actions it was most admirable to see how little he was in his own eyes. He every day served and washed the feet of several poor persons. His life was an uninterrupted severe course of penance by the practice of secret austerities and a constant spirit of compunction. Patience and meekness were the arms by which he triumphed over envy and the malice of his enemies, who strove to bring him into disgrace with the emperor and others. After the death of pope Damasus II. in 1048, in a diet of prelates and noblemen, with legates and deputies of the church of Rome, held at Worms, and honored with the presence of the pious emperor Henry III. farnamed *the Black*, Bruno, who had governed the see of Toul twenty-two years, was pitched upon as the

most worthy person to be exalted to the papacy. He being present used all his endeavours to avert the storm from falling on his head, and at length begged three days to deliberate upon the matter. This term he spent in prayer and tears, and in so rigorous a fast, that he neither eat nor drank during all that time. The term being expired he returned to the assembly, and hoping to convince his electors of his unworthiness, made a public general confession before them of the sins of his whole life with abundance of tears; which drew tears also from all present: yet no man changed his opinion. He yielded at last, but only on condition that the whole clergy and people of Rome should agree to his promotion. After this declaration he returned to Foul, and soon after Easter set out for Rome in the habit of a pilgrim. Alighting from his horse some miles before he arrived at the city, he entered it barefoot. He was received with universal acclamations, and his election was ratified. He took possession of the see on the 12th of February, 1049, under the name of Leo IX. being about forty-seven years old. He held it only five years; but they were filled with good works. He labored strenuously in extirpating simony, and the incestuous marriages which many noblemen had presumed to contract. In a journey which he made into Germany, he marked all his steps with religious actions, held a council at Rheims, and consecrated the new church of St. Remigius, belonging to the abbey, in 1049. After his return, in a council at Rome in 1050, he condemned the new heresy of Berengarius, archdeacon of Angers, a man full of self-conceit, and a lover of novelty; who, jealous of the extraordinary reputation of Lanfranc, then abbot of Bec, afterwards archbishop of Canterbury, sought to distinguish himself by innovation, and preached against the mystery of *transubstantiation* in the Holy Eucharist. St. Leo held another council at Vercelli the same year, composed of prelates from several nations, who unanimously confirmed the censure passed at Rome on Berengarius and his tenets, and condemned a book of John Scotus Erigena to be cast into the fire. Berengarius after frequent solemn recantations of his error and as many relapses passed the last eight years of his life in sincere repentance, as is attested by unquestionable authorities. William of Malmesbury says, that he died trembling, with these words in his mouth: "This day will my Lord Jesus Christ appear to me, either to glory, by his mercy, through my repentance; or, as I fear, on the account of others to my punishment." In 1053 Michael Cerularius, patriarch of Con-

stantinople, began to renew the schism of the Greek church, which had been formerly commenced by Photius, but in a great measure extinguished by the council of Florence. Cerularius and Leo, bishop of Acrida, wrote a joint letter to John, bishop of Trani in Apulia, in which they objected to the Latins, that they celebrated the Holy Eucharist in *unleavened* bread, fasted on the Saturdays in Lent, did not refrain from eating blood, omitted to sing alleluia in Lent, and other such points of discipline. That malice must be to the last degree extravagant, which could pretend to ground a schism upon such idle exceptions. St Leo answered him by an exhortation to peace, alledging for these practices of discipline the ancient law and tradition from St. Peter, especially for the use of unleavened bread in the Holy Eucharist. He sent cardinal Humbert his legate to Constantinople to vindicate the Latin church against the exceptions of the Greeks, and to preserve them in union with the Latins. He composed a learned and ample apology for this purpose, but was not able to overcome the obstinacy of Cerularius; whose artifices drew the greater part of the Oriental churches into his schism. By his factious spirit he also embroiled the state: for which Isaac Comnenus himself, whom he had raised to the throne the year before, was preparing to chastise him; when his death prevented his punishment, in 1058.

The Normans in the eleventh century expelled the Saracens and Greeks out of the kingdom of Naples, but became themselves troublesome neighbours to the holy see. Pope Leo implored against them the succours of the emperor Henry III. to whom he made over Fuld, Bamberg and other lands which the popes then possessed in Germany, receiving in exchange Benevento and its territory, in Italy. Notwithstanding these succours his Holiness's army was defeated by the Normans, and he himself was taken prisoner and detained near a year, though always treated with great honor and respect. He spent his time in fasting and prayer, wore a hair cloth next his skin, lay on a mat upon the floor with a stone for his pillow, slept little and gave large alms. Falling sick he was honorably sent to Rome, as he had requested. Perceiving his end to draw nigh, he made moving exhortations to his prelates; then caused himself to be carried into the Vatican Church, where he prayed a long time, and discoursed on the resurrection at the side of his grave. Having received extreme-unction, he desired to be carried to the altar of St. Peter, and set down before it; where he prostrated himself

and prayed the space of an hour: then being lifted up again upon his couch he heard mass, received the Viaticum, and soon after calmly expired on the 19th of April, 1054, being fifty years old, and having held the pontificate five years and two months. Miracles which followed his death proclaimed his glory with God; and his name is inserted in the Roman martyrology.

The devil labors with so much the greater fury to rob the Church and each particular Christian soul of the most holy Sacrament of the altar, or at least of its fruits, because in this adorable mystery Christ has displayed in our favor all the riches of his mercy and love, and has bestowed on us the most powerful means of grace and spiritual strength. It therefore behoves every Christian to exert his zeal in maintaining the honor of this divine sacrament, and insuring to himself and others such incomparable advantages.

ST. ELPHEGE, Archbishop of Canterbury, M.

From his authentic Life by Osbern, in 1070. See also a short history of his martyrdom in an ancient chronicle in the Cottonian Library, &c.—A. D. 1012.

ST. ELPHEGE was born of noble and virtuous parents, who gave him a good education. Fearing the snares of riches, he renounced the world while yet very young; and though most dutiful to his parents in all other things, he in this courageously overcame the tears of his tender mother. He served God first in the monastery of Derherste in Gloucestershire. His desire of greater perfection taught him always to think that he had not yet begun to live to God. After some years he left Derherste, and built himself a cell in a desert place belonging to the abbey of Bath, where he shut himself up unknown to men, but well known to God, for whose love he made himself a voluntary martyr of penance. His virtue after some time shone forth the brighter through the veils of his humility; and many noblemen and others addressed themselves to him for instruction in the paths of virtue. He was at length obliged to take upon him the direction of the great abbey of Bath. The irregularities of the tepid among the brethren were a sensible affliction to him: but he would not tolerate the least relaxation in his community. He used to say, that it would have been much better for a man to have staid in the world, than to be an imperfect monk; and that to wear the habit of a

Saint without having the spirit was a perpetual lie, and a hypocrisy which insults, but can never impose upon Almighty God. St. Ethelwold, bishop of Winchester, dying in 984, St. Dunstan was admonished by St. Andrew in a vision to consecrate St. Elphege bishop of that see. In this high station his virtues became more conspicuous. In winter, how cold soever it was, he always rose at midnight, went out, and prayed a long time barefoot, and without his upper garment. He never eat flesh unless on extraordinary occasions. He was no less remarkable for charity to his neighbour, than for his severity to himself. He accordingly provided so liberally for the indigencies of the poor, that in his time there were no beggars in the whole diocese of Winchester. The holy prelate had governed his see of Winchester twenty-two years with great edification, when after the death of archbishop Alfric in 1006, he was translated to that of Canterbury, being fifty-two years of age. He went to Rome to receive his pall, and at his return held a great national council at Oenham in 1009, in which thirty-two canons were published for the reformation of errors and abuses, and the establishment of discipline, and among other things the then ancient law commanding the fast on Friday was confirmed.

The Danes at that time made most dreadful havoc in England. They landed where they pleased, and not only plundered the country, but committed excessive barbarities on the natives, with little or no opposition from the weak king Ethelred. Their army being joined by the traitorous earl Edric, they marched out of the West into Kent, and sat down before Canterbury. But before it was invested the English nobility perceiving the danger the place was in, desired the archbishop to provide for his security by flight; which he refused to do, laying that it was the part of a hireling to abandon his flock in the time of danger. During the siege he often sent out to the enemies to desire them to spare his innocent sheep, whom he endeavoured to animate against the worst that could happen. And having prepared them by his zealous exhortations, rather to suffer the utmost than renounce their faith, he gave them the Blessed Eucharist, and recommended them to the divine protection. Whilst he was thus employed in assiting and encouraging his people, Canterbury was taken by storm. The infidels on entering the city made a dreadful slaughter of all that came in their way, without distinction of age or sex. The holy prelate was no sooner apprised of the barbarity of the enemy, but breaking from the monks who would have detained

him in the church, where they thought he might be safe, he pressed through the Danish troops and made his way to the place of slaughter. Then turning to the enemy he desired them to forbear the massacre of his people, and rather discharge their fury upon him, crying out to the murderers: "Spare these innocent persons. There is no glory in spilling their blood. Turn your indignation rather against me. I have reproached you for your cruelties; I have fed, clothed and ransomed these your captives." The archbishop was immediately seized, and used by the Danes with all manner of barbarity. Not content with making him the spectator of his cathedral in flames, and the decimation of his monks and of the citizens, having slashed his face, beaten and kicked him unmercifully, they laid him in irons, and confined him several months in a filthy dungeon. But being afflicted with an epidemical mortal cholic in their army, and attributing this scourge to their cruel usage of the saint, they drew him out of prison. He prayed for them and gave them bread which he had blessed: by eating this their sick recovered, and the calamity ceased. They returned thanks to the servant of God, and deliberated about setting him at liberty; but covetousness prevailing in their council, they exacted for his ransom three thousand marks of gold. He said that the country was all laid waste, and that the patrimony of the poor was not to be squandered away. He therefore was bound again, and on Easter-Sunday was brought before the commanders of their fleet, which then lay at Greenwich, and threatened with torments and death, unless he paid the ransom demanded. He answered, that he had no other gold to offer them than that of true wisdom, which consists in the knowledge and worship of the living God; which if they refused to listen to, they would one day have cause to repent it; adding, that their empire would not long subsist in England. The barbarians enraged at this answer, knocked him down with the backs of their battle-axes, and then stoned him. The saint like St. Stephen prayed our Lord to forgive them, and to receive his soul. In the end, raising himself up a little, he said: "O good shepherd! O incomparable pastor! look with compassion on the children of thy Church, which I dying recommend to thee." And here a Dane that had been lately baptized by the saint, perceiving him agonizing and under torture, and desirous to put him out of pain, clove his head with his battle-axe, and gave the finishing stroke to his martyrdom. Thus died St. Elphege on the 19th of April, 1012, in the fifty-ninth year of his age. He was

solemnly interred in the cathedral of St. Paul's in London. In 1023 his body was found entire, and translated with honor to Canterbury. Knut, the Danish king, and Angelnoth, the archbishop, attended it from St. Paul's to the river: it was carried by monks down a narrow street to the water side, and put on board a vessel, of which the king in person held the rudder. Queen Emma also attended, and an incredible multitude of people followed the procession from London. The Church of Canterbury was most magnificently adorned on the occasion; and his relics were deposited near the high altar, where they lay till the pillaging of churches under Henry VIII. This translation was made and annually commemorated on the eighth of June. Hacon, Turkill and the other Danish commanders, perished miserably soon after, and their numerous fleet of above two hundred sail was almost all lost in violent storms.

ST. ANSELM, Archbishop of Canterbury, C.

From his life by Eadmer his disciple, in two books: See also the Benedictin edition of the Saint's works.—A. D. 1109.

A THE great St. Anselm was born of noble parentage at Aoust in Piedmont about the year 1033. His pious mother took care to give him an early tincture of piety; and the impressions her instructions made upon him were as lasting as his life. At the age of fifteen, desirous of serving God in the monastic state, he petitioned an abbot to admit him into his house, but was refused out of apprehension of his father's displeasure. Neglecting during the course of his studies to cultivate the divine seed in his heart, he lost this inclination; and his mother being dead, he fell into tepidity, and began insensibly to walk in the broad way of the world: so dangerous a thing is it to neglect the inspirations of grace. The saint in his meditations expresses the deepest sentiments of compunction for these disorders, which like another David he never ceased most bitterly to bewail to the end of his days. After a diligent application during three years to his studies in Burgundy, (then a distinct government) and in France, he went into Normandy, in order to continue them under the famous Lanfranc, prior of Bec. Upon his father's death, Anselm advised with him about the state of life he was to embrace. But Lanfranc, feeling an overbearing affection for so promising a disciple, durst not advise him in his vocation, but sent him to Maurillus, the holy archbishop of Rouen. By him

Anselm was finally determined to enter the monastic state at Bec, under the abbot Herluin, at the age of twenty-seven, in 1060. Three years after Lanfranc was made abbot of St. St. Stephen's at Caen, and Anselm prior of Bec. At this promotion several of the monks murmured on account of his youth; but by patience and sweetness he won the affections of them all. The same method he recommended to a neighbouring abbot; who by conforming to his advice in this regard, experienced that success in his labors which he had till then aspired to in vain by harshness and severity.

St. Anselm applied himself diligently to the study of every part of theology by the clear light of scripture and tradition. And how much he excelled in that most dignified and sublimest of sciences, his excellent works and the suffrages of all the learned abundantly testify. His reputation drew to Bec great numbers from all the neighbouring kingdoms. Blessed Herluin dying in 1078, he was chosen abbot of Bec, being forty-five years old; of which he had been prior fifteen. The affairs of the abbey obliged him sometimes to pass over into England; which his tender regard for his old master Lanfranc, then archbishop of Canterbury, made the more agreeable. He was there received by all ranks of people, and by the king himself, with that honor and esteem, which his great merit and his virtues demanded. After the death of Lanfranc in 1089, the see of Canterbury had continued vacant till the year 1093, when the tyrannical king William Rufus, who succeeded his father William the Conqueror in 1087, and who by an injustice unknown till his time usurped the revenues of vacant benefices and bishoprics, and impeded the elections in order to enjoy their income, falling sick, nominated Anselm to the archbishopric of Canterbury. With this all were extremely satisfied but the good abbot himself, who made all the decent opposition imaginable; alledging his age and his want of health and vigor enough for so weighty a charge. The king was extremely concerned at his opposition, and asked him why he endeavoured to ruin him in the other world; being convinced that he should lose his soul, if he died before the archbishopric was filled. The bishops and others present thereupon forced a pastoral staff into his hands in the king's apartment, carried him into the church, and sung *Te Deum* on the occasion. He still declined the charge, till the king promised the restitution of all the lands which were in the possession of that see in Lanfranc's time. Anselm also insisted,

that he should acknowledge Urban II. for lawful pope. Things being thus adjusted, he was consecrated with great solemnity on the fourth of December, in 1093. But this good intelligence did not last long ; and the king after his recovery soon relapsed into his former injustices. St. Anselm remonstrated ; but all in vain. The king moreover forbade the bishops and the nobles to obey him as their primate, and sent to Rome to offer a yearly pension to Urban, and to acknowledge him for true pope, provided he would depose Anselm. This unjust demand his Holiness absolutely refused. But Anselm finding the king always seeking occasions to oppress his Church, set out from Canterbury in October :097, in the habit of a pilgrim, accompanied by two monks, Eadmer who wrote his life, and Baldwin, with design to seek redress at Rome. He made some stay at Cluni with St. Hugh, the abbot, and at Lyons with the good archbishop of the same name, on account of his bad state of health. He left that city the March following in 1098, and was honorably received by his Holiness, who having heard his cause, wrote to the king of England for his re-establishment. Anselm also wrote to him at the same time, and after ten days stay with the pope retired to the monastery of St. Saviour in Calabria ; the air of Rome not agreeing with his health. Here he finished his work entitled : *Why God was made man?* in two books ; shewing against infidels, the wisdom, justice and expediency of the mystery of the Incarnation for man's redemption. That he might live in the merit of obedience, he prevailed with the pope to appoint the monk Eadmer, his inseparable companion, to be his superior ; nor did he do the least thing without his leave.

The pope having called a council, which was to meet at Bari in October 1098, in order to effect a reconciliation of the Greeks with the Catholic Church, ordered St. Anselm to attend. It consisted of one hundred and twenty-three bishops. The Greeks having proposed the question about the procession of the Holy Ghost, the pope called aloud for Anselm, saying : "Anselm, our father and our master, where are you ?" And causing him to sit next to him told him, that the present occasion required his learning and elocution to defend the Church against her enemies, and that he thought God had brought him thither for that purpose. Anselm spoke to the point with so much learning, judgment and penetration, that he silenced the Greeks, and gave such general satisfaction, that all present joined in pronouncing Anathema against those,

who should afterwards deny the procession of the Holy Ghost from both the Father and the Son. This affair being at an end, the proceedings of the king of England fell next under debate. And on this occasion his simony, his oppressions of the Church, his persecution of Anselm, and his incorrigibility after frequent admonitions appeared in such black colours, that the pope at the instance of the council was just going to pronounce him excommunicated, when St. Anselm who had hitherto sat silent arose, and casting himself on his knees before the pope entreated him to stop the censure. Accordingly the pope sent to the king only a threat of excommunication unless he made satisfaction. Anselm staid some time at Rome with the pope, who always placed him next in rank to himself; and he assisted with distinction at the council at Rome, held after Easter in 1099. King William Rufus being snatched away by sudden death in 1100, St. Anselm, who was then in the abbey of Chaize-Dieu in Auvergne, lamented bitterly his unhappy end, and made haste to England, whither he was invited by king Henry I. He was received by his people with the most heart-felt joy and extraordinary respect, and having refreshed himself after the fatigues of his journey waited upon the king, who received him very graciously. But not long after he required that Anselm should be reinvested by him, and do the customary homage of his predecessors for his see; but the saint absolutely refused to comply, and urged a decree of the late synod at Rome, by which the laity that gave investitures for abbeys or cathedrals were excommunicated; and those that received such investitures were put under the same censure. But this not satisfying the king, it was agreed between them, that the pope should be consulted upon the subject. In the mean while the king's elder brother, Robert, duke of Normandy, after his return from the holy land, laid claim to the British crown and menaced England with an invasion. The nobles, though they had sworn allegiance to Henry, were ready enough to join him; and on his landing with a formidable army at Portsmouth several openly declared for him. Anselm on his side omitted nothing in order to prevent a revolt, and published an excommunication against Robert as an invader: upon which he came to an accommodation with the king, and quitted England. Thus he secured the crown to Henry. However the king still persisted in his unjust claims. St. Anselm therefore once more was obliged to seek redress

from his Holiness, and set off for Rome in 1103. Pope Paschal II. condemned the king's pretensions to the investitures, and excommunicated those who should receive Church dignities from him. The king sent to Anselm, who was on his return at Lyons, ordering him not to proceed, unless he would conform to his will. He therefore remained at Lyons, where he was much honored by his old friend the archbishop Hugh. Thence he retired to his abbey of Bec, where he received from the pope a commission to judge the cause of the archbishop of Rouen, accused of several crimes. He was also allowed to receive into communion such as had accepted investitures from the crown; and the bishops and abbots were permitted to do homage for their temporalities. The king was so pleased with this condescension of the pope, that he sent immediately to Bec to invite St. Anselm home in the most obliging manner: but a grievous sickness detained him. The king coming over into Normandy in 1106, articles of agreement were drawn up between him and the archbishop at Bec; and the pope very readily confirmed the agreement. St. Anselm hereupon returned to England 1106, and was received by the queen Maud, who came out to meet him, and by the whole nation, with the greatest transports of joy.

The last years of his life his health was entirely broken. Having for six months laboured under an hectic decay with an entire loss of appetite (under which disorder he would be carried every day to assist at mass) he happily expired on sack-cloth and ashes on the twenty-first of April in 1109, in the sixteenth year of his episcopal dignity, and of his age the seventy-sixth. He was buried in his cathedral at Canterbury. By a decree of Clement XI. in 1720, he is honored among the doctors of the Church. We have authentic accounts of many miracles wrought by this saint in the histories of Eadmer and others.

St. Anselm had a most lively faith of all the mysteries and great truths of our holy religion; and by the purity of his heart and an interior divine light he discovered great secrets in the holy scriptures, and had a wonderful talent in explaining difficulties which occur in them. His hope in God gave him a surprising contempt and disgust for the vanities of the world, and he could truly say with the apostle, that he *was crucified to the world and all its desires.*

SS. AZADES, THARBA, &c. Martyrs.

From their genuine acts by St. Maruthas in Aßemani's Acta Martyrum, T. i. p. 42.—A. D. 341.

IN the thirty-second year of king Sapor II. (not the thirty-third as Sozomen and others from him have mistaken) on Good-Friday, which fell that year on the seventeenth of April, the same day on which St. Simeon and his companions suffered, a most cruel edict was published in Persia, inflicting on all Christians instant death or slavery without any trial or form of judicature. The swords of the furious were every where unsheathed, whilst the Christians looked upon death as their glory, and courageously went out to meet it. They had even in this life the advantage of their enemies, who often trembled or were fatigued, while the persecuted professors of the truth remained unshaken. “The cross grew and budded upon rivers of blood, says St. Maruthas: the troops of the saints exulted with joy, and being refreshed at the sight of that saving sign, were themselves animated with fresh vigor, and continually inspired others with new courage. They were inebriated by drinking the waters of divine love, and produced a new offspring to succeed them.” From the sixth hour on Good-Friday to the second Sunday of Pentecost, that is Low-Sunday, (the Syrians and Chaldeans calling all the space from Easter-Day to Whitsunday, Pentecost) the slaughter was continued without interruption. The report of this edict no sooner reached distant cities, than the governors threw all the Christians into prisons to be butchered as soon as the edict itself should be sent them: and upon its arrival in any place, whoever confessed themselves Christians were stabbed or had their throats cut upon the spot. The eunuch Azades, a very great favorite with the king, was slain on this occasion; but the king was so afflicted at his death, that he thereupon published another edict which restrained the persecution from that time to the bishops, priests, monks and nuns. Great numbers also of the soldiery were crowned with martyrdom, besides innumerable others throughout the whole kingdom. Sozomen computes the number at sixteen thousand; but an ancient Persian writer, published by Renaudot, makes it amount to two hundred thousand.

The queen in the mean time fell dangerously ill. The Jews to whom she was very favorable, easily persuaded her that her sickness was the effect of a magical charm or spell,

employed by the sisters of the blessed Simeon to revenge their brother's death. One of these was a virgin called Tharba, whom Henschenius and Ruinart corruptly call with the Greeks Pherbuta. Her sister was a widow, and both had consecrated themselves by vow to God in a state of continency. Here it may not be improper to observe, that many had vowed perpetual chastity from the times of the apostles. We read in the Acts of the Apostles, ch. xxi. of the four virgins, daughters of Philip the deacon. Tertullian cries out (*L. de resur. carnis,*) " How many voluntary bachelors ! how many virgins of both sexes !" St. Ambrose (*exhort ad Virg.*) mentions virgins consecrated to God by receiving a blessed veil from the hands of the bishop at mass. Some vowed their virginity without receiving the consecrated veil, but wore black or grey modest garments as a mark of their state. The strictest nuns were those called in Syria, *daughters of the covenant*, which name included the deaconesses, &c. who not only made vows of virginity, but also in many places were appointed to sing divine hymns in the church, as we read in the Syriac life of St. Ephrem. Of this class were the nuns who suffered in Persia, namely, SS. Varda, the two Theclas, three Marys, Danacka, Tatona, Mama, Muzachia, Anna, Abiatha, Hates, Mamlaca, Tata, Ama, Adrana and Maraca ; for they are called *Bnoth-Kiana, or daughters of the covenant*. All these classes of holy virgins lived in private houses before monasteries were founded ; but never in the same houses with men, as St. Cyprian testifies, *I. i. ep. 11.* They had consecrated themselves to God by vows of chastity ; for St. Cyprian (*ibid.*) says, that if one of them should fall into incontinence she would be incestuous and an adulteress, not to a husband but to Christ. And Tertullian, (*I. de virg. veland.*) calls them *sacrilegious*, who could throw aside a habit consecrated to God. They employed their time in solitude, hymns, prayer and fasting, and were like the nuns mentioned by SS. Ambrose, Jerom, &c. in other parts of the Church. But to return to our subject the holy martyrs ; upon the above-mentioned malicious suggestion of the Jews the two sisters were apprehended, and with them Tharba's servant, who was also a virgin. Being accused of bewitching the queen, Tharba replied, that the law of God no more allowed of enchantment than of idolatry. And being told they had done it out of revenge, she made answer, that they had no reason to revenge their brother's death, by which he had obtained eternal life in the kingdom of heaven ; revenge being moreover strictly forbidden by the law of God.

After this they were remanded to prison. Tharba being extremely beautiful, one of the judges sent her word the next day, that if she would consent to marry him, he would obtain of the king her pardon and liberty. But she refused the offer with indignation, saying that she was the spouse of Jesus Christ, to whom she had consecrated her virginity, and now committed her life; and that she feared not death which would open to her the way to her dear brother, and to eternal rest. The other two judges privately made her the like proposals, but were rejected in the same manner. They hereupon condemned their prisoners as guilty of the crime of witchcraft; but the king believing them innocent, was willing their lives should be spared and their liberty restored to them, on condition they would offer sacrifice to the sun. They declared nothing should ever prevail on them to give to a creature the honor due to God alone. Upon this the Magi cried out: "They are unworthy to live, by whose spells the queen is wasting in sickness." And, it being left to the Magi to determine what death they should suffer, they out of regard to the queen's recovery, as they pretended, ordered their bodies to be fawn in two, and half of each to be placed on each side of a road, that the queen might pass between them, which they said would cure her. Even after this sentence Tharba's admirer found means to let her know, that it was still in her power to prevent her death by consenting to marry him. But she cried out with indignation: "Most impudent of men; how could you again entertain such a dishonest thought? For me courageously to die, is to live; but life purchased by baseness is worse than any death." When they were come to the place of execution, they were each of them tied to two stakes, and then fawn in two; each half thus separated was cut into six parts, and being thrown into so many baskets were hung on two forked stakes placed in the figure of half crosses, leaving an open path between them; through which the superstitious and cruel queen passed the same day. The martyrs suffered in the year 341.

ST. GEORGE, Martyr.

About the year 303.

ST. GEORGE is honored in the Catholic Church as one of the most illustrious martyrs of Christ. The Greeks have long distinguished him by the title of *the Great Martyr*, and keep

April 23.

his festival a holiday of obligation. The vast number of churches which were erected in all parts of the Roman empire under his invocation immediately after the conversion of the emperors to the faith of Christ, as well as innumerable others which have been raised in each succeeding age, are an authentic proof how glorious his triumph and name have always been throughout the Catholic Church. He is to this day the tutelar saint of several eastern nations, particularly the Georgians: he is also principal patron of the republic of Genoa; and was honored by our ancestors in the same quality under our first Norman kings. The great national council held at Oxford in 1222, commanded his feast to be kept a holiday of the lesser rank throughout all England.

All his acts relate, that he suffered under Dioclesian at Nicomedia. Joseph Assemani shews from the unanimous consent of all churches, that he was crowned on the 23d of April. According to the account given us by Metaphrastes, he was born of noble Christian parents. After the death of his father he went with his mother into Palestine, she being a native of that country, and having there a considerable estate, which fell to her son George. He was strong and robust in body, and having embraced the profession of a soldier, was made a tribune or colonel in the army. By his courage and conduct he was soon preferred to higher stations by the emperor Dioclesian. When that prince raised a bloody persecution against the Christian religion, St. George laid aside the marks of his dignity, threw up his commission and complained to the emperor himself of his severities and his cruel edicts. He was immediately cast into prison and tried first by promises; afterwards he was put to the question and tortured with the utmost inhumanity: but nothing could shake his constancy. The next day he was led through the city and beheaded. Some think him to be the same illustrious young man who tore down the edicts when they were first fixed up at Nicomedia, as Lactantius relates in his book *On the death of the persecutors*, and Eusebius in his Church history. The reason why St. George has been regarded as the patron of military men, is partly upon the score of his profession, and partly upon the credit of a relation of his appearing to the Christian army in the holy war before the battle of Antioch. The success of this battle proving fortunate to the Christians, under Godfrey of Bouillon, made the name of St. George more famous in Europe, and disposed the military men to implore more particularly his intercession. This devotion was con-

firmed, as it is said, by an apparition of St. George to our king Richard I. in his expedition against the Saracens: which vision being declared to the troops, very much encouraged them; and they soon after defeated the enemy. St. George is usually painted on horseback, and tilting at a dragon under his feet: but this representation is no more than an emblematical figure, signifying that by his faith and Christian fortitude he conquered the devil, called the dragon in the Apocalypse.

Though many dishonor the profession of arms by licentiousness of manners; yet to shew us that perfect sanctity is attainable in all states, we find the names of more soldiers recorded in the martyrologies than almost of any other profession. Every true disciple of Christ must be a martyr in the disposition of his heart, as he must be ready to lose all, and to suffer every extremity rather than offend God. Every good Christian is also a martyr by the patience and courage with which he bears all trials. What comfort should we find; what peace should we enjoy; what treasures of virtue should we heap up, if we had learned the true spirit of Christian patience! This is the martyrdom and the crown of every faithful disciple of Christ.

ST. FIDELIS of Sigmarengen, Martyr.

*From the process of his canonization and other authentic memoirs,
Eccl.—A. D. 1622.*

THIS saint was born in 1577, at Sigmarengen, a town in Germany, in the principality of Hoinvenzollern. He was christened Mark, performed his studies in the university of Fribourg in Switzerland, and whilst he taught philosophy commenced doctor of laws. He at that time never drank wine, and wore a hair shirt. His modesty, meekness, chastity and all other virtues, charmed all that had the happiness of his acquaintance. In 1604, he accompanied three young gentlemen of that country in their travails through the principal parts of Europe. During six years which he continued in this capacity, he never ceased to instil into them the most heroic and tender sentiments of piety. He received the Holy Sacrament very frequently, particularly on all the principal holy-days: in every town he visited the hospitals and churches, and passed several hours on his knees in presence of the Blessed

Sacrament, and gave to the poor sometimes the very clothes off his back. After this he practised the law in quality of counsellor or advocate at Colmar in Alsace with great reputation, but with greater virtue. Justice and religion directed all his actions. He scrupulously forbore all invectives, detractions and whatever might affect the reputation of any adversary. His charity procured him the surname of Counsellor and Advocate of the poor; but the injustices of a colleague in protracting law-suits for gain, and his finding fault with him for producing all his proofs for his clients in the beginning, in order to the quicker dispatch, gave him a disgust of a profession which was to many an occasion of sin, and determined him to enter among the Capucin friars. Having received holy orders, he said his first mass in their convent at Fribourg on the feast of St. Francis, in 1602, and consecrated himself to God by taking the habit. The Guardian gave him in religion the name of *Fidelis* or *faithful*, alluding to that text of the Apocalypse, which promises a crown of life to him who shall continue *faithful* till death. From that moment humiliations, mortification and implicit obedience, were his delight. He overcame temptations by discovering them to his director, and submitting to his advice with regard to his conduct under them. By his last will (which it is customary for religious to make upon their taking the habit) he bequeathed his patrimony to the bishop's seminary, for the establishment of a fund for poor students, to whom he also left his library; and gave the remainder of his substance to the poor. With regard to dress and furniture, he always chose that for his own use, which was the least valuable and convenient. He fasted Advent, Lent and Vigils, on bread and water with dried fruits, tasting nothing which had been dressed by fire. His life was a continued prayer, and at his devotions he seemed rather like an angel than a man. His earnest and perpetual petition to God was, that he would always preserve him from sin, and from falling into tepidity or sloth in his service. He sought the most abject and most painful employments even when superior; knowing that God exalts those highest, who have here humbled themselves the lowest and the nearest to their own nothingness. He had no sooner finished his course of theology, than he was employed in preaching and in hearing confessions; and being sent superior to the convent of Weltkirchen, that town and many neighbouring places were totally reformed by his zealous labors; and several Calvinists were converted. The Con-

gregation de propaganda fide sent to father Fidelis a commission to go and preach among the Grisons; and he was the first missionary in those parts, after that people had embraced Calvinism. The Calvinists incensed at his attempt, loudly threatened his life; and he prepared himself for martyrdom. He penetrated into Pretigout, a small district of the Grisons in 1622 on the feast of the Epiphany, and every day gained conquests to Christ; the conversion of which souls ought to be regarded as more the fruit of the ardent prayers in which he passed great part of the night, than of his sermons and conferences in the day. His success so enraged the Calvinists of that province, who had lately rebelled against the emperor their sovereign, that they were determined to bear with him no longer. The holy man having notice of their wicked designs, thought of nothing but preparing himself for his conflict, passing whole nights in fervent prayer before the Blessed Sacrament, or before his crucifix, often prostrate on the ground. On the 24th of April, 1622, he made his confession to his companion with great compunction, said mass, and then preached at Gruch, a considerable borough. At the end of his sermon, which he delivered with more than ordinary fire, he stood silent on a sudden with his eyes fixed on heaven, in an ecstasy, during some time. He foretold his death to several persons in the clearest terms, and subscribed his last letters in this manner: "Brother Fidelis who will shortly be the food of worms." From Gruch he went to preach at Sevis, where with great energy he exhorted the Catholics to constancy in the faith. A Calvinist having discharged his musket at him, the Catholics entreated him to leave the place. He answered, that death was his gain and his joy. On his way back to Gruch, he met twenty Calvinist soldiers with a minister at their head. They called him false prophet, and urged him to embrace their sect. He answered: "I am sent to you to confute, not to embrace your heresy. The Catholic religion is the religion of all ages; I fear not death." One of them beat him down to the ground by a stroke on his head with his back-sword. The martyr rose again on his knees, and stretching out his arms in the form of a cross, said with a feeble voice: "Pardon my enemies, O Lord: blinded by passion they know not what they do. Lord Jesus, have pity on me." Another stroke clove his skull; and he fell to the ground and lay weltering in his blood. The soldiers not content with this, added many stabs in his body, and hacked his left leg, to punish him, as they said,

for his many journeys into those parts to preach to them. He suffered in 1622, the forty-fifth year of his age, and the tenth of his religious profession. He was buried by the Catholics the next day. The rebels were soon after defeated by the imperialists, as the martyr had foretold them. The minister was converted by this circumstance, and made a public abjuration of his heresy. Three miracles performed by the saint's relics and intercession, out of three hundred and five produced, are inserted in the decree of his beatification published by pope Benedict XIII. in 1729. Other miracles were proved, and the decree of his canonization was published by Benedict XIV. in 1746. His name is recorded in the Roman martyrology on this day.

ST. MARK, Evangelist.

From Eusebius, St. Jerom, &c. collected by Tillemont, T. 2. A. 89, &c.

ST. MARK was of Jewish extraction. His acts say he was a native of Cyrenaica, and Bede from them adds, of the race of Aaron. Papias quoted by Eusebius, St. Augustin, Theodore and Bede, says he was converted by the apostles after the resurrection. St. Irenæus calls him the disciple and interpreter of St. Peter, and according to Origen and St. Jerome he is the same Mark whom St. Peter calls his son. By his office of *interpreter* to St. Peter some understand that St. Mark was the author of the style of St. Peter's epistles; others, that he was employed as a translator into Greek or Latin of what the apostle had written in his own tongue, as occasion might require. According to Papias and St. Clement of Alexandria he wrote his gospel at the request of the Romans, who as they relate, desired to have that committed to writing, which St. Peter had taught them by word of mouth. Mark accordingly wrote what he recollects to have learned by long conversation from St. Peter; for it is affirmed by some, that he never saw our Saviour in the flesh. St. Peter having revised the work approved it, and authorised it to be read in the religious assemblies of the faithful. Hence some attributed this gospel to St. Peter himself. Many judge by comparing the two gospels, that St. Mark abridged that of St. Matthew; for he relates the same things, and often uses the same words, but adds several particular circumstances, and changes the order of the narration; in which he agrees with

St. Luke and St. John. He relates two histories not mentioned by St. Matthew, namely that of the widow giving two mites, and that of Christ's appearing to the two disciples going to Emmaus. He wrote his gospel in Italy, and in all appearance before the year of Christ 49.

St. Peter sent his disciples from Rome to found other churches. Some moderns say St. Mark founded that of Aquileia. It is certain at least, that he was sent by St. Peter into Egypt, and was by him appointed bishop of Alexandria, (which after Rome was accounted the second city of the world) as Eusebius, St. Epiphanius, St. Jerom and others assure us. Pope Gelasius in his Roman council, Palladius and the Greeks universally add, that he finished his course at Alexandria by a glorious martyrdom. St. Peter left Rome, and returned into the East in the ninth year of Claudius and forty-ninth of Christ. About that time St. Mark went first into Egypt, according to the Greeks. The ancient acts published by the Bollandists, which were made use of by Bede and the oriental Chronicle, and seem to have been extant in Egypt in the fourth and fifth centuries, tell us, that St. Mark landed at Cyrene in Pentapolis, a part of Lybia bordering upon Egypt, and by innumerable miracles brought many over to the faith; and that he demolished several temples of the idols. He likewise carried the gospel into many other provinces; into Thebais and other parts of Egypt. This country was heretofore of all others the most superstitious: but the benediction of God promised to it by the prophets, was plentifully showered down upon it during the ministry of this apostle. He employed twelve years in preaching in these parts before he by a particular call of God entered Alexandria, where he soon assembled a very numerous church, of which it is thought that the Jewish converts then made a considerable part. And it is the opinion of St. Jerom and Eusebius, that these were the Therapeutes described by Philo, and the first founders of the ascetic life in Egypt. The wonderful progress of the faith in Alexandria stirred up the heathens against this apostle. Whereupon he left the city, having first ordained St. Anianus bishop, in the eighth year of Nero, of Christ the sixty-second; and returned to Pentapolis, where he preached two years, and then visited his church of Alexandria which he found increased in faith and grace, as well as in numbers. He encouraged the faithful, and again withdrew; the oriental Chronicle says, to Rome. On his return to Alexandria, the heathens called him a magician on account of his miracles, and resolved upon his death.

Accordingly on the pagan feast of the idol Serapis, some persons employed to discover the holy man found him offering to God the prayer of the *oblation* or the mass. The idolaters immediately seized him, tied his feet with cords, and dragged him about the streets the whole day, staining the stones with his blood, and leaving the ground strewed with pieces of his flesh; all the while he ceased not to praise and thank God for his sufferings. At night he was thrown into prison, where God comforted him by two visions, which Bede has also mentioned in his true martyrology. The next day the infidels dragged him as before, till he happily expired on the 25th of April, in the year of Christ 68, of Nero the 14th. The Christians gathered up the remains of his mangled body, and buried them at Bucoles, a place near the sea, where they afterwards usually assembled for prayer. His body was honorably kept there in a church built on the spot in 310. It is said to have been removed thence to Venice in 815. St. Mark was honored by that republic with extraordinary devotion as principal patron.

SS. ANTHIMUS and many others, Martyrs.

From *Lactantius, l. de mort. persecut. ed. nov. T. 2. p. 197,*
Eusebius, hist. l. 8. c. 4, 6. See *Tillemont, T. 5.—A. D.*
303.

THESE martyrs were the first victims offered to God in the most bloody persecution raised by Dioclesian. That prince was a native of Dalmatia of the basest extraction, and a soldier of fortune. After the death of Numerian, son of Carus, slain by a conspiracy in 284, he was proclaimed emperor by the army at Chalcedon. The year following he defeated Carinus, the other son of Carus, who reigned in the West, and chose Maximian Herculeus for his partner in the empire. He was a barbarian, born of obscure parents at a village near Sirmium in Pannonia, of a cruel and savage temper, and addicted to all manner of wickedness; but was reckoned one of the best generals of his age. These two emperors, alarmed at the dangers which threatened the empire on every side, in 292 named each of them a Cæsar or emperor of inferior rank, who should succeed them in the empire, and jointly with them defend the Roman dominions against foreign invaders and domestic usurpers. Dioclesian chose Maximian Galerius for the East, who before he entered the Roman army

was a peasant of Dacia; a man of brutal ferocity, whose very aspect, gesture, voice and discourse were all terrifying; and who besides his cruel disposition, was extremely bigoted to idolatry. Maximian Herculeus chose Constantius, surnamed Chlorus, for the West, an excellent prince, nobly born.

The first years of the reign of Dioclesian were tolerably favorable to the Christians; though several even then suffered martyrdom by virtue of former edicts. But Galerius began to persecute them in the provinces within his jurisdiction, by his own authority; and never ceased to stir up Dioclesian to do the like, especially in 302, when he passed the winter with him at Nicomedia. Dioclesian however did not appear disposed to come into all his violent measures; foreseeing that so much blood could not be spilt without disturbing the peace of the empire to a high degree. The oracle of Apollo at Miletus was consulted, and gave such an answer as might have been expected from an enemy to the Christian religion. See Lactantius de mort. persecut. c. 11. p. 197. The same author in two places relates another accident, which contributed to provoke the emperor against the faith. While Dioclesian was offering victims at Antioch in 302, in order to consult the entrails for the discovery of future events, certain Christian officers who stood near his person, "made on their foreheads," says he, "the immortal sign of the cross." This disturbed the sacrifices and confounded the Aruspices or diviners, who could not find the ordinary marks they looked for in the entrails of the victims, though they offered up many, one after another, pretending that the divinity was not yet appeased. But all their sacrifices were to no purpose. Upon which the high priest of the idol declared that their rites did not succeed, because some profane persons, meaning the Christians, had thrust themselves into their assemblies. Hereupon Dioclesian commanded, that not only those present, but all the rest of his courtiers should sacrifice to the gods, and ordered such as should refuse, to be scourged. He also sent orders to his military officers to compel the soldiers to offer sacrifice, or in case of refusal to disband them. Another thing determined Dioclesian to proceed still farther, which one would imagine should have a quite contrary effect: it is mentioned by Constantine the Great, who speaks thus in an edict directed to the whole empire, preserved by Eusebius, Vit. Const. l. 2. c. 50, 51. p. 467: "A report was spread, that Apollo out of his dark cavern had declared, that certain

just men on earth hindered him from delivering true oracles, and were the cause that he had uttered falsehood. For this reason he let his hair grow, as a token of his sorrow, and lamented this evil among men, having hereby lost his art of divination. Thee I attest, most High God. Thou knowest how I, being then very young, heard the emperor Dioclesian enquire of his officers, who these just men were: when one of his priests made answer, that they were the Christians; which answer moved Dioclesian to draw his bloody sword, not to punish the guilty, but to exterminate the righteous, whose innocence stood confessed by the divinities which he adored."

For the beginning of this work choice was made of the festival of the god Terminus, six days before the end of February, that month closing the Roman year before the correction of Julius Cæsar. By this they implied, that an end was to be put to our religion. Early in the morning the prefect, accompanied with some officers and others, went to the church; when the door being forced open, all the books of the scriptures found there were burnt. The two princes, who from a balcony viewed all that was done (for the church stood on an eminence within the prospect of the palace) long debated whether they should order fire to be set to it; but for fear of its communicating to the other parts of the city, they at last sent a considerable body of their guards to level that lofty building with the ground. The next day an edict was published, commanding that all the churches should be demolished, the scriptures burnt, and the Christians declared incapable of all honors and employments, and that they should be liable to torture, whatever were their rank and dignity. All actions against them were to be received, while they were deprived of the protection of the law, and might not sue either upon injuries done them, or for the recovery of just debts: they moreover lost their liberty and their right of voting. This edict was not published in other places till a month later. But it had not been long set up, before a certain Christian of quality and eminence in that city, whom some have conjectured to be St. George, had the boldness publicly to pull it down, out of a zeal which Lactantius justly censures as indiscreet, but which Eusebius, considering his intention, styles divine. He was immediately apprehended, and after having endured the most cruel torments was broiled to death on a gridiron at a slow fire. All which he suffered with admirable patience. The first edict was quickly followed by another, enjoining that the bishops should be every

seized, loaded with chains and compelled by torments to sacrifice to the idols. St. Anthimus in all appearance was taken up on this occasion; and Nicomedia, then the residence of the emperor, was filled with slaughter and desolation.

Galerius in order to stir up Dioclesian to still greater rigors, procured some of his own creatures to set fire to the imperial palace, some parts of which were burnt down; and the Christians, according to the usual perverseness of the heathens, were accused of this fact, as Galerius desired and expected. Dioclesian caused all his domestics and attendants to be cruelly tortured in his presence, in order to detect the authors of the conflagration, but all to no purpose: for the criminals lay concealed among the domestics of Galerius; none of whose family were put to the rack. A fortnight after the first burning, the palace was set on fire a second time, without any discovery of the authors; and Galerius left Nicomedia the same day, pretending he was in fear of his life. Dioclesian ascribing it to the Christians, was resolved to wreak his vengeance upon them indiscriminately. He began with his daughter Valeria, married to Galerius, and his own wife the empress Prisca, both Christians, whom he compelled to sacrifice to idols. The reward of their apostacy was, that after a long series of grievous afflictions, they were both publicly beheaded by order of Licinius, when he extirpated the families of Dioclesian and Maximian in 313. Some who had been his chief favorites and confidants, fell the first victims of his rage. Among these were SS. Peter, Gorgonius, Dorotheus, Indus, Migdonius, Mardonius and others. The persecution, which began in the palace, fell next on the clergy of Nicomedia. St. Anthimus, the good bishop of that city, was cut off the first, being beheaded for the faith. He was followed by all the priests and inferior ministers of his church, with all those who belonged to their families. From the altar the sword was turned against the laity. Judges were appointed in the temples to condemn to death all who refused to sacrifice; and torments till then unheard of were invented. Nothing was bought or sold without previously having been offered to idols; and no one could plead without first sacrificing. The courage with which the holy martyrs braved the most cruel tortures was inexpressible. Persons of every age and sex were burnt, not singly one by one, but by whole companies together, on account of their numbers; while multitudes of others were cast into the sea. The Roman martyrology commemorates on the 27th of

April all these generous champions of the faith, who suffered on this occasion at Nicomedia.

The month following these edicts were published in the other parts of the empire, every province of which seemed almost a deluge of blood. Constantius himself, though a just prince and a favorer of the Christians, was not able to protect Britain where he commanded, from the first fury of the storm. The persecutors boasted that they had extinguished the Christian name; but God by these very means increased his Church; and the sword of the persecutors fell upon their own heads. Dioclesian after having been deprived of the empire by his son-in-law Galerius, and seen his wife and daughter put to death by Licinius, lingered away in deep melancholy, and at length put an end to his own life by poison. Herculeus who after a forced abdication of the imperial dignity made several ineffectual attempts to resume the purple, at length hanged himself in despair. The persecution was carried on in the East by their successors ten years longer, till in the year 313 Licinius, having defeated Maximinus Daia, the nephew and successor of Galerius, joined with Constantine in a league in favor of Christianity. However this peace did not continue long; for Licinius breaking with Constantine, in hatred of him and his religion raised another most cruel persecution in the East; and he also came to an untimely end, as did all the rest of the persecuting emperors. See Lactantius *de morte persecut.* Eusebius, hist. eccles. l. 8. &c.

Thus while the martyrs gained immortal crowns, and virtue triumphed by the means of malice itself, God usually even in this world began to avenge his injured justice in the chastisement of his enemies. Though it is chiefly in eternity that the distinction of real happiness and misery will appear. There all men will clearly see, that the only advantage in life is to die well: all other things are of very small importance. Prosperity and adversity, honor and disgrace, pleasure and pain, disappear and are utterly forgot in eternity. The use which each one has made of all these things will there constitute the only difference. The martyrs, ever attentive to this great object of eternity, and to the divine will, ran cheerfully to their crowns, despising the blandishments of the world, and regardless even of torments and of death.

ST. ZITA, Virgin.

See her cotemporary life in the Bollandists, April 27. p. 497; and Benedict XIV. De Canoniz. l. 2. c. 24. p. 245.—A. D. 1272.

THIS holy virgin was born in the beginning of the thirteenth century, at Montsegradi, a village near Lucca, in Italy. She was carefully brought up in the fear of God by her poor virtuous mother, who reduced all her instructions to two short heads; and such were the happy dispositions of her child, that she never had occasion to use any farther remonstrance to enforce her lessons, than to say: "This is most pleasing to God; this is the divine will." Or, "That would displease God." The sweetness and modesty of the young saint charmed every one. She spoke little and was very diligent at her work; but her busines never seemed to interrupt her prayers. At twelve years of age she was put to service in the family of a citizen of Lucca. Being thoroughly persuaded that labor is enjoined all men as a punishment of sin, and as a remedy for the spiritual disorders of their souls, far from ever harbouring in her breast the least uneasiness, or uttering any complaint under contradictions, poverty and hardships, she blessed God for placing her in a station in which she was supplied with the most effectual means of her sanctification. Her master and mistress she considered as placed over her by God, and obeyed them with the utmost punctuality and cheerfulness. She always rose several hours before the rest of the family, and employed in prayer a considerable part of the time which others gave to sleep. She took care to hear mass every morning with great devotion before she was called upon by the duties of her station, in which she employed the day with such diligence and fidelity, that she seemed to be carried to them on wings, and studied if possible even to anticipate them. She had a wonderful facility of joining with them almost continual mental prayer, and of keeping her soul constantly attentive to the divine presence. Who would not imagine that such a person should have been esteemed and beloved by all who knew her? Nevertheless by the appointment of Divine Providence, for her great spiritual advantage, it fell out quite otherwise; and for several years she suffered the harshest trials. Her modesty was called by her fellow-servants simplicity and want of spirit and sense, and her diligence was judged to have no other spring than affectation and secret pride. Her mistress was a long time extremely

prejudiced against her ; and her passionate master could not bear her in his sight without transports of rage. It is not to be conceived how much the saint had continually to suffer in this situation. So unjustly despised, overburdened, reviled and often beaten, she never repined or lost her patience, but always preserved the same sweetness in her countenance, and the same meekness and charity in her heart and words, and abated nothing of her application to her duties. A virtue so constant and so admirable at length overcame jealousy, antipathy, prejudice and malice. Her master and mistress discovered the treasure which their family possessed in the fidelity and example of the humble maid ; and the other servants gave due praise to her virtue. Zita feared this prosperity more than adversity, and trembled lest it should be a snare to her soul. But sincere humility preserved her from its dangers ; and her behaviour still continued the same as when she was ill treated and held in derision : she was no less affable, meek and modest ; no less devout, nor less diligent or ready to serve every one. Being made housekeeper, and seeing her master and mistress commit to her with an entire confidence the government of their family and the management of all their affairs, she was most scrupulously careful in point of economy, knowing that she was to give an account to God of what was entrusted to her fidelity ; and though head-servant, she never allowed herself the least privilege or exemption in her work on that account. She used often to say to others, that devotion is false if slothful. Hearing a man-servant speak one immodest word, she was filled with horror, and procured him to be immediately discharged from the family. With David she desired to see it composed only of such, whose approved piety might draw down the blessing of God upon the whole, and be a security to the master for their fidelity. She kept fast the whole year, and often on bread and water ; and took her rest on the bare floor, or on a board. Whenever business allowed her a little leisure, she spent it in holy prayer and contemplation in a little retired room in the garret. Her fellow-servants she respected as her superiors. If she was sent on commissions a mile or two in the most stormy weather, she set out without delay, executed them punctually, and often returned almost drowned, without the least reluctance or complaint. By her virtue she gained so great an ascendant over her master, that a single word would often suffice to check the greatest transports of his rage ; and she would sometimes cast herself at his feet to appease him in favor of others. She never kept any thing for

herself but the mean garments which she wore; every thing else she gave to the poor. Her master seeing his goods multiply in her hands, gave her ample leave to bestow liberal alms; which she made use of with discretion, but was scrupulous to do nothing without his express authority. If she heard others spoken ill of she zealously took upon her their defence, and excused their faults. Always when she communicated, and often when she heard mass, she melted in sweet tears of divine love; and she was often favored with extasies in prayer. In her last sickness she clearly foretold her death, and having piously received the last sacraments, she sweetly slept in the Lord in 1272, being sixty years old. One hundred and fifty miracles wrought through her intercession have been juridically proved. Her body was found entire in 1580. Pope Leo X. granted an office in her honor.

SS. DIDYMUS and THEODORA, Martyrs.

See their acts copied in part from the prefidial registers, the rest added by an eye-witness, extant in Ruinart and the Bollandists, T. 3. April in append. p. lxiii.—A. D. 304.

EUSTRATIUS PROCULUS, imperial prefect of Alexandria, being seated on his tribunal, said: "Call hither the virgin Theodora." A serjeant of the court answered: "She is here." The prefect said to her: "Of what condition are you?" Theodora replied: "I am a Christian." Prefect. "Are you a slave or a free woman?" Theodora. "I am a Christian, and made free by Christ: I was also born of what the world calls free parents." Prefect. "Call hither the bailiff of the city?" When he was come the prefect asked him what he knew of the virgin Theodora. Lucius the bailiff answered: "I know her to be a free woman and of a very good family in the city." "What is the reason then," said the judge to Theodora, "that you are not married?" Theodora. "That I may render myself the more pleasing and acceptable to Jesus Christ, who being become man hath withdrawn us from corruption; and as long as I continue faithful to him will, I hope, preserve me from all defilement." Prefect. "The emperors have ordered that you virgins shall either sacrifice to the gods, or be exposed in infamous places." Theodora. "I believe you are not ignorant, that it is the will which God regards in every action, and that if my soul continue chaste and pure, it can receive no prejudice from outward violence."

Prefect. "Your birth and beauty make me pity you : but this compassion shall not save you unless you obey. I swear by the gods, you shall either sacrifice or be made the disgrace of your family and the scorn of all virtuous and honorable persons." He then repeated the ordinance of the emperors ; to which Theodora made the same reply as before and added : "If you cut off unjustly my arm or head, will the guilt be charged to me or to him who commits the outrage ? I am united to God by the vow I have made to him of my virginity : he is the master of my body and my soul, and into his hands I commit the protection of both my faith and chastity." Prefect. "Remember your birth : will you dishonor your family by an eternal infamy ?" Theodora. "The source of true honor is Jesus Christ ; my soul draws all its lustre from him alone. He will preserve his dove from falling into the power of the hawk." Prefect. "Alas, silly woman ! Do you place your confidence in a crucified man ? Do you imagine that it will be in his power to protect your virtue if you expose it to the trial ?" Theodora. "Yes, I most firmly believe that Jesus, who suffered under Pilate, will deliver me from all who have conspired my ruin, and will preserve me pure and spotless. Judge then if I can renounce him." Prefect. "I bear with you a long time and do not yet put you to the torture. But if you continue thus obstinate, I will have no more regard for you than for the most despicable slave." Theodora. "You are master of my body : the law has left that at your disposal ; but my soul you cannot touch." Prefect. "Give her two great buffets to cure her of her folly, and teach her to sacrifice." Theodora. "Through the assistance of Jesus Christ, I will never sacrifice, nor adore devils. He is my protector." Prefect. "You compel me notwithstanding your quality to affront you before all the people. This is a degree of madness." Theodora. "This holy madness is true wisdom, and what you call an affront will be my eternal glory." Prefect. "I am out of patience ; I will execute the edict. I should myself be guilty of disobeying the emperors, were I to delay any longer." Theodora. "You are afraid of displeasing a man ; and can you reproach me because I refuse to offend God, because I stand in awe of the emperor of heaven and earth, and seek to obey his will ?" Prefect. "In the mean time you make no scruple of slighting the commands of the emperors, and abusing my patience. I will notwithstanding allow you three days to consider what to do ; if within that term you do not comply with what I require, by the gods you shall be exposed, that all other women may

take warning from your example." Theodora. "Look on these three days as already expired. You will find me the same then as now. There is a God who will not forsake me. Do what you please. My only request is, that I may be screened in the mean time from insults on my chastity." Prefect. "That is but just." The three days being elapsed, Proculus ordered Theodora to be brought before him, and seeing she persisted in her resolution said: "The just fear of incurring the indignation of the emperors obliges me to execute their commands: wherefore sacrifice to the gods, or I pronounce the threatened sentence. We shall see if your Christ, for whose sake you continue thus obstinate, will deliver you from the infamy, to which the edict of the emperors condemns you." Theodora. "Be in no pain about that." Sentence hereupon being pronounced, the saint was conducted to the infamous place. On entering it she lifted up her eyes to God and said: "Father of our Lord Jesus Christ, assist me and take me hence: thou who deliveredst St. Peter from prison without his sustaining any hurt, guard and protect my chastity here, that all may know I am thy servant." Among the Christians of Alexandria there was a zealous young man named Didymus, who desiring earnestly to rescue the virgin of Christ out of her danger, dressed himself like a soldier and went boldly into the room where she was. Theodora seeing him approach her, was at first much troubled; but he soon removed her apprehensions, saying: "Sister, fear nothing from me. I am not such a one as you take me to be. I am your brother in Christ, and have thus disguised myself on purpose to deliver you. Take you my clothes and go out; and I will remain here in yours." Theodora did as she was desired, she also put on his armour; and he pulled down the hat over her eyes, and charged her in going out to cast them on the ground, and not stop to speak to any one, but walk fast in imitation of a person fearing to be known after the perpetration of an infamous action. Theodora, thus delivered, gave hearty thanks to Almighty God.

Presently after came in a lewd young man on a wicked intent; but he was extremely surprised to find Didymus there instead of the virgin: and hearing from him what had passed, went out and divulged the secret. The judge being informed, sent for the prisoner and asked him his name. He answered: "I am called Didymus." The prefect then asked him who put him upon this extraordinary adventure. Didymus told him, that it was God who inspired him with this method to rescue his

hand-maid. The prefect then said: "Before I put you to the torture declare where Theodora is." Didymus. "By Christ the Son of God, I know not. All that I certainly know of her is, that she is a servant of God, and that He has preserved her spotless: God hath done to her according to her faith in him." Prefect. "Of what condition are you?" Didymus. "I am a Christian, and delivered by Jesus Christ." Prefect. "Put him to the torture doubly to what is usual, as the excess of his insolence deserves." Didymus. "I beg you to execute speedily on me the orders of your masters whatever they may be." Prefect. "By the gods, the torture doubled is your immediate lot unless you sacrifice: if you do this your first crime shall be forgiven you." Didymus. "I have already given proof that I am a champion of Christ, and fear not to suffer in his cause. My intention in what I have done is two-fold; to prevent the virgin's being insulted, and to give an instance of my steady faith and hope in Christ. The dread of the cruellest death you can inflict upon me will not prevail with me to sacrifice to devils." Prefect. "For your bold rashness, and because you have contemned the commands of our lords the emperors, you shall be beheaded and your corps shall be burnt." Didymus. "Blessed be God the Father of our Lord Jesus Christ, who hath not despised my offering, and hath preserved spotless his hand-maid Theodora. He crowns me doubly." Didymus was beheaded accordingly, and his body burnt. Thus far the acts.

St. Ambrose, who relates this history of Theodora (*de virg. l. 2. c. 4.*) adds, that she ran to the place of execution to Didymus, and would needs die in his place. The virgin urged, that she owed indeed to him the preservation of her corporal integrity; but would not yield to him the privilege of carrying away her crown. "You were bail said she for my modesty, not for my life. If my virginity be in danger your bond holds good: if my life be required, this debt I myself can discharge. If you rob me of my crown, you have not saved, but deceived me." The two saints thus contending for the palm, each carried away the victory, and they were both beheaded under Dioclesian, in or about the year 304, at Alexandria. Their names occur on this day in the Roman martyrology.

ST. PATRICIUS, Bishop of Prusa, &c. Martyrs.

From his authentic acts in Ruinart, &c. &c.

THERE were anciently in Bithynia three cities known by the name of Prusa; that, whereof St. Patricius was bishop, was famous for its hot baths, near which stood a temple wherein sacrifices were offered to Esculapius, and to Health. The latter being adored as a goddess by the Romans, had a temple in Rome itself, as is mentioned by Livy. The saint's acts give the following account of his martyrdom. Julius, proconsul of Bithynia, being at Prusa, after bathing in the hot baths and sacrificing to Esculapius and to Health, found himself as he thought much better, and imagined himself indebted for this to those false divinities. With a view therefore to make a grateful return to them, he was determined to oblige Patricius to offer sacrifice. Wherefore being seated on his tribunal, and having caused Patricius to be brought before him, he said to him: " You who being led away by silly tales are weak enough to invoke Christ, deny if you can the power of our gods, and their providential care over us in granting us these mineral waters, endued by them with salutary virtues. I therefore insist on your sacrificing to Esculapius, as you hope to avoid being severely tormented for your non-compliance." Patricius. " How many wicked things are contained in the few words you have been uttering!" Proconsul. " What wickedness can you discover in my discourse, who have advanced nothing in it but what is plain matter of fact? Are not the daily cures wrought by these waters clear and manifest? Dont we see and experience them?" Patricius did not deny the salutary virtues of the waters, nor the cures wrought by them, but endeavoured to convince the governor and a numerous audience, that those waters and all other things had received their being and perfections from the one only true God and his Son Jesus Christ. While he was endeavouring to account for their heat and ebullition from secondary causes, he was interrupted by the proconsul: " You pretend then," said he, " that Christ made these waters, and gave them their virtue?" Patricius. " Yes; without all doubt he did." Proconsul. " If I throw you into these waters to punish you for your contempt of the gods, do you imagine your Christ, whom you suppose the maker of them, will preserve your life?" Patricius. " I do not contemn your gods; for no one can contemn what

does not exist. But I would have you convinced that Jesus Christ can preserve my life, when I am thrown into these waters, as easily as he can permit them to take it away; and that whatever relates to me or is to befall me is perfectly known to him, as he is present every where; for not a bird falls to the ground, nor a hair from our heads, but by his good will and pleasure. This I would have all look upon as an oracle of truth itself; and that an eternal punishment in hell awaits all such as like you adore idols." These words so enraged the proconsul, that he commanded the holy bishop to be immediately cast into the scalding water. While they were throwing him in, he prayed thus: "Lord Jesus Christ assist thy servant." Several of the guards were scalded by the dashing of the water. But it had no such effect upon the martyr, who like the three children in the Babylonian furnace continued in it a considerable time without hurt, as if it had been an agreeable temperate bath. Whereupon the enraged proconsul ordered him to be taken out and beheaded. The martyr having recommended his soul to God by a short prayer knelt down and received the fatal blow pursuant to the sentence. The faithful who were present at the execution carried off his body, and gave it a decent interment near the high road. His martyrdom happened on the 19th of May. Thus his acts. It does not appear in what persecution he suffered. He is commemorated in the Roman martyrology on the 28th of April, probably the day of the translation of his relics. Both the Greek and Roman calendars join with him SS. Acacius, Menander and Polyænus, who were beheaded with him for the faith.

ST. DOROTHY, Virgin and Martyr.

See St. Aldhelm, l. de Laud. Virgin. c. 25.

ST. DOROTHY, V. M. St. Aldhelm relates from the acts of St. Dorothy, that Fabritius, governor of Cæsarea in Cappadocia, inflicted on her the most cruel torments, because she refused to marry, or to adore idols: that she converted two apostate women sent to seduce her, and that after she was condemned to be beheaded, she miraculously obtained by prayer the conversion of one Theophilus. She seems to have suffered under Dioclesian. Her body is kept in the celebrated church which bears her name beyond the Tiber at Rome. She is mentioned on the sixth of February in the ancient martyrology.

under the name of St. Jerom. There was another holy virgin, whom Rufin calls Dorothy, a rich and noble lady of Alexandria, who suffered torments and a voluntary banishment, to preserve her faith and chastity against the brutal tyrant Maximinus, in the year 308, as is recorded by Eusebius and Rufinus: though many take this latter, whose name is not mentioned by Eusebius, to be the famous St. Catherine of Alexandria.

The saints made God and the accomplishment of his holy will, the great object of all their petitions in their prayers; and their holy aim in all their actions was his honor and the salvation of their neighbour. The more ardent was the flame of this holy charity in their breast, the more fervently did they apply themselves to the exercises of continual prayer. This was to them a never failing source whence they derived all their strength and comfort under temptations and distress. This is their refuge in adversity, their only joy and glory in prosperity. "God," says St. Austin, "in his promises to hear our prayers, is desirous to bestow himself upon us. If you find any thing better than him, ask it; but if you ask any thing beneath him, you put an affront upon him, and hurt yourself by preferring to him a creature which he framed. Pray in the spirit and sentiment of love, in which all the saints with the royal prophet cried out to him: *Thou O Lord art my portion*, ps. lxxii. Let others choose to themselves portions among creatures: I for my part will have no inheritance but Thee."

MAY 1.

ST. PHILIP, Apostle.

ST. PHILIP was of Bethsaida in Galilee, and called by our Saviour to follow him the day after St. Peter and St. Andrew, Jo. 1. 43. He was at that time a married man, and had several daughters; but his being engaged in the married state hindered him not, as St. Chrysostom observes, from meditating continually on the law of God and on the prophets; which disposed him for the important discovery of the Messiah in the person of Jesus Christ, in obedience to whose commands he forsook all to follow him, and became thenceforth the inseparable companion of his ministry and labors. Philip had no sooner discovered the Messiah, than he wished to make his friend Nathanael a sharer in his happiness, saying to him: *We have found him of whom Moses in the law, and the prophets did write*, that is, the Messiah, *Jesus the son of Joseph of Nazareth*. Nathanael was not so ready

to give his assent to this assertion of his friend, by reason of the supposed Messiah's being reported to be of Nazareth. Philip therefore desired him *to come himself to Jesus and see*, not doubting but upon his personal acquaintance with the Son of God, he would be convinced of the truth of what he said. Nathanael complied; and Jesus seeing him approach said within his hearing: *Behold an Israelite indeed, in whom there is no guile.* Nathanael asked him how he came to know him? Jesus replied: *Before Philip called thee, when thou wast under the fig-tree, I saw thee.* Nathanael, as two holy fathers explain the matter, calling to mind that the closeness of his retirement on that occasion was such, that no human creature could see him, owned him hereupon for the *Son of God*, and the *king of Israel*, or, in other words, for the Messiah foretold by Moses and the prophets. The year following, when our Lord formed the college of apostles, Philip was appointed one of that number; and from the several passages of the gospel he appears to have been particularly dear to his divine master. Thus when Jesus was about to feed five thousand persons who had followed him into the wilderness, for the greater evidence of the miracle and for the trial of this apostle's faith, he proposed to him the difficulty of feeding the multitudes in that desolate place. And a little before our Saviour's passion certain gentiles, desirous to see Christ, made their first address to Philip, and through him and St. Andrew obtained that favor. Our Saviour in the discourse he made to his disciples immediately after his last supper, having promised them a more clear and perfect knowledge of his heavenly Father than they had had hitherto, St. Philip cried out with a holy eagerness and impatience: *Lord shew us the Father and it sufficeth us.* From which words our Saviour took occasion to inculcate afresh a steady belief of his divinity and perfect equality with the Father, saying: *So long a time have I been with you, (teaching you who I am both by my words and actions) and have you not known me? (If you beheld me with the eyes of faith such as I really am, in seeing me you would see the Father also, because) I am in the Father and the Father in me.*

After our Lord's ascension the gospel was to be preached to the whole world by a few persons, who had been eye-witnesses of his miracles, and were enabled by the power of the Holy Ghost to confirm their testimony concerning him by doing the like wonderful works themselves. For the accomplishment of this great undertaking, it was necessary that the disciples should quickly disperse themselves into all parts of the world,

Accordingly, St. Philip preached the gospel in the two Phrygias, as Theodoret and Eusebius assure us from undoubted monuments. St. Polycarp, who was not converted till the year 80, enjoyed his conversation for some time; consequently St. Philip must have lived to a very advanced age. It appears from a passage of Polycrates, quoted by Eusebius, that he was buried at Hierapolis in Phrygia, which city was indebted to his relics for its preservation by continual miracles, as is averred by the author of the sermon on the twelve apostles, attributed to St. Chrysostom. An arm of St. Philip was brought from Constantinople to Florence in 1204; whereof we have an authentic history in the Bollandists. The Orientals keep his festival on the fourteenth of November; the Latins on the first of May with St. James. His body is said to be in the church of SS. Philip and James in Rome, which was dedicated to God under their name in 560. The emperor Theodosius in a vision received from St. John the Evangelist and St. Philip the assurance of victory over the tyrant Eugenius, the morning before the battle in 394, as Theodoret relates.

ST. JAMES the LESS, Apostle.

THIS Apostle was called James the Less, either on account of his having been called later to the apostleship than his name-sake, or from the lowness of his stature, or on account of his youth. He is also known by the title of James the *Just*, a denomination given him on account of his eminent sanctity. He was the son of Alpheus and Mary, sister (or near relation) to the blessed Virgin, and seems to have been born some years before our Lord. James and his brother Jude were called to the apostleship in the second year of Christ's preaching, soon after the Pasch, in the year 31. He was favored with an extraordinary apparition of his divine Master after his resurrection. Clement of Alexandria says, that Christ being risen from the dead communicated the gift of *science* to SS. James the *Just*, John and Peter, and that they imparted it to the other apostles. We are told by SS. Jerom and Epiphanius, that our Lord at his ascension recommended his church of Jerusalem to St. James; in consequence whereof the apostles before their dispersion constituted him first bishop of that city. It was probably for a mark of his episcopal authority, and as an ensign of his dignity, that he wore on his head a lamine or plate of gold, as is recounted by St. Epiphanius. Polycrates in Eusebius says St.

John did the same: others relate the like of St. Mark. This was probably done in imitation of the Jewish high-priest. St. James governed that Church in perpetual dangers from the violent persecution he had to undergo from the fury of the people; but his singular virtue procured him the veneration of the Jews themselves. As to his sanctity, Eusebius and St. Jerom give from Hegesippus the following account concerning him. "He was always a virgin, and was a Nazarite, or one consecrated to God. In consequence of which he never shaved, never cut his hair, never drank any wine or other strong liquor; moreover he never used any bath, never wore sandals (or shoes), never used any other clothes than one single linen garment. He prostrated so much in prayer, that the skin of his knees and forehead was hardened like a camel's hoof. St. Epiphanius says, that in a great drought he by his prayers instantly obtained rain. His eminent sanctity made even the Jews stile him the *just man*: and Origen observes, that Josephus gives him that epithet; though it is not now found in his works. The same reverence for his person procured him the privilege of entering at pleasure into the *sanctum* or holy place; namely, that part of the temple where none but priests were allowed by the law to enter. St. Jerom adds, that the Jews out of respect strove to touch the hem of his garment. In the year 51 he assisted at the council of the apostles held at Jerusalem about the observance of circumcision and other legal ceremonies of the law of Moses. Here, after having confirmed what St. Peter said, he devised the sentence which the apostles drew up on that occasion. This apostle being bishop of a church then consisting chiefly of Jewish converts, tolerated the use of the legal ceremonies. He is the author of a canonical epistle, which he wrote in Greek. It is at the head of those called *Catholic* or universal, because addressed not to any one particular church, but to the whole body of converted Jews dispersed throughout the then known world. It was penned some time after those of St. Paul to the Galatians in 55, and to the Romans in 58. The author's view in this epistle is to refute the false teachers, who abusing certain expressions in St. Paul's writings, pretended that faith alone was sufficient to justification, without good works: whereas without these, St. James declares, our faith is dead. He adds excellent precepts of a holy life, and exhorts the faithful not to neglect the sacrament of extreme-unction in sickness.

The oriental liturgy or mass, which bears the name of St. James, is mentioned by Proclus, patriarch of Constantinople,

and by the council in Trullo, and is of venerable antiquity. St. Basil indeed testifies, that the words of the sacred invocation in the consecration of the bread and of the cup were not committed to writing, but learned and preserved by tradition down to the fourth century; which was done upon a motive of respect and veneration: but other parts of the liturgy were written. The learning of St. James in sacred matters is highly extolled by St. Clement of Alexandria and St. Jerom.

The Jews, exasperated at the disappointment of their malicious designs against St. Paul by his appeal to Cæsar, were resolved to revenge it on St. James. Wherefore Ananus the high-priest, son of the famous Annas mentioned in the gospels, having assembled the Sanhedrim or great council of the Jews, summoned St. James and others before it. Josephus, the Jewish historian, says, that St. James was accused of violating the laws, and delivered to the people to be stoned to death. And Hegeſippus adds, that they carried him up to the battlements of the temple, and would have compelled him to make from thence a public renunciation of his faith in Christ, with this further view, thereby to undeceive, as they termed it, those of the people who had embraced Christianity. But St. James took that opportunity to declare his belief in Jesus Christ after the most solemn and public manner. For he cried out aloud from the battlements, in the hearing of a great multitude, then at Jerusalem on account of the passover, that Jesus the son of man was seated at the right hand of the Sovereign Majesty, and would come in the clouds of heaven to judge the world. The Scribes and Pharisees, enraged at this testimony in behalf of Jesus, cried out: "The *just man* also hath erred." And going up to the battlements they threw him headlong down to the ground, saying: "He must be stoned." St. James though very much bruised, had strength enough to raise himself upon his knees; and in this posture lifting up his eyes to heaven, he begged of God to pardon his murderers, seeing that they knew not what they did. The rabble below received him with showers of stones, and at last a fuller gave him a blow on the head with his club which he used in dressing cloth: after which he presently expired. This happened on the festival of the Pasch, the tenth of April, in the year of Christ 62, the seventh of Nero. He was buried near the temple in the place in which he was martyred, where a small column was erected. Such was the reputation of his sanctity, that the Jews attributed to his death the destruction of Jerusalem, as we read in St. Jerom, Origen and Eusebius, who

assure us, that Josephus himself declared it in the genuine editions of his history. The episcopal throne of St. James was shewn with respect at Jerusalem in the fourth century.

ST. ATHANASIUS, Patriarch of Alexandria, Doctor of the Church.

From his works, and the fathers and historians of that age. See his life by Hermant.—A. D. 373.

ST. GREGORY NAZIANZEN begins his panegyric of this glorious saint and champion of the faith, with these words: “ When I praise Athanasius, virtue itself is my theme: for I name every virtue as often as I mention him who was possessed of all virtues. He was a true pillar of the Church. His life and conduct were the rule of bishops, and his doctrine the rule of the orthodox faith.” St. Athanasius was a native of Alexandria, and seems to have been born about the year 296. His parents, who were Christians and remarkable for their virtue, were solicitous to procure him the best education. After he had learned grammar and the first elements of the sciences, St. Alexander, afterwards patriarch of Alexandria, much delighted with the virtuous deportment of the youth and the pregnancy of his wit, took upon himself the direction of his studies, brought him up under his own eye, and employed him as his secretary. Athanasius copied diligently the virtues of his master, imbibed his maxims of piety and holy zeal, and received from him the greatest assistance in the pursuit of his studies. Under this great master he made the most rapid progress both in sacred and profane learning, as far as was necessary and consistent with the sublime and holy ends which he always proposed to himself in his studies. Accordingly he soon became qualified to enter the lists in defence of our holy faith with the greatest advantage, as the sequel of his history, and the perusal of his works abundantly demonstrate.

Achillas, who had succeeded St. Peter in the patriarchal see of Alexandria, dying in 313, St. Alexander was promoted to that dignity. About the year 315, St. Athanasius, through a desire of grounding himself in perfect virtue, retired into the deserts to the great St. Antony; with whom he made a considerable stay, serving him in quality of a disciple. When he had by his retreat prepared himself for the ministry of the altar, he returned to the city, and having passed through the inferior degrees of ecclesiastical orders, was ordained deacon

about the year 319. St. Alexander admiring his prudence, virtue and learning, desired to have him always with him, and governed his flock by his advice. He stood much in need of such a second, in defending his church against the calumnies and intrigues of schismatics and heretics. The holy patriarch St. Peter, at the intercession of the martyrs and confessors, had dispensed with the rigor of the canons in behalf of certain persons, who, through frailty, had fallen into idolatry during the persecution; and upon their repentance had received them again to communion. Meletius, bishop of Lycos in Thebais, unjustly took offence at this lenity, and on that pretence formed a schism all over Egypt against St. Peter and his successors. Arius, a Lybian by birth, and a deacon, who for seditious practices was expelled the church by his bishops, St. Peter, fell in with Meletius. St. Peter was so well acquainted with his turbulent spirit, that no entreaties could move him, even when he was going to martyrdom, to receive him into the communion of the Church. However, his successor Achillas, upon his submission and repentance, not only admitted him into his communion, but also ordained him priest, and entrusted him with the church of Baucalis, one of the parishes of the city. The promotion of St. Alexander upon the death of Achillas Arius resented as an injury done to himself, being, in his own opinion, the more worthy. Some time after he impudently and most blasphemously asserted that Christ was not God, but a mere creature. St. Alexander long endeavoured to reclaim the heresiarch by mildness, but was compelled by his obstinacy to cut him off from the communion of the Church, in a synod of all the bishops under his jurisdiction, held at Alexandria. Arius retired first into Palestine, and thence to Nicomedia, where he had already gained by letters the confidence of Eusebius, the crafty bishop of that city. In 319 St. Alexander sent an account of his proceedings against Arius, in a circular letter directed to all the bishops of the Church, signed by St. Athanasius and many others. In 325 he took the holy deacon with him to the council of Nice, who there distinguished himself by the extraordinary zeal and learning, with which he encountered not only Arius, but also Eusebius of Nicomedia, Theognis and Maris, the principal protectors of that heresiarch; and he had a great share in the disputationes and decisions of that venerable assembly, as Theodoret, Sozomen, and St. Gregory Nazianzen, testify.

Five months after this great council, St. Alexander, on his death-bed, by a heavenly inspiration, recommended the choice of Athanasius for his successor, thrice repeating his name ; and when he was found to be absent, he cried out, "Athanasius, you think to escape, but you are mistaken." Sozomen says he had absconded for fear of being promoted. In consequence of this recommendation, all the bishops of Egypt assembled at Alexandria, and finding the clergy and people unanimous in their choice of Athanasius for patriarch, confirmed the election about the middle of the year 326 ; for St. Cyril testifies that he filled that chair 46 years. He was then about thirty years of age. He ordained Frumentius bishop of the Ethiopians, and performed the visitation of the churches under his jurisdiction throughout all Egypt. The Meletians continued, after the death of their author, to hold private assemblies, ordain new bishops by their own authority, and to fill Egypt with factions and schisms. In vain did St. Athanasius employ his authority to bring them back to the unity of the Church. The severity of their morals gained them a reputation among the people ; and their opposition to the Catholics moved the Arians to court their friendship. At first these schismatics were the most violent opposers of Arius ; yet they soon after joined his partisans in calumniating and impugning St. Athanasius. Thus the Meletians and Arians, dissembling their private animosities, like Herod and Pontius Pilate entered into a mutual confederacy and cabal against the truth ; which is the spirit of all sectaries, who, though divided in every other thing, unite in persecuting the truth, and opposing the Catholic Church.

Arius being recalled from banishment, St. Athanasius refused him entrance into the Church ; whereupon he retired to his friends in Palestine and the neighbouring eastern provinces. Eusebius of Nicomedia, and Theognis, after a three years exile, seeing Arius already recalled, wrote to Constantine, and falsely declared that they agreed in faith with the general council of Nice, having, as they said, fully examined its meaning ; and that they gave themselves up entirely to peace : but they added, that they could not anathematize Arius, whom they pretended they had found, by long converse with him, not to be guilty of what was laid to his charge. They were, in consequence of this address, both permitted to return to their sees. Eusebius neither wanted parts nor learning, was of a subtle and daring temper, a deep dissembler, and the most artful of men ; and on these accounts a fit in-

strument of the devil to be the contriver of the calumnies and persecutions raised against St. Athanasius and the Catholic Church. Having found means to ingratiate himself at Court, he by notorious forgeries and aspersions on the character of St. Athanasius, gave the emperor an unfavourable opinion of him, and prevailed with him to write threatening letters to him, commanding him, on pain of his displeasure, to receive Arius. But nothing could move him to betray the cause of truth. Wherefore Eusebius wrote to the Meletians, that the time was now come to put their designs in execution, and impeach Athanasius. It was some time before they could agree what to lay to his charge. At length, however, he was summoned to appear before Constantine; and his cause was heard in his palace of Psammathia, situated in the suburbs of Nicomedia. The emperor having examined the accusations against him, was convinced of his innocence, and sent him back with a letter to the faithful of Alexandria, wherein he calls him a man of God, and a most venerable person. Soon after new allegations were urged against Athanasius, and other crimes notoriously false were charged upon him by his enemies. Constantine, deceived by the artifices of the contrary faction, again sent him an order to clear himself in an Arian synod to be held at Cæsarea, the bishop of which was one of the ringleaders of that impious sect. The saint refused to appear in an assembly where his enemies were to sit as judges. This they represented to Constantine as the effect of pride and stubbornness. Upon which he ordered another council to assemble at Tyre, where he commanded Athanasius at his peril to appear. The council met there in August 335, consisting of sixty bishops, chiefly Arians. St. Athanasius after some delay came thither, attended with a considerable number of bishops of his own province; and among them the illustrious confessors Paphnutius and Potamon. All the chiefs of the Arian heresy were present. His just exceptions against this cabal were disregarded, and they obliged him to stand as a criminal at the bar. St. Potamon could not forbear tears upon the occasion. The rest of the Egyptian bishops alleged the incompetency of the judges in the present instance; but their remonstrances were not regarded. The cabal, proceeding to the examination of Athanasius's cause after having heard the various and scandalous accusations which by their own malice had been trumped up against the holy bishop, were so baffled and confounded by the evidence

of truth, that in their rage they called him a magieian, and would have torn him to pieces, had not the imperial governor interposed, and rescued him out of their hands. These proceedings are related at length by St Athanasius in his apology; also by Socrates, Sozomen and Theodoret. Though the saint had been convicted of no crime, the Arian bishops pronounced against him a sentence of deposition.

Constantine refused to see or give audience to St. Athanasius on his arrival at Constantinople, and looked upon him as justly condemned by a council. Soon after the most artful of the Arian bishops came to the emperor, and insinuated to him that Athanasius had been heard to threaten that he would prevent the yearly transportation of corn from Alexandria to Constantinople. Though he loudly protested against the truth of this accusation, the emperor, prejudiced against him by the calumnies of his enemies, banished him to Trier, then the chief city of the Belgic Gaul. The holy man was received there in 336, with the greatest respect, by St. Maximinus, bishop of the place, and by Constantine the Younger, who commanded there for his father. He had the satisfaction to be informed that his Church at Alexandria constantly refused to admit Arius. The year after Constantine departed this life, whilst he yet wore the Neophyte's white garment after baptism. He was a prince remarkable for his piety and the purity of his faith, but was deceived by the hypocrisy and artful evasions of the Arians, who dissembled their pernicious doctrine, and thus passed with him for orthodox. Constantine's three sons divided the empire as their father's will directed. Constantine, the eldest, had Britain, Spain, Gaul, and all that lies on this side the Alps; Constantius, the second son, Thrace, Asia, Egypt, and the East; Constans, the youngest, had Italy, Africa, Greece and Illyricum. Constantine the Younger restored St. Athanasius to his see, sending with him a letter full of commendations and expressions of respect. The servant of God was received by his flock with a joy and pomp equal to the triumph of an emperor.

The city of Alexandria was situate within the jurisdiction of Constantius, whom the Arians had gained over to their party. These heretics accused St. Athanasius afresh to the three emperors for pretended tumults and seditions, which they said he had raised upon his return. Constantine and Constans sent away their deputies with disgrace: but Constantius, being met at Antioch by Eusebius of Nicomedia, and others of his party, gave them leave to choose a new bishop of

Alexandria; which they immediately did. The intruded bishop was an Arian, who had been condemned by the great council of Nice, together with the person who ordained him. Pope Julian rejected his communion, and all other Catholic prelates pronounced anathemas against him; nor was he ever able to get possession of the patriarchal chair. St. Athanasius called a council of about a hundred bishops at Alexandria, to defend the Catholic faith: after which he repaired to Rome to pope Julius, to whom this council sent letters and deputies. The pope acquitted him in a council of fifty bishops, held in 341, and confirmed him in his see: but he was obliged to continue at Rome three years, during which the Arians carried on every thing by violence in the East. They nominated Gregory, a Cappadocian, in the room of Pistus, and placed him by force of arms in the see of Alexandria in 341. In 345 the emperor Constans, by earnest letters, obliged Constantius to join with him in assembling a general council of the East and West at Sardica, in Illyricum. It met in May 347. In this council, which is commonly looked upon only as an appendix to that of Nice, St. Athanasius, Marcellus of Ancyra, and Asclepas of Gaza, were acquitted. The Arian bishops, who were not half so numerous as the orthodox prelates who composed this venerable assembly, on their arrival at Sardica, refused to join the rest, alleging the presence of Athanasius, and other such frivolous pretences; and retiring suddenly in the night, they afterwards held a pretended council at Philippopolis. They dated their acts at Sardica, to usurp the venerable name of that synod. The true council excommunicated the chiefs of the Arians, with Gregory the Cappadocian, forbidding all Catholic bishops to hold communion with him. After the death of this Gregory, who had, with the Arian governors, carried on a most bloody persecution against the Catholics, Constantius, by the threats and intreaties of his brother Constans, was induced to recal Athanasius from banishment, who, before his return, went to Rome to take leave of pope Julius. In the mean time the zealous and pious emperor Constans was treacherously slain by Magnentius in Gaul, in 350. Athanasius immediately upon his restoration assembled a council at Alexandria, and confirmed the decrees of that of Sardica. St. Maximus did the same in a numerous synod at Jerusalem. Constantius after the defeat of the tyrant Magnentius, who had usurped the empire in Italy, Gaul, and Africa, and that of Vetrannio, who had done the like in Pannonia, caused a

council, chiefly consisting of Arians, to be held at Sirmium, whilst he resided in that city. The profession of faith drawn up in this synod is commonly esteemed orthodox, and called the first confession of Sirmium. Two years after, in 353, the emperor procured St. Athanasius to be condemned by certain Arian bishops at Arles, and again at Milan in 355, where he declared himself his accuser, and banished the Catholic prelates who refused to subscribe his condemnation, as SS. Eusebius of Vercelli, Dionysius of Milan, Paulinus of Triers, &c. He also banished pope Liberius for the same reason in 356. This pope however, after two years banishment, began to sink under the hardships of his exile, and subscribed the condemnation of St. Athanasius, and a confession or creed which had been framed by the Arians at Sirmium, though their heresy was not expressed in it. Wherefore it is not true that this pope fell into any error in faith; and he speedily imitated the repentance of the prince of the Apostles. Accordingly he had no sooner recovered his see, than he again loudly declared himself the patron of justice and truth: and when the council of Rimini was betrayed into a prevarication, which was construed in favor of Arianism, Liberius vigorously opposed the scandal.

The presence of Constantius in the West filled it with confusion and acts of tyranny. Next he turned all his rage against Athanasius, sending orders to Syrianus, general of the troops of Egypt, to persecute the archbishop and his clergy. This man, after many violences committed, in which numbers of the faithful lost their lives in attending the holy prelate at divine service, obliged him to retire into the deserts of Egypt; whither his enemies having set a price upon his head, followed him, and roamed up and down the wildernesses in quest of him, but without effect. He had concealed himself in a very remote and solitary place, where he saw no one but the person that supplied him with necessaries, and brought him his letters, though not without great difficulty and danger.

Meanwhile Constantius died in 361; a prince whose memory will be eternally infamous for his heresy and persecution of the Church, his dissimulation, levity and inconstancy, and the treacherous murder of all his uncles. The year following, George, the Arian usurper of the see of Alexandria, was massacred by the Pagans for his cruelty: and Julian the Apostate, on coming to the empire, permitted all the bishops banished by Constantius to return to their sees; ~~not out of any good will he bore them, but in order to~~

encrease their divisions, and also to reflect an odium on the memory and proceedings of his predecessor; as his own historian writes. Whereupon St. Athanasius returned to his flock in 362, after an absence of above six years. In 359 the council of Rimini had had the weakness so far to yield to the artifices of the Arians, as to omit in the creed the word *consubstantial*. The prelates were afterwards struck with remorse for their unwary condescension. Their fall was owing to a want of courage and of insight into the artifices of the Arians. St. Athanasius in 362 assembled a council at Alexandria; at which many holy bishops assisted. This synod condemned those who denied the divinity of the Holy Ghost, and decreed that the authors of the Arian heresy should be deposed and upon their repentance, received only to the lay-communion; but that those prelates who had fallen into it only by compulsion, and for a short time, should upon their repentance retain their fees. This lenity gave offence to some, who, through a pharisaical and a too rigid severity, caused upon this occasion a dangerous schism in the Church. The decision of this council was adopted in Macedonia, Achaia, Spain, Gaul, &c. and approved at Rome.

Theodoret says, that the priests of the idols complained to Julian, that if Athanasius was suffered to remain in Alexandria, there would not remain one adorer of the gods in that city. Julian, upon this, ordered him to leave the city immediately on the receipt of his letter, and even dispatched a messenger to kill him. The saint comforted his flock, and assured them that this storm would soon blow over: after which he embarked in a boat on the river for Thebais. He who had orders to kill him, hearing that he was fled, sailed after him with great expedition. The servant of God had notice of it, and was advised to turn aside into the deserts bordering on the Nile. But St. Athanasius ordered the boatmen to tack about, and fall down the river towards Alexandria, "to shew," said he, "that our protector is more powerful than our persecutor." Meeting the pursuivant, he asked them if they had not seen Athanasius in their way, and was answered in the affirmative, and that he was not far off. Upon this the assassin continued the pursuit, while St. Athanasius got unsuspected to Alexandria, where he lay hid for some time. But upon fresh orders from Julian for his death, he withdrew into the deserts of Thebais, going from place to place, to avoid falling into the hands of his enemies. St. Theodosius of Tabenna, coming to visit him while at Antinoe,

together with St. Pammon, put an end to his apprehensions, and assured him by revelation that Julian had just then expired in Persia, where he was slain in the year 363. The Holy hermit acquainted him also, that the reign of his Christian successor would be very short. This was Jovian; who, being chosen emperor, refused to accept that dignity till the army had declared for the Christian religion. Immediately upon his promotion he wrote to Athanasius, and begged him to resume the government of his church. He likewise desired him in a second letter to send him a full account of the Christian doctrine, and rules for his conduct in what regarded the affairs of the Church. St. Athanasius called a synod of learned bishops, and returned an answer in their name; recommending that he should hold inviolable the doctrine explained in the council of Nice, which had been preached in all ages, and was generally professed throughout the whole Christian world; "some few excepted," says he, "who embrace the opinions of Arius." The good emperor reigned only eight months, dying in February 364. Valentinian, his successor, choosing to reside in the West, consigned to his brother Valens the empire in the East; who, favoring Arianism, the same year published an edict for the banishment of all those bishops who had been deprived of their sees by Constantius. Theodoret says this was the fifth time that St. Athanasius had been driven from his church. He had been employed in visiting the churches, monasteries and deserts of Egypt. Upon this news the saint stole privately out of the town, and hid himself in the country, in the vault in which his father was interred, where, according to Sozomen, he lay four months. The very night after he withdrew, the governor and the general of the troops took possession of the church where he usually performed his functions, in hopes to have found him. As soon as his departure was known, the city was filled with lamentation; the people vehemently calling on the governor for the return of their pastor. For fear of a sedition, Valens at length granted them that satisfaction. The holy patriarch in 369 convened at Alexandria a council of ninety bishops, in whose name he wrote to the prelates of Africa to beware of a surprise from those who were for preferring the decrees of the council of Rimini to those of Nice.

After innumerable combats, and as many great victories, this glorious saint, having governed the church of Alexandria forty-six years, was called to a life exempt from labor and suffering, on the 2d of May in the year 373. "He was," says St.

Gregory Nazianzen, "most humble and lowly in mind, as his virtue was most sublime and inimitable. He was meek, gentle, compassionate, amiable in his discourse, but much more so in his life; of an angelical disposition, mild in his reproofs, and instructive in his commendations. His life supplied the place of sermons, and his sermons prevented correction. In him all ranks might find enough to admire, and enough to imitate; one might commend his unwearied austerity in fasting and prayer; another his perseverance in watchings and the divine praises; a third his admirable care and tenderness for the poor; a fourth his courage in checking the injustice of the rich, or his condescension to the humble." St. Gregory adds, that "he departed this life with far greater honor and glory than what attended his more than triumphant entries into Alexandria, when he returned from his banishments: so much was his death lamented by all good men." In conclusion, he desires the saint "to look down upon him from heaven, to favor and assist him in the government of his flock, and to preserve it in the true faith; and finally, to bring him, by his intercession, to the enjoyment of God in his company."

The writings of St. Athanasius are a standing monument of his zeal, piety, extraordinary learning, and catholicity.

ST. MONICA, Widow.

The following account is collected from St. Augustin's works. See Tillemont, T. 8. p. 455.—A. D. 387.

THE Church is indebted to the saint of this day next to God, for the birth, and still more for the conversion of the great St. Augustin, who was more beholden to St. Monica for his spiritual life by grace, than for his corporal life by his birth and maintenance. She was born in 332, of a pious family, and early instructed in the fear of God. She often professed her singular obligations to a virtuous and discreet maid-servant, whom her parents entrusted with the education of their children, and who instilled into them maxims of piety, restrained the least sallies of their passions, and by her prudence, words and example, inspired them with an early sense and love of every duty. She was so strict with regard to her charge, that besides making them observe great temperance in their meals, she would not allow them to drink even water at any other times, how great thirst soever they might pretend. She used to say, "You are now for drinking water; but

when you become mistresses of the cellar, water will be despised ; but the habit of drinking will stick to you." Notwithstanding the prudent care of this tutoress, the young Monica contracted insensibly an inclination to wine : and when she was sent by her parents who were strangers to it, to draw wine for the use of the family, she would often taste and sip a little. This she did at first rather through levity, than out of any intemperate desire of liquor. However, by adding to this little every day a little more, she overcame the original reluctance she had to wine, and drank whole cups with pleasure, as it came in her way. This was a most dangerous intemperance, though it never proceeded to any considerable excess. But God was pleased to correct her of this bad habit by means of the above-mentioned servant maid ; who having observed it in her young mistress by following her into the cellar, one day reproached her with it, and called her a wine-bibber. This affected Monica in such a manner, that entering seriously into herself, she acknowledged and from that moment entirely corrected her fault. Some time after this she received baptism, the postponing of which was then tolerated in the Church. From this period she lived always in such a manner, that she was a model of edification to all who knew her.

As soon as marriageable, she was disposed of to one Patricius, a citizen of Tagaste ; a man of honor and probity, but an idolater. She obeyed and served him as her master, and labored to gain him to God. This she did principally by the sanctity of her conduct, enforced by an obliging affectionate behaviour, which commanded his love, respect and esteem. She bore him two sons, Augustin and Navigius, and one daughter. As on the one side Patricius was very kind and good-natured, so on the other he was hasty and choleric. Monica never provoked him by the least word or action while she saw him in anger ; but when the fit was over, and he was calm, she mildly gave him her reasons and an account of her actions. When she saw other wives bearing the marks of their husband's anger on their disfigured faces, and heard them blaming their roughness of temper or debaucheries, she would answer them : " Lay the blame rather on yourselves and your tongues." Her example was a sufficient proof ; for notwithstanding the passionate temper of her husband, it was never known that he ever struck her, or that they had ever, so much as for one day, entertained any domestic dissension ; because she bore all his sallies with patience and in silence, made no other return than that of a greater obsequiousness, and waited

an opportunity to make him sensible of his mistake, when that was necessary. And as many as followed her advice in this respect, rejoiced in the experience of the comfort and advantages which they derived from their patience and complaisance; while those that did not follow it continued still in their vexations and sufferings. One of the happy fruits Monica reaped from her patience was her husband's conversion to Christ, who thereupon became chaste, and faithful in all the duties of a good Christian: he died the year after he had received baptism. She also gained by mildness her froward mother-in-law, both to her own interest and to Christ. She had an excellent talent at making peace among neighbours, when any failing out had happened among them: on which occasions, such was the energy and spirit of tender charity with which she delivered herself, that she seemed instructed by her interior master in what she said. It was her great delight to serve the poor, supplying their wants with chearfulness and liberality. She assisted daily at the holy oblation of the altar, and never failed to go to Church twice a day, morning and night, to assist at public prayer and the dispensation of the divine word; having eternity always in her thoughts. She studied to imitate the actions of the saints; and, full of confidence in their intercession, she often visited the tombs of the martyrs. She knew very well that in matters relating to religion and a Christian life, nothing should be looked upon as trifling and insignificant, and that the least actions become great when done for God, and with great fervor. Her exercises of piety did not hinder her attention to the education of her children, in which God Almighty gave her great occasion of merit and suffering, particularly in Augustin, that he might more amply crown her care in the end. He was born in November 354. As he grew up, she endeavoured continually to instil into him sentiments of piety; but fell into an unperceived passion and immoderate desire that he should excel in learning; though she flattered herself that she regarded this only as a mean which he might one day make use of to the honor of God. In his infancy she had ranked him among the catechumens, or those who were instructing for baptism, which he was once upon the point of receiving on occasion of an illness; but for some reason, it was deferred.

Patricius died about the year 371. Augustin, who was then eleven years of age, still continued his studies at Carthage; where, in 373, he was seduced by the Manichees, and drawn into that heresy. Monica being informed of his misfortune,

grieved more bitterly for his spiritual death, than worldly mothers do when they see their children carried to their graves; nor would she suffer him to live under the same roof with her, or to eat at the same table.

St. Augustin testifies that she prayed to God continually for his conversion, and shed torrents of tears in all places where she offered up her prayers for this end. His Divine Majesty was pleased to give her an assurance that she was heard, by a dream, in which she seemed to herself standing on a rule of wood very sorrowful, and that a young man shining with light asked her the cause of her grief, and bad her dry up her tears, saying, "Your son is with you." Then casting her eyes towards the place he pointed at, she saw Augustin standing on the rule with her. She told her son this dream; and upon his inferring from it, that she would come over to his sentiments in matters of religion, "No," said she; "it was not told me that I was with you, but that you were with me." This her quick answer made a great impression on her son, who after his conversion considered it as a divine admonition. She was so much comforted by it, that she again permitted him to eat and live with her. This happened about the end of the year 377, almost nine years before his conversion. During all this time the holy widow continued her prayers, accompanied with sighs and tears, which nothing could dry up till the happy moment of his baptism at Milan. She engaged virtuous and learned prelates to speak to him. One of these, who had himself been brought up a Manichee, and had been converted by reading their own books, excused himself, saying; "The heart of the youth was yet too indocile, but that God's time would come." She urged him with the greater importunity: at last the good old bishop answered her: "Go; continue to do as you do: it is impossible that a child of such tears should perish;" which words she received as an oracle from heaven. Augustin was twenty-nine years old when he determined to go to Rome, with a view to teach rhetoric. She endeavoured to divert him from such a design, fearing it might delay his conversion, and followed him to the sea-side, resolving either to bring him back, or to bear him company into Italy. He made as if he had no intention to go, in order to rid himself of her importunity. But while she passed the night in a chapel of St. Cyprian in the neighbourhood, he secretly set sail. "I deceived her with a lie," says St. Augustin, "while she was weeping and praying for me." Next morning coming to the sea-side, and finding he was gone, she was seized with grief not to be expressed.

Upon his arrival at Rome he fell dangerously sick; and he attributes his recovery to the prayers of his mother, though she did not then know his situation; out of a favorable regard to whose petitions God would not cut him off in his impenitence. From Rome he went to teach rhetoric at Milan in 384, and being convinced by St. Ambrose of the errors of his sect, renounced that heresy, yet without being fixed in the truth; continuing his search after it in a fluctuating state of mind. Monica followed him, and in a great storm at sea comforted the sailors, and assured them from a vision that they would certainly reach the port. Finding him at Milan, she learned from his own mouth that he was no longer a Manichee: but she redoubled her prayers and tears before God to obtain his thorough conversion. She respected St. Ambrose as the spiritual physician of his soul, and herself obeyed him with a religious punctuality. At length, in 386, she had the happiness to see her son perfectly converted; and he was baptized at Easter in 387, with some of his friends, with whom he continued to live some time. St. Monica took as much care of them all as if they had been her own children, and paid to each of them as much deference as others do to their parents. They all set out together for Africa, but lost St. Monica on the road; who fell sick, and died at Ostia, where they were to embark. Before her illness, conversing with her son Augustin concerning eternal happiness and the contempt of this world, she said to him: "Son, there is nothing now, in this life, that affords me any delight. What I have to do here any longer, or why I am here, I know not; all my hopes in this world being now at an end. The only thing for which I desired to live was, that I might see you a Catholic and a child of heaven. God has done much more; since I see you now despising all earthly felicity, and entirely devoted to his service. What further business then have I here?" Another day entertaining herself with her friends in the same place, she spoke so well on the happiness of death as much surprised them: and being asked if she was not afraid to be buried in a place so far from her own country, she answered: "Nothing is far from God; neither do I need to fear that God will not find my body to raise it with the rest." Five days after this she was seized with a fever; and one day being worse than ordinary, she swooned away, and was for a little while insensible. Her two sons ran to her. When she came to herself, awaking as it were out of a profound sleep, she said to them: "Here you shall bury your

mother." Augustin stood silent; Navigius wished she might not die abroad; but she, checking him with her eyes, said to them, " Lay this body anywhere; be not concerned about that. The only thing I ask of you both is, that you make remembrance of me at the altar of the Lord, where-soever you are." *St. Aug. Conf. L. 9. c. 11.* On the ninth day of her illness this pious soul was loosed from the body, in the fifty-sixth year of her age, and of our Lord 387. St. Augustin closed her eyes; and though his grief was extreme, he restrained his tears and those of his son Adeodatus, thinking that lamentations did not become the funeral of her, who neither died miserably, nor at all as to her principal and better part. The corpse was carried to the church; and when it was set down by the grave, according to the custom of the place, the sacrifice of our ransom was offered for her. St. Augustin had hitherto held in his tears: but calling to mind her holy and pious conversation towards God, and her tender and affectionate love and care of her children, of which he was so suddenly deprived, he gave free scope to his tears. He adds: " If any one think it a sin that I thus wept for my mother some small part of an hour, and a mother who had wept for me many years, that I might live to thy eyes, O Lord, let him not deride me for it; but rather, if his charity be great, let him weep also for my sins before thee." He prays for her in his Confessions, and beseeches God to inspire all who shall read his book, to remember at the altar Monica and Patricius. He says: " I pray for the pardon of my mother's sins: hear me by the remedy of our wounds (Jesus Christ) who hung upon the cross, and sitting on thy right hand intercedes for us. I know she shewed mercy, and forgave from her heart all debtors: forgive her also her debts." Her body was translated to Rome in 1430, under pope Martin V. and is said to remain there, in the Church of St. Augustin; although this seems uncertain. The Roman martyrology honors St. Monica on the 4th of May.

ST. WILLIAM, Martyr.

From his acts in Capgrave.

ST. WILLIAM was born at Perth, vulg^d St. John's Town, in Scotland. In his youth he went astray for a while, from the narrow path of life, into the broad road of the

children of this world ; but was happily reclaimed by the divine grace, when he came to man's estate ; and from thence forward led a most edifying life. He was by trade a baker ; and amongst divers other charities which he practised in favor of widows, orphans and other indigent, he was accustomed to give to the poor members of Jesus Christ every tenth loaf which he baked. He daily frequented the church, to assist there at the divine service. Going thither one morning in the dark, he found at the church door an infant, which had been exposed by its unnatural parent. This child he took home, put it out to nurse, and brought it up as if it had been his own. The devotion this holy man had to the passion of our Lord, caused him to undertake a penitential pilgrimage to the holy sepulchre at Jerusalem. He took along with him, for a companion, this youth, who was now grown to man's estate. They had advanced in their journey as far as Rochester, where they staid two or three days to rest themselves ; when behold Satan entered the heart of the young man, and prevailed so far as to determine him, by some means or other, to destroy the servant of God, his master and benefactor. Accordingly he most wickedly murdered him in a wood, as they were travelling on towards Canterbury. God was pleased to manifest the innocence and sanctity of his servant by great miracles : so that he was solemnly interred in the Cathedral of Rochester, and there honored as a martyr.

ST. JOHN DAMASCEN, Father of the Church.

From his works, and the histories of those times. See Nat. Alex. sec. 8. Fleury, L. 42, &c.—A. D. 780.

MAHOMET, the great impostor, subdued a considerable part of Arabia before his death, which happened in 632. His successor Abubeker extended his conquests into Chaldea and Persia. Omar, the second caliph of the Saracens, subdued Palestine, Syria, Mesopotamia, and Egypt, before the death of the emperor Heraclius in 641. Othman, the third caliph, died in 655, and Ali, the fourth, in 660. This last founded the sect of Mahometanism which the Persians follow, and which the Turks and others who adhere to the interpretations of his predecessors Omar and Othman, detest above all other religions. St. John was born under the Saracen yoke, in the declension of the seventh century, at

Damascus; from which city he received his surname: by the Saracens he was called Mansur. He was of a noble and ancient family; and his father, though always a pious and zealous Christian, was held in great esteem, by the Saracen caliphs, for his high birth, probity and abilities, was advanced by them to the first employments of the state, and made their chief secretary or counsellor. The pious statesman became the more watchful and fervent in all duties of religion, the greater were the dangers to which he saw his faith exposed. Being very solicitous for the education of his son in innocence and piety amidst the dangers of such a court, he purchased the liberty of a learned and devout Grecian monk, named Cosmas, who having been taken prisoner by the Saracens, was brought to Damascus for sale. Him he appointed tutor to his son, and another youth called Cosmas, the charge of whose education he had taken upon himself. The preceptor entered into the views of the zealous parent, and bent his whole attention to defend the tender plants from the boisterous storms of a wicked world. The caliph was much taken with the capacity and virtue of John, and after the death of his father made him governor of Damascus, his capital city. After Ali, the dignity of caliph had passed into another family, called the Ommiads. The name of the first of these was Moavia. This prince, and his immediate successors, treated the Christians with courtesy and mildness; and so great were the abilities, and such the transcendent virtue of John, that he enjoyed his prince's favor without envy. But he always trembled at the sight of those spiritual dangers with which he saw himself surrounded. He therefore, at length, came to a resolution to resign his honors, and soon after disposed of his estates in favor of the Church and the poor, and with Cosmas, his companion, secretly withdrew to the great Laura of St. Sabas, near Jerusalem. Cosmas was afterwards chosen bishop of Majuma, in Palestine.

St. John, in his solitude, rejoiced to see himself delivered from the slavery of the world, and placed in a happy state of uninterrupted tranquillity; where he had no other occupation, but that of employing, without distraction, all his thoughts and endeavours on the end of his creation, the securing the salvation of his soul. Under his guidance the fervent novice made great progress in an interior life and Christian perfection. His director, to promote his spiritual advancement, often put his virtue to severe trials. He once

sent him to Damascus to sell some baskets, and having set an exorbitant price on them, forbade him to take less. The saint obeyed without the least demur, and appeared poor and ill clad in that great city, in which he had formerly lived in splendor. On being asked the price of his ware, he was abused and insulted for the unreasonableness of his demands. At length one who had formerly been his servant, out of compassion purchased his whole stock at the price he asked; and the saint returned to his guide victorious over vanity and the world. So accomplished a virtue made his superiors judge him worthy to be promoted to the priesthood; which was then much more rare in monasteries than at present. This dignity served only to encrease his humility and fervor. His superiors next employed him in teaching their theological schools, and soon after they ordered him to take up his pen in defence of our holy faith, attacked by the Iconoclast heretics. The emperor Leo the Isaurian had published his edicts against holy images in 726, and had seduced many; when St. John entered the lists against that heresy. He begins his first discourse on this religious subject as follows: "Conscious to myself of my own baseness and unworthiness, I ought rather to condemn myself to an eternal silence, weeping and confessing my sins before God. But seeing the Church assailed by a furious storm, I think I ought no longer to remain silent; because I fear God more than an emperor of the earth." He lays down for the foundation of the dispute, that the Church cannot err: consequently it could never fall into idolatry. He explains what is meant by the adoration due to God alone, which, with St. Augustin, and other fathers, he calls *Latria*; and that inferior veneration which is paid to the friends and servants of God, which is entirely different, and infinitely beneath the former, and no more inconsistent with it than the civil honor which the law of nature and the holy scriptures command us to pay to princes and superiors. He shews that the veneration paid to the things which belong to God, as altars, &c. is not less distinct from the supreme honor which we give to God. He says the precept in the old law which forbade images (if it be not restrained to idols) was merely ceremonial, and only regarded the Jews; which law, if we restore, we must equally admit circumcision and the Jewish sabbath. He testifies that the Iconoclasts allowed a religious honor to be due to the holy place on Mount Calvary, to the stone of the sepulchre, to the book of the

gospels, to crosses and sacred vessels. Lastly, he proves the veneration of holy images lawful by the authority of the Fathers. In his second discourse, he teaches at large, that the emperor is entrusted with the government of the state, but has no authority to make decisions in points of ecclesiastical doctrine. In the third, he demonstrates the use of holy images, from the tradition of the Fathers of the Church. St. John wrote many other most pious and learned works, and also composed many holy canticles; and to his fellow-pupil Cosmas is the Greek Church indebted for the greater part of the sacred hymns, which it uses in the divine office.

St. John travelled into Palestine, and also to Constantinople, to encourage the faithful, and to defend the use of holy images, in the very seat of the persecutor Constantine Copronymus. Afterwards he returned to the Laura of St. Sabas, in Palestine, where he continued to defend the Church by his pen. Doctor Cave says, that no person of sound judgment can read his works without admiring his extraordinary erudition and the strength of his reasoning, especially in theological matters. But this great scholar and saint was always careful that his studies should never degenerate into a passion: he never suffered them to dissipate his mind, or encroach on his exercises of devotion or other duties; and in his enquiries shunned all idle curiosity. Having by retirement prepared himself for his last passage, he died in his cell about the year 780.

ST. JOHN of Beverley, B. C.

*See Bede, Hist. I. 5. c. 2. Henschenius, T. 2. Maii, p. 168,
&c.—A. D. 721.*

THIS illustrious Saint was born at Harpham, a village in the province of the Deiri, which comprised Yorkshire, Lancashire, and the rest of the kingdom of the Northumbers, on the south side of the Tyne; what lay beyond it being called Bernicia. An earnest desire of qualifying himself for the service of God drew him young into Kent, where he made great progress in piety and learning, in the famous school of St. Theodorus, the archbishop, under the direction of the holy abbot Adrian. Afterwards, returning into his own country, he pursued the exercises of piety in the monastery of men under St. Hilda, at Whitby; till, in the beginning of the reign of king Alfred, upon the death of Eata, he was made bishop

of Hagulstad, or Hexham. What time he had to spare from his functions, he consecrated to heavenly contemplation; retiring for that purpose into the church-yard of St. Michael's beyond the Tyne, about a mile and a half from Hagulstad, especially during the forty days of Lent. He was accustomed to take with him some poor person, whom he served during that time. Once, at the beginning of Lent, he took with him a dumb youth, who never had been able to utter one word, and whose head was covered with hideous scabs and scales without any hair. The holy man caused a mansion to be built for the sick youth within his enclosure, and often admitted him into his cell. On the second Sunday he made the *sign of the cross* upon his tongue, and loosed it. Then he taught him to say Gea, which signifies in Saxon yes or yea; and thus the youth miraculously obtained his speech. Moreover, by the saint's blessing the remedies prescribed by the physician whom he employed, the sores of his head were entirely healed, and became covered with hair. When St. Wilfrid returned from banishment, St. John yielded up to him the see of Hagulstad; but some time after, upon the death of Bosa, a man of great sanctity and humility, as Bede testifies, he was placed in the archiepiscopal chair of York. Venerable Bede, who received the holy orders of deacon and priest from his hands, gives ample testimony of his sanctity; and relates the instantaneous cure of the sick wife of a neighbouring thane or lord, by *holy water*; and several other miracles performed by him, from the testimony of Berethun, abbot of Beverley, and Herebald, abbot of Tinmouth, who had been eye-witnesses to several of them. St. John made frequent retirement his delight, to renew thereby his spirit of devotion, lest the dissipation of exterior employ should extinguish it. He chose for his retreat a monastery which he had built at Beverley; which place was then a forest, but is now a market-town, twenty-seven miles from York. This monastery, according to the custom of those times, he erected for the reception of both sexes; though they had their separate enclosures, and were not permitted to converse together. He put it under the government of his disciple Berethun or Brithun, first abbot of Beverley, then called Endeirwood, or wood of the Deiri. In 717, being much broken with age and fatigues, he resigned his bishopric to his chaplain St. Wilfrid the Younger; and having ordained him bishop of York, he retired to Beverley, where he spent the remaining four years of his life in the

punctual performance of all monastic duties. He died there the death of the just on the seventh of May, 721. His successor governed the see of York fifteen years, was a great lover of the beauty of God's house, and is named among the saints, April 29. The monastery of Beverley having been destroyed by the Danes, king Athelstan, who had obtained a great victory over the Scots by the intercession of St. John, founded in his honor, in the same place, a rich collegiate church of canons. King Henry V. attributed to the intercession of this saint the glorious victory of Agincourt; on which occasion a synod in 1416 ordered his festival to be solemnly kept over all England. Henschenius the Bollandist has published four books of the miracles wrought at the relics of St. John of Beverley, written by eye-witnesses. See his 2. Vol. of *May*. His sacred bones were honorably translated into the church by Alfric, archbishop of York, in 1037. On the 13th of September in 1664, the sexton digging a grave in the church of Beverley; discovered a vault of free-stone, in which was a box of lead, containing several pieces of bones, with some dust, yielding a sweet smell; with inscriptions, by which it appeared that these were the mortal remains of St. John of Beverley; as we read in Dugdale's History of the Collegiate Church of Beverley, who has transcribed them, p. 57. These relics had been hid in the beginning of the reign of king Edward VI. Dugdale and Stephens testify, that they were all re-interred in the middle alley of the same church.

ST. EADBERT, Bishop of Lindisfarne, C.

See Bede, Hist. l. 3. c. 25. l. 4. c. 29, 30. and his life of St. Cuthbert.

VENERABLE BEDE assures us, that this holy man excelled both in the knowledge of the sacred scripture, and in the observance of the divine precepts. All his life-time he was remarkable for his alms-deeds, and tender charity to the poor. He was ordained successor to St. Cuthbert in the see of Lindisfarne in 687, and most worthily governed that church eleven years. It was his custom twice a year, in Lent and during forty days before Christmas, to retire into a solitary place encompassed by the waters of the sea, where St. Cuthbert had for some time served God in private, before he went to the isle of Ferne. St. Eadbert spent this time remote from all company, in abstinence, prayers and tears. St.

Cuthbert had been buried about eleven years, when the brethren desired, with the approbation of Eadbert, to take up the bones of that eminent servant of God, whose life had been signalized by many illustrious miracles. Instead of dust to which they expected they were reduced, to their great surprise, they found the body as entire, and the joints all as pliable, as if he had been living: all the vestments and clothes in which it was laid, were also found, and wonderfully fresh and bright. The monks made haste to inform the holy bishop, who was then in his Lent-retreat; and they brought him part of the garments which had covered the holy body. These he devoutly kissed; and ordered that the corpse should be laid in other garments, put into the new coffin which was made for its reception, and for greater veneration placed above the pavement of the sanctuary. He added, that the grave which had been sanctified by so great a miracle of heavenly grace, would not remain long empty. This was done accordingly; and presently after Eadbert, the bishop beloved of God, fell dangerously sick, and his distemper daily encreasing, on the 6th of May following he departed to our Lord. His body was laid in St. Cuthbert's grave, and over the place was deposited the uncorrupted body of that glorious servant of God. "Miracles here wrought from time to time in curing the sick, bear testimony to the merits of them both," says Bede. The same historian informs us, that St. Eadbert covered with lead the Church of Lindisfarne, which was dedicated by the archbishop Theodorus, under the patronage of St. Peter. It had been formerly built by bishop Finan, after the Scottish fashion, of oak boards, and thatched with reeds. St. Eadbert is named on the 6th of May in the Roman martyrology.

ST. GREGORY NAZIANZEN, Doctor of the Church, B. C.

From his own works, and other monuments of the age in which he lived. See Hermant, Tillemont, T. 9, &c.—A. D. 389.

ST. GREGORY, from his profound skill in sacred learning surnamed the Theologian, was a native of Arianzum, an obscure village in the territory of Nazianzum, a small town in Cappadocia not far from Cæsarea. His parents are both honored in the calendars of the Church: his father on the first of January; his mother Nonna on the 5th of August.

She drew down the blessing of heaven upon her family by most bountiful and continual alms-deeds, in which she knew one of the greatest advantages of riches to consist: yet to satisfy the obligation of justice, which she owed to her children, she by her prudent economy improved at the same time their patrimony. The greatest part of her time she devoted to holy prayers; and her respect and attention to the least thing which regarded religion is not to be expressed. Her prayers and tears at length obtained of God the conversion of her husband, who was an idolater; but whose integrity in the discharge of the chief magistracy of his town, and the practice of strict moral virtue, disposed him for such a change. Not very long after, the sanctity of his life raised him to the episcopal see of Nazianzum, which he held about forty-five years, dying in 374, aged above ninety. His son has left us the most edifying detail of his humility, holy zeal, and other virtues. He had three children, Gorgonia, Gregory and Cæsarius, who was the youngest. Gregory was the fruit of the most earnest prayers of his mother, who, upon his birth, offered him to God for the service of his Church. His virtuous parents gave him the strongest impressions of piety in his tender age; and his chief study, from his very infancy, was to know God by the help of pious books; in the reading of which he was very assiduous. He relates, that in his youth he had a mysterious dream, in which he beheld two beautiful damsels, Chastity and Temperance, who careffed him as their child, and invited him to go with them, on the promise of raising him up to the light of the immortal Trinity, if he would put himself under their conduct. He says, that from that time he resolved to serve God in a state of perfect continence. He writes, in very strong terms, of the strict obligation of vows of chastity; the violation of which he calls death, sacrilege and perfidy,

Carm. 2.

Having acquired grammar learning in the schools of his own country, and being formed to piety by domestic example, he was sent to Cæsarea in Palestine to study eloquence. He pursued the same studies some time at Alexandria, and thence embarked for Athens. The vessel was beaten by a furious storm during twenty days, without any hopes either for the ship or passengers; all which time he lay upon the deck bemoaning the danger of his soul, on account of his not having been as yet baptized; imploring the divine mercy with many tears and loud groans, and frequently renewing

his promise of devoting himself entirely to God, in case he survived the danger. God was pleased to hear his prayer; and the tempest ceasing, he pursued his journey to Athens. He had passed through Cæsarea of Cappadocia, in his road to Palestine; and making some stay there to improve himself under the great masters of that city, had contracted an acquaintance with the great St. Basil, which he cultivated at Athens, whither that saint soon followed him. Their intimacy became from that time the most perfect model of holy friendship. While they pursued their studies together, they shunned the company of those scholars who sought too much after liberty, and conversed only with the diligent and virtuous. They avoided all feasting and vain entertainments; and were acquainted only with two streets, one that led to the Church, and the other to the schools. Riches they despised and accounted as thorns, employing their allowance in supplying themselves with bare necessaries for an abstemious and slender subsistence, and disposing of the remainder in charity. Envy had no place in them; sincere love made each of them esteem his companion's advantage as his own. They were to each other a mutual spur to all good: and by a holy emulation, neither of them would be outdone by the other in fasting, prayer or the exercise of any virtue. St. Basil left Athens first. The progress which St. Gregory made here in eloquence, philosophy and the sacred studies, appears by the high reputation which he acquired, and by the monuments which he has left behind him. But his greatest happiness and praise was, that he always made the fear and love of God his principal affair, to which he referred his studies and all his endeavours. In his return from Athens he took Constantinople in his way, where he found his brother Cæsarius. He was accomplished in all the polite learning of that age, and applied himself particularly to physic. The emperor Constantius honored him with his favor, and made him his chief physician. In this occupation he would receive nothing for his trouble, even from the rich; and was always a father to the poor, on whom he bestowed the greatest part of his income. Gregory was importuned by many to make his appearance at the bar, or at least to teach rhetoric, as the surest way to preferment, and to display to the world his extraordinary talents. He answered, that he had totally devoted himself to the service of God. "I have given all I have," says he, "to him from whom I received it, and have taken him alone for my whole possession. I have consecrated to

him my goods, my glory, my health, my tongue and talents. All the fruit I have received from these advantages has been the happiness of despising them for the sake of Christ." From that moment never was man more dead to ambition, riches, pleasures, or reputation. He entertained no secret affection for the things of this world, but trampled under his feet all its pride and perishable goods; finding no contentment or satisfaction but in God and heavenly things. His diet was coarse bread, with salt and water. He lay upon the ground, and wore nothing but what was coarse and mean: he worked hard all the day, and spent a considerable part of the night in singing the praises of God, and in contemplation. He regarded the greatest horrors as vain dreams, and esteemed nothing comparable to the life which that man leads who is dead to himself and his sensual inclinations. However, he for some time took upon him the care of his father's house, and the management of his affairs. He rejoiced in his dis-tempers, because in them he found the best opportunities of mortification and self-denial. He obtained so compleat a conquest over the passion of anger, as to prevent even the first motions of it, and became totally indifferent in regard of all that before was most dear to him. His generous liberality to the poor made him always as destitute of earthly goods as the poorest; and his estate was common to all in necessity, as a port is to all at sea. In 358, he joined St. Basil in the solitude into which he had retreated, situate near the river Iris, in Pontus. Here watching, fasting, prayer, studying the holy scriptures, singing psalms and manual labor, employed their whole time. As to their exposition of the divine oracles, they were guided in this, not by their own lights and particular way of thinking, but, as Rufinus remarks, by the interpretation which the ancient Fathers and doctors of the Church had delivered concerning them. This delightful solitude Gregory enjoyed only just long enough to be enamoured of its sweetnes; when he was recalled by his father, then above eighty, to assist him in the government of his flock. He was soon after by him ordained priest, though much against his will. He complained to his dear friend Basil of the violence offered him, and went again into the deserts of Pontus, to seek relief in his beloved company; but at length he submitted, and returned to Nazianzum, where he made an eloquent apology for his flight. The faint's younger brother Cæsarius lived in the court of Julian the Apostate, highly honored by that emperor for

his learning, and skill in physic. St. Gregory pressed him to forsake the family of a wicked prince; in which he could not live without being betrayed into many temptations and snares. And so it happened: for Julian, after many caresses, at length entered into a warm disputation with him in favor of idolatry. Cæsarius answered, that he was a Christian, and such he resolved always to remain. However, apprehensive of the dangers in which he lived, he soon after chose rather to resign his post, than to run the hazard of his faith and a good conscience. He therefore left the court, though the emperor earnestly endeavoured to detain him. After the miserable death of that wicked prince, he appeared again at court with distinction, and was raised to offices of great importance, by the two succeeding emperors, Jovian and Valens. But having been providentially preserved among the ruins during the great earthquake at Nice in 368, he resolved, by the advice of St. Gregory, in gratitude to his deliverer to renounce the world; but fell sick, and died on his return in the fervor of his sacrifice, leaving his whole estate to the poor. He is named in the Roman martyrology on the twenty-fifth February. St. Gregory soon after lost his pious sister Gorgonia. He extols her humility, her modesty, prudence, &c. and her extraordinary care in the education of her children.

St. Basil, now bishop of Cæsarea, raised his friend, though much against his will, to the see of Salsima; of which, however, he could never get possession. In the mean while, he charged himself with the church of Nazianzum, till his father's death, which happened the year following. St. Gregory pronounced his funeral panegyric, in presence of St. Basil, and of his mother St. Nonna, who died soon after.

The church of Constantinople had groaned during forty years under the tyranny of the Arians; and the few Catholics who remained there had been long without a pastor, and even without a church, wherein to assemble. They being well acquainted with St. Gregory's merit, importuned him to come to their assistance, and were backed by several bishops, desirous that his learning, eloquence, and piety, might restore that church to its splendor. These united solicitations, after frequent repulses, had at length their desired effect. His body now bent with age, his balled head, his countenance extenuated with tears and austerities, his poor garb

and his extreme poverty, made but a mean appearance at Constantinople; and no wonder that he was at first ill received in that polite and proud city. The Arians pursued him with calumnies, railleries and insults. The prefects and governors added their persecutions to those of the populace. He lodged first in the house of certain relations, where the Catholics assembled to hear him. This he soon after converted into a church, and gave it the name of Anastasia, or the *Resurrection*; because the Catholic faith, which had hitherto been oppressed, here seemed to be in a manner raised from the dead. Sozomen relates, *L. 7. c. 5.* that this name was confirmed to it by a miraculous raising to life of a woman, who was killed by a fall from one of the galleries, but was restored to life by the prayers of the congregation. In this small church St. Gregory preached every day to his little flock, which increased continually. The Arians and Apollinarists pelted him with stones as he went along the streets, and dragged him before the civil magistrates as a malefactor, charging him with tumult and sedition. But he comforted himself on reflecting, that though they were the stronger party, he had the better cause. St. Jerom, coming out of the deserts of Syria to Constantinople, became the disciple and scholar of St. Gregory, and studied the holy scripture under him; of which that great doctor glories in his writings. What time the holy bishop did not employ in the discharge of his functions, he devoted to prayer and meditation, spending a considerable part of the night in those holy exercises. His diet at Constantinople was herbs and a little salt, with bread. His cheeks were furrowed with the tears which he shed; and he daily prostrated himself before God, to implore his light and mercy upon his people. His profound learning and the admirable perspicuity, elegance and propriety, with which he explained the most noble conceptions, charmed all who heard him. The Catholics flocked to his discourses, as the stag, parched with thirst, eagerly seeks the spring to quench it. Heretics and Pagans resorted to them, admiring his erudition, and struck with astonishment at his eloquence. The fruits of his sermons were every day sensible; his flock became in a short time very numerous; and he purged the people of that poison, which had corrupted their hearts for many years. He taught them, that the way to salvation was to keep the commandments, to give alms, to exercise hospitality, to visit and serve the sick, to pray, to sigh and weep; to mortify

the senses, repress anger, watch over the tongue, and subject the body to the spirit. The envy of the devil and of his instruments, could not bear the success of his labors, and by exciting troubles, found means to interrupt them. Maximus, a native of Alexandria, and a cynic philosopher, under a hypocritical exterior, disguised a heart full of ambition and many other vices. This man coming to Constantinople, gained over to his interest one of the priests of the city, and some partizans among the laity, and procured himself to be ordained bishop of Constantinople in a clandestine manner, by certain Egyptian bishops lately arrived on that intent. Pope Damasus wrote to testify his affliction at this irregularity, and called the election null. The emperor Theodosius the Great, then at Theffalonica, rejected Maximus with indignation; and upon his arrival in that city, embracing St. Gregory, he assured him, that the Catholics of Constantinople demanded him for their bishop, and that their choice was most agreeable to himself. A council was called at Constantinople, in which the intrusion of Maximus was condemned; and St. Gregory was elected patriarch of Constantinople. Meletius, patriarch of Antioch, who presided at it, dying during the synod, St. Gregory presided in the latter sessions. To put an end to the schism between Meletius and Paulinus at Antioch, it had been agreed, that the survivor should remain in sole possession of that see. This St. Nazianzen urged: but the Oriental bishops were unwilling to own for patriarch, one whom they had opposed; and thereupon entered a conspiracy against the author of this most just and prudent remonstrance. The saint, who had only consented to his election through the importunity of others, was most ready to relinquish his new dignity. This his enemies sought to deprive him of, together with his life, upon which they made several attempts. Once in particular they hired a ruffian to assassinate him. But the villain, touched with remorse, repaired to the saint, with many tears, beating his breast, and confessing his black design, which he should have put in execution, had not Providence interposed. The good bishop replied; " May God forgive you: his gracious preservation obliges me freely to pardon you. Your attempt has now made you mine. One only thing I beg of you, that you forsake your heresy, and sincerely give yourself to God." Soon after the holy man seeing the implacable animosity of his enemies, resigned his dignity into the

hands of the bishops in the council; which they too easily accepted. From the council the servant of God went straight to the palace, and falling on his knees before the emperor, and kissing his hand, said: "I am come, Sir, to ask neither riches nor honors for myself or friends, nor ornaments for the churches, but licence to retire. I beseech and entreat you, and make this my last petition, that among your trophies and triumphs, you always rank in the first place, the glory of restoring unity and concord to the persecuted Church." The emperor, and those about him, were astonished at such a greatness of soul; and he with much difficulty was prevailed on to give his assent. St. Gregory made a most eloquent and moving farewell sermon to his beloved flock, who besought him with tears not to abandon them. He was not insensible to their tears; but motives of greater weight obliged him to disregard them on this occasion. He rejoiced to see himself at liberty; and writing some time after to a friend, he expressed himself in these words: "What advantages have not I found in the jealousy of my enemies! They have delivered me from the fire of Sodom, by drawing me from the dangers of the episcopal charge," *Ep. 73.* Such was the treatment with which men rewarded the labors and merits of a saint, whom they ought to have sought in the remotest corners of the earth. He had in a short time brought over the chief part of the inhabitants of Constantinople to the Catholic faith, and had totally changed the face of that great city. He retired first to Nazianzum, and thence to a solitude near Arianzum. In his desert he never refused spiritual advice to any that resorted to him. Though very old and infirm, he practised great bodily mortifications, fasting, watching and praying much on his knees. "I live," says he, "among rocks and with wild beasts, never seeing any fire, or using shoes; having only one single garment. I lie on straw, clad in sack-cloth: my floor is always moist with the tears I shed." This great Saint and Father of the Church died in his retirement in 389, or according to some in 391. The Latins honor him on this day. His ashes were translated from Nazianzum to Constantinople with the utmost solemnity in 950; and from thence to Rome during the crusades; where they now lie under an altar in the Vatican church.

ST. ANTONINUS, Archbishop of Florence, B. C.

From the bull of his canonization; his exact life by Castiglione, a contemporary priest of Florence, &c.—A. D. 1459.

ST. ANTONINUS was born at Florence in 1389, of noble parents, citizens of that place; and was the only fruit of their marriage. From the cradle he was modest, bashful, docile, and had no inclination but to piety. It was his only pleasure to read the lives of saints, and other good books; to converse with pious persons, or employ himself in prayer, to which he was much given from his infancy: and whether he applied himself to this holy exercise in his closet, or at the church, he always knelt or lay prostrate, with a perseverance that astonished every body. By the means of a happy memory, a solid judgment and quick penetration assisted by assiduous application, he became an able master at an age when others scarce begin to understand the first elements of the sciences. But his passion for learning was not equal to his ardor to perfect himself in the science of salvation. In prayer he begged nothing of God, but his grace to avoid sin, and to do his will in all things. It was his desire to consecrate himself without reserve to the service of God, in the order of St. Dominic; but the tenderness of his age was objected as an insurmountable difficulty; till by his unremitting instances, and earnest prayer to Almighty God, he obtained his request, and received the religious habit at the age of sixteen. The young novice was most exact in complying with every point of the rule, and appeared the most humble, the most obedient, most mortified and most recollected of his brethren. Being advanced to the priesthood, he augmented his exercises of piety; and he was never seen at the altar, but bathed in tears. Whether sick or well, he lay always on the hard boards. He was chosen very young to govern the great convent of the Minerva in Rome; and after that, was successively prior at Naples, Cajeta, Cortona, Sienna, Fiesoli and Florence; in all which places he zealously enforced the practice of the rule of St. Dominic, and still more by his actions than words. Besides his domestic employments, he preached often and with great fruit. The works which he published increased his reputation; and he was consulted from Rome and from all quarters, especially in intricate cases of the canon law. He was chosen vicar, or general superior, of a numerous reformed con-

gregation in his order. Pope Eugenius IV. called him to the general council of Florence; and he assisted in quality of divine at all its sessions, and at the disputations with the Greeks.

The see of Florence becoming vacant, the intrigues of several candidates for that archbishopric protracted the election. But pope Eugenius IV. no sooner named Antoninus to the Florentines, as possessed of the qualities they had desired in their future bishop, namely, sanctity, learning and experience, and his being a native of their own city, than they all acquiesced in his choice. Antoninus, who had then been two years absent from Florence employed in the visitation of his monasteries, was equally surprised and afflicted at the news. Having attempted in vain to conceal himself, he wrote to the pope, conjuring his Holiness not to lay that formidable burden on his weak shoulders; alleging his being in the decline of life, worn out with fatigues and sickness; enlarging also upon his great unworthiness and want of capacity, and begging that he would not now treat him as an enemy, whom he had honored with so many marks of friendship. He could not close his letter without watering it with his tears. The pope was inflexible; and upon his still holding out, sent him an order to obey, under pain of excommunication. After many tears Antoninus at last complied, and was consecrated and took possession of his bishopric in March 1446. His regulation of his household and conduct was a true imitation of the primitive apostolic bishops. His table, dress and furniture, shewed a perfect spirit of poverty, modesty and simplicity. His whole family consisted of six persons. Mindful that a bishop is bound to personal service, he did almost every thing himself, but always with mature advice. As to his temporalities, he relied entirely on a man of probity and capacity, to reserve himself totally for his spiritual functions. He gave audience every day to all that addressed themselves to him, but declared himself more particularly the father and protector of the poor. His purse and his granaries were in a manner wholly theirs; when these were exhausted, he often gave them part of his scanty furniture and clothes. He never possessed any plate or other precious moveables, and never kept either dogs or horses: one only mule served all the necessities of his family; and this he often sold for the relief of some poor person; on which occasions some wealthy citizen would buy it, to restore it again as a present to the charitable archbishop. He

founded the college of St. Martin to assist persons of reduced circumstances, ashamed to make known their necessities; which establishment now provides for above six hundred families. His mildness appeared not only in his patience in bearing the insolence and importunities of the poor, but in his sweetness and benevolence towards his enemies. One named Ciardi, whom he had cited before him to answer certain criminal accusations, made an attempt upon his life; and he narrowly escaped the thrust of his dagger, which pierced the back of his chair. Like St. Gregory, he freely forgave the assassin; and praying for his conversion, had the comfort to see him become a sincere penitent.

The holy man wanted not courage, whenever the honor of God required it. He suppressed games of hazard, reformed other abuses in all orders, and visited his whole diocese every year, always on foot. His character for wisdom and integrity was such, that he was consulted by persons of the highest rank, both secular and ecclesiastic: and his decisions gave so general a satisfaction, that they acquired him the name of Antoninus the Counsellor. Yet in the midst of his exterior affairs he always preserved the same serenity of countenance, and the same peace of mind, and seemed always recollected in God. Francis Castillo, his secretary, once said to him, Bishops were to be pitied, if they were to be eternally besieged with hurry, as he was. The saint made him this answer, which deserves to be written in letters of gold: "To enjoy interior peace, we must always reserve in our hearts amidst all affairs a secret closet, where we are to keep retired within ourselves, and where no business of the world can ever enter." Pope Eugenius IV. falling sick, sent for Antoninus to Rome, made his confession to him, received the Viaticum and extreme unction from his hands, and expired in his arms on the twenty-third of February, 1447. He was succeeded by Nicholas IV. St. Antoninus having received his benediction, hastened to Florence, where a pestilence had begun to shew itself, which raged the whole year following. The holy archbishop exposed himself first, and employed his clergy, both secular and regular, especially those of his own order, in assisting the infected: so that numbers of these zealous religious men fell victims to their charity and obedience. The famine, as is usual, followed this first scourge. The holy archbishop stripped himself of almost every thing; and by the influence of his words and example, many rich persons were moved to

do the like. He obtained from Rome, and particularly from the pope, great succours for the relief of the distressed. Indeed, his Holiness never refused any thing that he requested, and ordered that no appeals should be received at Rome from any sentence passed by him. After the public calamity was over, the holy man continued his liberalities to the poor. Humility made him conceal his heroic practices of penance and piety from others, and even in a manner from himself; for he saw nothing but imperfections in what others admired in him, and never heard any thing tending to his own commendation without confusion and indignation. He formed many perfect imitators of his virtue. An accident discovered to him a hidden servant of God. A poor handcraftsman lived in obscurity, in the continual practice of penance, having no other object of his desires but heaven. He passed the Sundays and holy-days in the churches, and distributed all he gained by his work, beyond a slender subsistence, among the poor, with the greatest privacy; and kept a poor leper, serving him and dressing his ulcers with his own hands, bearing the continual reproaches and complaints of the ungrateful beggar, not only with patience, but even with joy. The wretch became the more morose and imperious, and carried complaints against his benefactor to the archbishop; who, discovering this hidden treasure of sanctity in the handcraftsman, secretly honored it, whilst he punished the insolence of the leper.

Florence was shaken by frequent earthquakes, during three years, from 1453; and a large tract of land was laid desolate by a violent storm. St. Antoninus maintained, lodged, and set up again the most distressed, and rebuilt their houses. But he labored most assiduously to render these public calamities instrumental to the reformation of his people's manners. God called him to the reward of his labors on the second of May 1459, in the seventieth year of his age, the thirteenth of his archiepiscopal dignity. He repeated on his death-bed those words, which he had often in his mouth during health, "To serve God is to reign." Pope Pius II. being then at Florence, assisted at his funeral. His hair-shirt and other relics were the instruments of many miracles. He was canonized by Adrian VI. in 1523. His body was found entire in 1559.

ST. ISIDORE, Laborer, Patron of Madrid.

*See his Life by John of Madrid, and Benedict XIV. de Canoniz.
Sanc*t*. T. 3.—A. D. 1170.*

IT is a misfortune which deserves to be lamented with floods of tears, that ignorance, ungodliness and vice, should so often taint a country life; the state which of all others is most necessary and important to the world, and the most conformable to the condition of human nature; the state which was sanctified by the example of the primitive holy patriarchs, and which affords the most favorable opportunities for the perfect practice of every virtue and christian duty. What advantageous helps to piety did the ancient hermits seek in the deserts, which the circumstances of a country laborer do not afford? The life of St. Isidore is a most sensible proof of this assertion. He was born at Madrid, of poor, but very devout parents, and was christened Isidore, from the name of their patron, St. Isidore of Seville. They had not means to procure him learning, or a polite education; but both by word and example they infused into his tender soul the utmost horror and dread of all sin, and the most vehement ardor for every virtue, and especially for prayer. Good books are a great help to holy meditation, but not indispensably necessary. St. Irenæus mentions whole nations which believed in Christ, and abounded in exemplary lives, without knowing the use of ink or paper. Many illustrious solitaries knew no other alphabet than that of humility and divine charity. The great St. Antony himself could not so much as read the Greek or Latin languages. Yet, in the science of the saints, what philosopher or orator ever attained to the A, B, C, of that great servant of God? Simplicity and sincere humility, not learning, are the dispositions which invite the Holy Ghost into the soul. By these was Isidore prepared to have him for his interior instructor and comforter. His earnestness in seeking lessons and instructions of piety made him neglect no opportunity of hearing them; and so much the more tender were the impressions which they left in his soul, as his desire was the stronger and the more pure. His patience in bearing injuries, and in overcoming the envy of his fellow-servants by kindnesses; his readiness to obey his masters, and in indifferent things to comply with the inclinations of others, and humbly to serve every one, gave

him the most complete victory over his passions. Labor he considered as enjoined him by God, in punishment of sin, and as a remedy against it; and he performed his work in a spirit of compunction and penance. Many pretend that their labors and fatigues leave them little time for the exercises of religion. But Isidore, by directing his intention according to the most holy motives of faith, made his work a most perfect act of religion. He considered it as a duty to God. Therefore he applied himself to it with great diligence and care, in imitation of the angels in heaven, who in all things fulfil the will of God, with the greatest readiness and alacrity. The more humbling and the more painful the labor was, the dearer it was to the saint, being a means the more suitable to tame his flesh, and a more noble part of his penance. With the same spirit that the saints subdued their bodies by toils in their deserts, Isidore embraced his task. This he likewise sanctified by continual prayer. Whilst his hand held the plough, he in his heart conversed with God; sometimes deplored the sins of the world and his own spiritual miseries; at other times, in the melting words of the royal prophet raising his desires to the glory of the heavenly Jerusalem. It was chiefly by this perfect spirit of prayer, joined with a most profound humility, that St. Isidore arrived at so eminent a degree of sanctity, as rendered him the admiration of all Spain. In his youth he was hired by a gentleman named John de Vargas of Madrid, to till his land and do his husbandry work. He afterwards married a most virtuous woman, named Mary Torribia; but after the birth of one child, which died young, the pious parents by mutual consent served God in perfect continency.

St. Isidore continued always in the service of the same master. On account of his fidelity he could say to him as Jacob did to Laban, that to guard and improve his stock, he had often watched the nights, and had often suffered the scorching heats of summer and the cold of winter; and that the stock, which he found small, had been exceedingly increased in his hands. His master, after long experience of the treasure he possessed in this faithful servant, treated him as a brother, according to the advice of Ecclesiasticus, vii. 23. *Let a wise servant be dear to thee as thy own soul;* and he allowed him the liberty of assisting daily at the public office of the Church. On the other side, Isidore was careful, by rising very early to make his devotions no impediment to his business, nor any encroachment upon what he owed to his

master. This being a duty of justice, it would have been a false devotion to have pretended to please God by a neglect of such an obligation; much less did the good servant indulge his compassionate charity to the poor, by relieving them otherwise than out of his own salary. He was sensible, that in his fidelity, diligence and assiduous labor, consisted in a great measure the sanctification of his soul; and that his duty towards his master was his duty towards God. He also inspired his wife with the same confidence in God, the same love of the poor, and the same disengagement from the things of this world: he made her the faithful imitatrix of his virtues, and a partner in his good works. She died after St. Isidore, in 1175; and is honored among the saints.

St. Isidore being seized with the illness of which he died, foretold his last hour, and prepared himself for it with redoubled fervor. The piety with which he received the last sacraments drew tears from all present. He expired repeating inflamed acts of divine love, on the fifteenth May, 1170, being near sixty years of age. His death was glorified by miracles. Forty years after his body was removed out of the church-yard into the church of St. Andrew. It has been since placed in the bishop's chapel, and during these five hundred years has remained entire and fresh; and continues to be honored by a succession of frequent miracles down to this time. Among others, the following is very well attested: Philip III. in his return from Lisbon, was taken so ill at Casarubios del Monte, that his life was despaired of by his physicians. Whereupon the shrine of St. Isidore was ordered to be carried in a solemn procession of the clergy, court and people, from Madrid to the chamber of the sick king. The joint prayers of many prevailed. At the same time the shrine was taken out of the church, the fever left the king; and upon its being brought into his chamber he was perfectly cured. St. Isidore was beatified by Paul V. in 1619, and solemnly canonized on the twelfth of March, 1622.

ST. MAMMERTUS, Archbishop of Vienne, B. C.

From St. Avitus, his disciple, on the Institution of the Rogation Days,
T. 2. Op. Sirmond. p. 136.—A. D. 477.

ST. MAMMERTUS was a prelate, renowned in the Church for his sanctity, learning and miracles, in the fifth

age. He succeeded Simplicius. By him were instituted the fasts and supplications called the *Rogations*, on the following occasion. Almighty God, to punish the sins of the people, visited them with wars and other public calamities, and awaked them from their spiritual lethargy by the terrors of earthquakes, fires and ravenous wild beasts; which last were sometimes seen in the very market-places of cities: such was the desolate state to which the country was reduced. These evils the impious ascribed to blind chance; but religious and prudent persons considered them as tokens of the Divine anger, which threatened them with entire destruction, unless they strove effectually to avert it by sincere repentance. Amidst these scourges, St. Mammertus received a token of the Divine mercy. A terrible fire happened in the city of Vienne, which baffled the efforts of men: but by the prayers of the good bishop the fire on a sudden went out. This miracle strongly affected the minds of the people. The holy prelate took the opportunity to make them sensible of the necessity and efficacy of devout prayer, and to improve their salutary dispositions to sincere compunction and penance, and a thorough amendment of life. On Easter night a second great fire happened, which alarmed the city more than ever. The zealous pastor had recourse to his usual arms, and poured forth his prayers with many tears, lying prostrate before the altar, till the flames were extinguished, in a manner which his successor, St. Avitus, calls miraculous. During this second conflagration, the archbishop formed a pious design of instituting an annual fast and supplication of three days, in which all the faithful should join, with sincere compunction of heart, to appease the Divine indignation, by fasting, prayers, tears and confession of sins. The church of Auvergne, of which St. Sidonius was bishop, adopted this pious institution before the year 475; and it became in a very short time an universal practice. We have two sermons of St. Mammertus; one on the Rogations, the other on the repentance of the Ninivites; being the 24th and 25th among the discourses which bear the name of Eusebius of Emisa. St. Mammertus's younger brother, Mammertus Claudianus (who is celebrated by St. Sidonius Apollinaris as the greatest scholar of his age, but was much more commendable for his modesty and virtue) being a priest, governed the affairs of his diocese under him. He was author of the hymn, *Pange lingua gloriosi prælium certaminis*, and other elegant works. He died about the year 474. The how-

ly archbishop survived him three years, dying in 477; and is commemorated in the Roman Martyrology.

Under temporal afflictions, we are to remember that God chastises us in this life only in his mercy: by these visits he desires to cure the disorderly attachments of our souls, and to compel us to acknowledge, that he is our only salvation, comfort, and strength, and to seek him with our whole hearts. We must begin to implore the Divine mercy by renouncing sin as the greatest of evils, the cause of all the chastisements which are inflicted on us, and an evil of an order infinitely superior to all other calamities; insomuch that it is properly speaking the only evil we ought seriously to apprehend.

ST. COMGALL, Abbot.

See *Usher, Ant. Brit. Eccl.* p. 236, 237, &c. &c.—
A.D. 601.

ST. COMGALL was one of the most illustrious founders of monastic orders in Ireland. He was born of noble parentage, in the North of Ulster, in 516; and was brought up under St. Fintan, in his monastery of Cluin-Aidhnech, at the foot of the Bladma-hills, from whence arise two rivers, the Barrow and the Nore, in Queen's county. He came out of that school of piety and monastic discipline an accomplished master, and founded about the year 550 the great abbey of Benchor, or Bangor, in the county of Down, which was the most numerous and the most celebrated of all the monasteries of Ireland; as that of Bangor in North Wales, was the most considerable among the Britons; which was in a flourishing condition soon after the death of St. Dubritius, about the middle of the 6th century. Camden is mistaken, when he writes that St. Comgall first instituted monks in Ireland; it being certain that St. Patrick himself had founded monasteries there, having perhaps learnt the monastic rule of St. Martin in France. But St. Comgall exceedingly propagated that state in Ireland. He is said to have governed at Benchor and in other houses, three thousand monks; all which religious men were employed in tillage, or other manual labor. Columban, who was his disciple at Benchor, settled his rule in Britain, France and Italy; and many other abbots, bishops and saints, came out of his nursery. All the holy men of that age sought his friendship and acquaintance; and the ancient writers highly extol his sanctity and prudence. Not-

ker says he was in an eminent degree heir of the virtues and merits of St. Columban, or Columkille. Jonas in the life of St. Columban, and St. Bernard in that of St. Malachi, are very large in his praises. The latter says, that the monastery of Benchor having been long before destroyed by pirates, St. Malachi restored it, because the bodies of many faints reposed there. Usher thinks St. Comgall was the same person as St. Congellus. Seven years after he had founded Benchor, he went to Wales, and there built a monastery, in a place then called the Land of Heth. On his return to Ireland he founded another monastery called Cell-Comgail, now Saynkille, at present annexed to the archbishopric of Dublin. He died on the tenth of May, in 601. See the *Chronicles of Inisfallan and Kilkenny*, quoted by Colgan, in MSS.

ST. BONIFACE, M.

*From his authentic Acts, in Henschenius, p. 283. Fleury, &c.—
About the year 307.*

THERE lived at Rome about the beginning of the fourth century, a certain lady called Aglaë, young, beautiful and well born; and so rich and fond of making a figure in the world, that she had entertained the city three several times with public shews, at an immense expence. Her chief steward was one Boniface, with whom she led a scandalous life. This man, though addicted to wine and all kinds of debauchery, was however remarkable for three good qualities, hospitality, liberality and compassion. Whosoever he saw a stranger or traveller, he would assist him very cordially; and he used to go about the streets, and into the public places, in the night-time, and relieve the poor according to their necessities. After several years continuing in the wicked course of life already mentioned, Aglaë, touched with a motion of Divine grace, and feeling some compunction within herself, called Boniface aside, and thus opened her mind to him: " You are sensible how deep we are plunged in vice, without reflecting that we must appear before God to give an account of all our actions. I have heard say, that they who honor those that suffer for the sake of Jesus Christ, shall have a share in their glory. In the East the servants of Jesus Christ every day suffer torments, and lay down their lives for his sake. Go thither then, and bring me the relics of some of those conquerors, that we may honor their memories, and be saved by their assistance."

Boniface came into the proposal, and having raised a considerable sum of money to purchase the bodies of the martyrs from their executioners, and to distribute among the poor, said to Aglaë on his departure : " I wont fail to bring back with me the relics of martyrs, if I find any ; but what if my own body should be brought to you for that of a martyr ?" She reproved his jesting in a matter so serious. The steward set out ; but was now entirely a new man, penetrated with sentiments of compunction : in all that long journey from Rome into the East he neither eat meat nor drank wine ; and his fasts he accompanied with prayers, tears and penitential works. The Church at that time enjoyed peace in the West ; but in the East the persecution, which had been begun by Dioclesian, was carried on with great cruelty by Galerius Maximianus and Maximinus Daia. It raged more fiercely in Cilicia, under an inhuman governor named Simplicius. Boniface therefore directed his journey to Tarsus, the capital of that country. He no sooner arrived at the city, but alighting he sent away all his servants with the horses to an inn, and went himself straight to the court of the governor, whom he found seated on his tribunal, and many holy martyrs suffering under their tortures : one hung up by the feet with his head over a fire : another stretched almost to the tearing of his limbs on four planks or stakes : a third sawn asunder : a fourth had his hands cut off : a fifth was fixed to the ground by a stake run through his neck : a sixth having his hands and feet tied behind him, the executioners were beating him with clubs. There were no less than twenty tortured after this cruel manner ; the sight whereof shocked the beholders, while their courage and resolution filled them with amazement. Boniface boldly went up to these champions of Christ, and having saluted them, cried out : " Great is the God of the Christians ; great is the God of the holy martyrs. I beseech you, servants of Jesus Christ, to pray for me, that I may join with you in fighting against the devil." The governor thought himself insulted by so bold an action in his presence, and asked him in great wrath who he was. The martyr answered, that he was a Christian ; and that having Jesus Christ for his master, he feared nothing that the governor could inflict to make him renounce that sacred name. Simplicius, in a rage, ordered some reeds to be sharpened, and thrust under his nails. This being done, he ordered some boiling lead to be poured into his mouth. Boniface, after having called upon Jesus Christ for his assistance, begged the prayers of the other

May 15.

expiring martyrs, who all joined in putting up their petitions to God for him. The people, disgusted with so much cruelty, began to raise a tumult, and cried out: "Great is the God of the Christians." Simplicius was alarmed, and withdrew. But the next day, being seated on his tribunal, he ordered Boniface to be again brought before him. The martyr appeared constant and undaunted. The judge commanded him to be cast into a caldron of boiling pitch: but he came out without receiving any hurt. At last the martyr was sentenced to lose his head; and after a short prayer for the pardon of his sins and the conversion of his persecutors, he cheerfully presented his neck to the executioner. In the mean time his companions, not finding him return to the inn, searched for him in those parts of the city where they thought him most likely to be found. Being at last informed by the jailor's brother that a stranger had been beheaded the day before for his faith in Christ, and being led to the place where lay the dead body and the head of the martyr, they assured him it was the very person they were in search of, and besought him to bestow the relics upon them. This he refused to do, without a reward: so they paid down 500 pieces of gold; and having embalmed the sacred remains, they carried them home with them, praising God for the happy end of the blessed martyr. Aglaë, upon information of the affair, gave God thanks for his victory; and taking some priests with her, met the corpse with lighted tapers and perfumes, half a mile out of Rome, on the Latin road; and in that very place raised a monument, in which she laid them, and some years after built a chapel. She from that time led a penitential life, and dying fifteen years after, was buried near his relics. The martyrdom of St. Boniface happened about the year 307.

ST. CARTHAGH, Bishop of Lismore, C

*See Colgan, in MSS. ad 14. Maii; Ware, T. 1. p. 547, 548,
549, &c.—A. D. 637-8.*

ST. CARTHAGH, commonly called Mochudu, was a most eminent director of souls in the narrow paths of Christian perfection, and a native of Munster in Ireland. The famous monastery of Raithin or Ratheney in Westmeath was founded by him. He drew up a particular monastic rule, which is said to be still extant in very old Irish:

but it was afterwards incorporated into that of the regular canons of St. Augustin, when the abbey of Raithin adopted that institute; which, though it has been since mitigated, in the eleventh and twelfth centuries seems to have been scarce less austere than that of La Trappe at present. St. Carthagh is said to have had under his direction above eight hundred and sixty monks, who lived wholly upon vegetables, which they raised with their own hands. In 631, or according to the annals of Inisfallen in 636, he was driven out of Raithin, which he had then governed forty years, by king Blathmac, and retired to the territory of Nandesi, or Desies, in Munster. Here, upon the banks of the Nem (now Black-water), he laid the foundation of a great monastery and school, which flourished exceedingly for many ages. The place, before his coming thither, was called Magh-Sgiath; it then took the name of Dunsginne, and afterwards of Lismore, which name it has ever since retained. St. Carthagh founded here the episcopal see of Lismore, which was united to that of Waterford by Pope Urban V. in 1363, at the request of king Edward III. this latter having been founded only in 1096. The city of Lismore, from the reputation of the sanctity and miracles of St. Carthagh, its first bishop, was esteemed in succeeding ages a *holy city*. Half of this city was an asylum, into which no woman ever dared to enter, it being full of cells and holy monasteries. Thither holy men flocked from all parts of Ireland; many also from Britain; being desirous to finish their mortal course in this place. St. Carthagh left an eminent share of his spirit to his disciples and successors. He died soon after he had erected his cathedral, on the 14th of May, in 637, or 638. He was buried in his own church at Lismore.

ST. JOHN NEPOMUCEN, Martyr.

*From his Life, collected by Balbin. See Papebroeck, T. 3. Maii,
p. 667. Also Ben. XIV. de Canon. SS.—A. D. 1383.*

“THIS servant of God possessed in an eminent degree the virtues of a zealous apostle, and by his death merited the crown of a glorious martyr. His martyrdom was the more illustrious, because the religious seal of confession (or strict obligation to silence in that tribunal on the part of the priest)

not having yet armed tyrants against it, had found no victims before the saint of this day. He was born at Nepomuc, a little town of Bohemia, some leagues from Prague, about the year 1330. His parents derived from their virtue a splendor which their birth or rank in the world did not afford them; and John was regarded as the fruit of their pious prayers. Soon after his birth, his life was despaired of: but their confidence in God deserved to obtain his recovery, through the intercession of the holy Mother of God. Gratitude moved them to consecrate their son to the divine service. They neglected nothing to give him a good education: nor could a child give more promising hopes of future greatness, by his mildness, docility, simplicity, devotion and extraordinary application and capacity in his studies. He learned philosophy and the canon-law at Prague: in which two last faculties he proceeded doctor. He had from his tender years regarded the priesthood as the great object of his pious ambition, that he might devote himself in the most perfect manner to promote the divine honor. He increased the fervor of his preparation as he grew nearer the term, and retired from the hurry of the schools and the city into a solitude, there by fasting, prayer and penance, to purify his soul, and dispose himself for the grace of that holy order, which he received at the hands of his bishop. This prelate committed to him the care of the parish of our Lady at Tein. Surprising were the first efforts of his zeal. The whole city flocked to hear him, and in a short time appeared very much reformed. The students, who were then not less than fifteen thousand, thronged to his discourses; and many hardened libertines returned from hearing him, striking their breasts, and full of compunction.

After the death of Charles IV. a prince renowned for wisdom and piety, his son Wenceslas, king of the Romans, succeeded him in the empire in 1378, being only sixteen years old. Intoxicated with power and flattery, he gave early symptoms of the most savage and vicious dispositions. He resided at Prague; and hearing high commendations of St. John, he pitched upon him to preach the Lent to his court. The saint's discourses proved for some time a check to his passions. In testimony of his esteem, he offered the holy man the first vacant bishopric, which was that of Leitomeritz; but no motives could prevail upon him to accept that dignity. It was thought that perhaps the care and labors inseparable from such a charge contributed to his refusal. He

was therefore offered the provostship of Wischeradt, which, next to the bishoprics, is the first ecclesiastical dignity in the kingdom of Bohemia, and to which are annexed one hundred thousand German florins a-year, with the honorable title of hereditary chancellor of the kingdom, and this without dangers or fatigues. But to reason thus is not to know the saints. Wherefore John rejected this offer with the same firmness as he did the other; but accepted soon after the office of almoner of the court, which could only give him an authority and assistance the better to perform his duty as preacher, and enable him in a private capacity to assist the poor, and to gain souls to God. Nor had this charge either the distractions, or the riches or honors, which had so much affrighted him in the dignities before mentioned. Thus humility fixed him in the court, whither ambition leads others. He appeared there the same man he had been in his private life. His apartment was the rendezvous of all who were in affliction or distress. He declared himself their general advocate, and that of those who suffered by unjust oppressions. He was ready at every call, and found time to hear all their complaints; because the saints, who in temporal concerns forget themselves, find more leisure than other men for the service of their neighbours.

The empress Jane, daughter of Albert of Bavaria, earl of Hainault and Holland, was a most virtuous and accomplished princess. Touched by the divine unction of the holy preacher, she chose him for the director of her conscience. The emperor loved her with the most violent passion; but often abandoned himself to the most frantic fits of jealousy, which, joined to the natural fierceness and brutish fury of his temper, gave her much to suffer. God gave her a comforter and guide in St. John; and she squared her life by his counsels, and learned of him to suffer her afflictions with joy. Under his direction she became altogether religious, and was not afraid to appear such. The churches were the ordinary places where she was to be found: she spent in them whole days on her knees, with a recollection which was the admiration of every one. Her prayers were interrupted only by offices of charity to the poor, whom she served with her own hands, or by a short time for meals and relaxation, which she passed in conversing with her ladies on eternity and spiritual matters; and on these occasions she spoke with an ardor which bespoke her own fervor. This fervor she nourished in

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her heart by the frequent use of the sacraments, and the practice of perpetual mortification. Such was her holy fear of God, that the very shadow of the least sin made her tremble: and upon the fear of the least failing she hastened to confession; whence she never returned but with a heart broken with sorrow, and her eyes bathed in tears.

As a corrupted heart turns every thing into poison, Wenceslas grew the more impatient and extravagant by the piety of his consort, and by the tenderness and condescension with which she always behaved towards him: and in the return of a fit of mad jealousy he formed a design of extorting from St: John what she had disclosed to him in the secret of confession; by which means he thought he should learn all the private sentiments she had ever entertained concerning him. In this view he sent for the holy man, and at first began indirectly to sift him, and at length openly put to him his impious questions. The saint, struck with horror, represented to him in the most respectful manner possible, how notoriously injurious such a sacrilege was both to reason and religion. But the emperor, who had been long accustomed to deal with slaves, thought that no one ought to resist his will. However in the end he dissembled his rage; but the saint saw in his dark gloomy silence, what he was to expect from so wicked a prince. It happened one day that the tyrant, finding a fowl not roasted to his taste at table, gave an order surpassing, if possible, the extravagances of Caligula or Heliogabalus, that the cook should be immediately spitted, and roasted alive at the same fire at which the fowl had been dressed. The officers were preparing to execute the barbarous sentence, which no one durst contradict, when St. John was informed of it: the poor servant was already pierced with several spits, and broiling before the fire, when the saint ran in, and threw himself at the emperor's feet. Wenceslas neither listened to his remonstrances, nor regarded the threats of Divine vengeance; but the more earnestly the saint pressed him, the more outrageous he grew. At length he commanded him to be thrown into a dungeon; where he lay several days rejoicing in his chains, sensible that the true cause was his former firmness in refusing to disclose the confession of the emperors. Accordingly he was given to understand on the part of Wenceslas, that as long as he refused this, there was for him no hope of liberty. Yet some days after a gentleman of the palace came with an order to release him, begging in the emperor's name, that he would forget the ill treatment he

had received, and dine the next day with his majesty, who had prepared a great entertainment for his sake, and to do him honor before his whole court. Wherefore he was treated with the greatest magnificence and exterior marks of esteem. After the banquet Wenceslas dismissed all the rest, and began again to press him all manner of ways to lay open to him the confession of the empress, promising secrecy and all honors and riches in case of compliance, and threatening a refusal with the most horrible tortures and death. The saint remained unmoved, and was at length remanded back to prison, with orders that he should be inhumanly tortured. He was stretched on a sort of a rack: burning torches were applied to his sides, and to the most sensible parts of his body: he was burnt at a slow fire, and tormented various other ways. At length he was loosened from the rack, and left half dead. Our Lord visited his servant in this abandoned condition, and filled his soul with the most sweet consolations. In the mean time the empress was informed; and by her prayers, tears and importunities, obtained of Wenceslas the enlargement of the servant of God. He therefore appeared again at court, but like a persecuted saint, full of joy and courage, shewing by his countenance that he regarded his sufferings as the favors of heaven. Notwithstanding the present good humor of the emperor, he prepared himself for death; and as if to take his leave, and to supply by extraordinary labor the shortness of his time, he began to preach with greater zeal than ever. In one of these sermons, on that text, *A little while and you shall not see me*, he often repeated, "I have now but little time to speak to you;" and in the close of his discourse, clearly foretold, in a prophetic rapture, and shedding an abundance of tears, the evils which were shortly to fall on the church of Bohemia; literally verified in the Hussite tumults and civil wars. Coming out of the pulpit, after taking his last leave of his auditory, he begged pardon of the canons and clergy for the bad example which he humbly accused himself of having given them. From that day he gave himself up to such exercises as were a more immediate preparation of his own soul for eternity. One evening, as he was returning home, after having poured forth his soul in most fervent prayer in a church dedicated to God in honor of his Blessed Mother, the emperor looking out of a window of his palace, saw him pass alone in the streets of Prague, and ordered him to be immediately brought in to him; then he sternly bid him choose either

to reveal the confessions of the empress, or to die. The saint made no answer; but by his silence and the steadiness of his countenance gave him sufficiently to understand, that he was not to be moved, and by bowing his head expressed his readiness to die. At which the emperor cried out in his fury: "Take away this man, and throw him into the river as soon as it shall be dark, that his execution may not be known by the people." The impious order was executed; and after some hours, which the martyr employed in preparing himself for his sacrifice, he was thrown off the bridge which joins the Great and Little Prague, into the river Muldaw, on the vigil of the Ascension, May sixteenth, 1383. He was no sooner stifled in the waters, but a heavenly light appeared over his body, floating in the river, and drew many to the banks. The empress ran in to the emperor, not knowing what had happened, and enquired what was the occasion of the lights which she saw on the river. The tyrant, struck at the news, fled in haste like a man distracted to a country-house, forbidding any one to follow him. The morning discovered the villainy; and the executioners betrayed the secret. The whole city flocked to the place; and the martyr was interred with the utmost pomp, by the clergy and people, in the cathedral, with this epitaph, which is yet read, engraved on a stone upon his tomb: *Under this stone lies the body of the most venerable and most glorious Thaumaturgus John Nepomucen, doctor, canon of this church, and confessor of the empress; who, because he had faithfully kept the seal of confession, was cruelly tormented, and thrown from the bridge of Prague into the river Muldaw, by the orders of Wenceslas IV. emperor and king of Bohemia, son of Charles IV. 1383.*

Many miraculous cures of the sick under the most desperate disorders, wrought through his intercession during the interment of his relics and at his tomb, were public testimonies of his favor with God. The emperor soon felt that the punishment of a notorious sinner follows close upon his crime. He was deposed from the Imperial throne, was twice confined by his own nobility, and at length died of an apoplexy, without having time in all appearance even to think of repentance. The tomb of the saint continued illustrious for miracles, and was protected by a wonderful Providence from profanations; which were often attempted by the Hussites, whose heresy, for above one hundred years, filled the kingdom with civil wars, bloodshed, sacrileges, the ruin of families, and every other calamity; and again by the Cal-

vinists in 1618, in the wars of Frederic, the elector palatine. On that occasion several officers and workmen, who set themselves to demolish the tomb of the saint, were punished by visible judgments, and some by sudden death upon the spot; which was the misfortune, among others of a certain English gentleman. Many incontestable miracles having been juridically proved, his solemn canonization was published by Benedict XIII. in 1729.

In the sacrament of penance so indispensable is the law of secrecy, and so far does it extend, that the minister is bound by all laws so much to be upon his guard in this respect, that he may say with an ancient writer, "What I know by confession, I know less than what I do not know at all." St. John Climacus remarks, that a special Providence watches over the fidelity of this sacred seal: "For," says he, "it is unheard of, that sins disclosed by confession should be divulged; lest others should be deterred from confessing, and all hope of health be cut off." Without this indispensable secrecy, the very precept and obligation ceases. And this law is expedient also to the public weal; for by it the minister will often draw sinners from dangerous designs, which otherwise could never come to his knowledge.

ST. PASCHAL BAYLON, C.

From his Life, by John Ximenes, his companion, &c. See other monuments in Popebrooke, T. 4. Maii, p. 48, 132.—A. D. 1592.

THE state of poverty was honored by the choice of our dear Redeemer, and hath been favored with his special blessing. It removeth men from many dangers and temptations, and furnishes them with perpetual occasions for the exercise of self-denial, patience, resignation to the Divine will, and every other heroic Christian virtue: yet these great means of salvation are by many through ignorance, impatience and inordinate desires, often perverted into occasions of their temporal and eternal misery. Happy are they who, by making a right use of the spiritual advantages which this state, so dear to our blessed Lord, offers them, procure to themselves present peace, joy and every solid good; and make every circumstance of that condition in which Providence hath placed them a step to perfect virtue and to everlasting happiness. This in an eminent degree was the privilege of St. Paschal Baylon. He

was born in 1540, at Torre-Hermosa, a small country town in the country of Arragon. His parents were day-laborers, and very virtuous; and to their example he was greatly indebted for that spirit of piety and devotion, which he seemed to have sucked in with his mother's milk. Their circumstances were too narrow to afford his being sent to school; but the pious child, out of an earnest desire of instruction, carried a book with him into the fields where he watched the sheep, and desired those he met to teach him the letters; and thus in a short time, while yet very young, he learned to read. This advantage he made use of only to improve his soul in devotion and piety: books of amusement he entirely neglected; but the lives of the saints, and above all meditations on the life of Christ, were his chief delight. When he was of a proper age, he engaged with a farmer to keep his flocks as under-shepherd; and was delighted with the innocent and quiet life which his state permitted him to lead. Whatever he saw was to him an object of faith and devotion. He contemplated and praised the Almighty in all his works: and besides external objects, the sight of which continually put him in mind of their great Creator, he had almost always a spiritual book in his hands, which served to instruct and strengthen his soul in the love and practice of virtue. His master, who was a person of singular piety, was charmed with his edifying conduct, and made him an offer to adopt him for his son, and to make him his heir. But Paschal, who desired only the goods of another life, modestly declined the favor, wishing always to remain in his humble state, as being more conformable to that which Christ chose for himself on earth; who came into the world not *to be served, but to serve.* He was often found praying on his knees under some tree, whilst his flocks were grazing on the hills. It was by this secret entertainment of his soul with God in the most profound humility and perfect purity of his affections, that he acquired a most sublime science and experience in spiritual things, at which those who were most advanced were struck with admiration. He could truly say with David, *Blessed is he whom thou thyself shalt instruct, O Lord;* Psal. xciii. 12. He spoke of God with an inimitable unction and experimental light, and with sentiments which the Holy Ghost alone forms in souls perfectly disengaged from earthly things, and replenished with his heavenly fire. He often felt in himself what many servants of God assure us of, that "the consolation which the Holy Ghost frequently infuses into pious souls is greater

than all the pleasures of the world together, though they should all be enjoyed at once by the same person. It makes the heart to dissolve and melt through excess of joy, under which it is unable to contain itself." In these sentiments did this servant of God sing with David : " *My soul shall rejoice in the Lord, and shall be delighted in his salvation. All my bones shall say, O Lord, who is like to thee!*" Psal. xxxiv. The reward of virtue is reserved for heaven : but some comforts are not denied even during the present time of trial. But these consolations generally follow severe interior trials and the constant practice of self-denial : For the dew of extraordinary spiritual comforts never falls on unmortified souls, which seek the delights of this world. St. Paschal in his poverty joined alms with his continual prayer, and not having any other means to relieve the poor, always gave them a good part of his own dinner, which was sent him into the fields. He accommodated himself to all places and seasons, and was always content, cheerful, mild, affable and full of condescension to all. However, on account of some little trespasses which, with all his diligence, he could not prevent in tending his flock, he changed his place ; and quitting his friends and country, engaged in the service of some farmers in the kingdom of Valentia to keep their sheep. He continued here his former penitential and retired life, and was known in the whole country by the name of the Holy Shepherd. At length this fervent servant of God being daily more and more enamoured of heavenly contemplation, entered a religious state of life in quality of lay-brother, and continued as long as he lived to advance in the ways of perfection. He had a singular devotion towards the Mother of God, whose intercession he never ceased to implore, that he might be preserved from sin. The holy sacrament of the altar was the object of his most tender devotion ; also the passion of our divine Redeemer. He spent, especially towards the end of his life, a considerable part of the night at the foot of the altar, on his knees, or prostrate on the ground. He died at Villa Reale, near Valentia, the 17th of May, 1592, being fifty-two years old. His corpse was exposed three days ; during which time the great multitudes which from all parts visited the church, were witnesses to many miracles, by which God attested the sanctity of his servant. St. Paschal was canonized by Alexander VIII. in 1690.

SS. THEODOTUS, VINTNER, and seven Virgins, Martyrs.

*From their authentic Acts, written by one Nilus, an eye-witness,
in Ruinart's Acta Sincera, p. 336.—A. D. 303.*

ST. THEODOTUS was a citizen of Ancyra, the capital of Galatia. From his tender years he had been brought up in perfect sentiments of piety by the care of a holy virgin called Thecus. He was married, kept an inn, and sold wine; but what is very rare to be found in that profession, was just, abstemious and zealous in the practice of all the duties of religion. In the flower of his age he despised riches and pleasures; made fasting, alms-deeds and prayer, his delight; and laid himself out in relieving the necessitous, comforting the distressed, and bringing sinners to repentance. He also encouraged many persons to suffer martyrdom, and moreover had the gift of miracles; for, according to his acts, by his prayers and the laying on of his hands, he healed such as were afflicted with incurable diseases. When the persecution of Dioclesian was raised against the Church, Theodotus was not dismayed; because his whole life had been a preparation for martyrdom. The bloody edicts published at Nicomedia in 303, soon reached Galatia. Theotecnus, the most cruel governor of that province, promised the emperor to extirpate the Christian name out of his district. No sooner had the bare report of his being on the road to Ancyra reached that city, than the greater part of the faithful betook themselves to flight; incredible numbers of them taking shelter in the desert and mountainous places. The Pagans, in the mean while, broke into the houses of the Christians, and carried off whatever they pleased without opposition; for the least complaint would have been dangerous to him that made it. No Christian was seen in the streets but to suffer for his religion, or to renounce it. The most noted persons among them lay in prison, loaded with irons: their goods were confiscated, their wives and daughters dragged about the streets by insolent Russians, and their very babes forced to undergo the greatest hardships on account of the religious principles of their parents, the only crime alleged against them.

While this violent persecution raged at Ancyra, Theodotus assisted those in prison for the faith, and buried the bodies of the martyrs, though the performance of that last duty was forbid under pain of death. The governor had ordered all provisions publicly to be offered to the idols before they were

exposed to sale, that the Christians might be reduced to starve, or give a sanction to that abominable consecration, and even be obliged to unite the service of Jesus Christ with that of the devils on the very altar. But Theodotus had laid in a large stock of corn and wine, which he sold to the Christians at prime cost; and thus the altars were furnished with pure oblations, and the faithful were supplied with food. His profession privileged this way of proceeding; and while he seemed employed only in keeping an inn, his house was at once the place of divine worship, an hospital for the sick and strangers, and the only refuge of the Christians in that town. He freely exposed his own life on all occasions where the glory of God was concerned.

There is a town at some distance from Ancyra, called Malus; where Theodotus, by a particular disposition of Providence, arrived just as the persecutors were throwing into the river Halis the remains of the martyr Valens, who after long and cruel torments had been burnt alive. These relics Theodotus found means to secure, and was carrying them off, when at some little distance from Malus he was met by some Christians. They had been taken up by their own relations for beating down an altar of Diana, and had lately recovered their liberty by his means; Theodotus having, besides great trouble and expence in the affair, exposed his very life in their deliverance. They were all overjoyed to see him, and joined in thanks to him as the common friend and benefactor of persons in distress: and he, no less rejoicing at the sight of those glorious confessors, desired they would allow him to give them some refreshment before they went any further. They sat down about a quarter of a mile from the town, and sent thither to invite the priest of the place to dine with them, and say the usual prayers before meat, ("for," say the Acts, "it was not his custom to sit down at table without the priest's blessing") and those for travellers before they pursued their journey. The messengers met the priest as he was coming out of the church after sext, or the prayer of the sixth hour. After dining together on the spot afore-mentioned, Theodotus told the priest he thought that place very proper for the lodging of relics. "Yes," said Fronto; (for that was the priest's name) "but we must have them before we can think of building a place for their reception." Theodotus told him God would take care of that, and assured him the relics should not be wanting. When he had given him this assurance, he

took his ring from his finger, left it with the priest as an earnest of his promise, and returned to Ancyra; where he found the persecution had made as much havoc as an earthquake could have done.

Among those who suffered in that city were seven virgins, grown old in virtue. The governor, finding them invincible in the profession of the Christian faith, delivered them into the hands of some young libertines, to be insulted and abused in contempt of their religion, and to the prejudice of their chastity, which had always been their brightest ornament. But by their prayers and tears, which they offered to Jesus Christ, the author and the guardian of their virtue, they triumphed over their wicked attempts. Theotecnus perceiving his design defeated, obliged them to attend at the impious ceremony of washing the images of Diana and Minerva in a neighbouring pond; the annual festival happening at that time. They were placed, in derision, in open chariots, and led up the procession: then came the idols, followed by a great crowd of people; and Theotecnus himself in the rear, attended by his guards. Theodotus was all this while under great concern for the seven virgins, begged the Almighty to carry them victoriously through the severe trials to which they were exposed, and waited the event in a house near the church of the Patriarchs, in company with some other devout persons. They had been prostrate on the ground, and fixed in prayer from break of day till noon, when news was brought that Thecusa and her six companions, remaining constant, had been all thrown into the pond and drowned. Theodotus, after having given thanks to Almighty God for their triumph, consulted with the master of the house, and one Polychronius, how they should get the bodies of the seven martyrs out of the water; and in the evening they were informed, that the task was rendered more difficult by the guards posted near the pond. This news gave Theodotus a most sensible affliction. Thecusa appeared to him in his sleep, and conjured him to take up her body and those of her companions in order to more decent burial, and assured him he should be called to a like trial within two days. Upon this he arose, and related his vision to his companions; and it being now day, he sent two persons to take a view of the guard. To engage the blessing of God more effectually on their undertaking, the whole company fasted till night, and then set out. It was very dark; and neither moon nor stars appeared, which enhanced the horror of the place, all strewed with the heads of malefactors, and the scattered remains of

barnt bodies. Here they were encouraged by a voice, which called Theodotus by his name, and bid him go on boldly. Upon this they made *the sign of the cross* upon their foreheads, and immediately saw before them a light in the form of a cross, eastward. They fell on their knees, adored God with their faces turned towards that glorious phenomenon; after which they went on: but it was so dark that they could not see one another. At the same time a heavy rain fell, which made it so dirty, that they could scarce keep themselves upon their legs. In this difficulty they had recourse to prayer; and immediately a body of fire appeared, and moved before them: and two men cloathed in shining garments were heard to say, "Theodotus, take courage. God has written thy name among the martyrs: he has sent us to receive thee: thou wilt find near the pond Sosander in arms; and the guards are in great consternation at the sight of him: but thou shouldst not have brought a traitor with thee." This last clause none of the company understood. The storm still continuing, the thunder, wind and rain, made the centinels very uneasy in their post; but the apparition of a man, completely armed, darting fire around him, was so terrible, that they fled in great haste to the neighbouring cottages. The way being thus cleared, Theodotus and his companions following their guide or the luminous body above mentioned, came to the side of the pond; and the wind raged so violently, that it discovered the bottom, where the bodies of the virgins lay. Whereupon Theodotus and his companions drew them out, laid them upon horses, and carried them to the church of the Patriarchs, near which they interred them. The names of these seven martyrs were, Thecusa, Alexandria, Claudia, Euphrasia, Matrona, Julitta and Phaina.

The news of this was spread all over the town the next day; and every Christian that appeared was put to torture. Theodotus was for surrendring himself, and owning the fact; but the Christians would not suffer it. Polichronius, who had assisted at the removal of the relics, in order to be informed of what passed in the city, disguised himself in a peasant's dress, and went to the market-place. But being discovered, he was carried before the governor, examined, and being beaten by his order, and threatened with death, he had the weakness to say, that Theodotus had taken away the bodies, and discovered the place where they were concealed. Upon which the relics were taken up and burnt: And thus it appeared who was the traitor, against whom they had been

cautioned. Theodotus hearing this, took his last farewell of the brethren, begged their prayers, and prepared himself for the combat. Being informed that the priestesses of Diana and Minerva were with the governor accusing him of discouraging the worship of the gods, he went straight to the governor's palace, and let him know that he was the man against whom the accusation was lodged. He surveyed with a smiling countenance the fire, the wheels, the racks and other instruments of torture, which they had got ready upon this occasion. The governor told him it was still in his power to avoid them, offered him his friendship, assured him of the good-will of the emperor, and promised to make him a priest of Apollo and governor of the town, provided he would endeavour to recover his neighbours and friends from their delusion, and teach them to forget Jesus Christ. Theodotus, in his reply, on one hand insisted on the enormous crimes the heathen gods stood charged with, even by their own poets and historians; and on the other extolled the greatness and the miracles of Jesus Christ. The governor ordered him to be stretched on the rack; and every one seemed desirous of having a share in vindicating the honor of the offended deities. Several executioners were successively employed in tearing his body with iron hooks: vinegar was poured upon his wounds, and his flesh was burnt with torches. When the martyr smelt the burning of his flesh, he turned his head aside a little. The governor mistaking this for a sign of his fainting under the torments, put him in mind that his present sufferings were all owing to his disrespect for the emperor, and his contempt for the gods. The martyr told him he was mistaken in imagining him in a yielding disposition; on the contrary, he could not help thinking that his officers did their duty carelessly, and therefore entreated him to see that his orders were better obeyed. He then bid him invent new tortures, which should all contribute to shew what courage Jesus Christ inspires into such as suffer for him; and let him know, in plain terms, that while he was thus united to his Saviour, he was an over-match for all the power of men. The governor, surprized and enraged at this freedom, commanded him to be struck on the mouth with a stone, in order to beat out his teeth. But Theodotus told him, that nothing of all that could interrupt his conversation with his God, who would hear the language of his heart and sufferings, though he should be deprived of the use of speech. The executioners

were now quite tired out with labor, while the martyr seemed to feel nothing. Upon which he was ordered back to prison, and reserved for farther punishment. As he passed through the crowd, pointing at his wounds, "It is but reasonable," said he, "that we should offer such sacrifices to Him who was pleased to set us the example, and submit to be sacrificed for us." After five days respite, the governor ordered Theodotus again to be brought before him; and finding his courage not in the least abated, directed the executioners to stretch him a second time on the rack, and open afresh all his wounds. He then caused him to be taken off, and laid upon the ground strewed with hot tiles, which put him to inexpressible torment. But finding him not to be overcome, though put upon the rack a third time, and tortured as before, he condemned him to lose his head; with strict orders that his body should be burnt, to prevent its being buried by the Christians. The holy martyr, before his execution, returned thanks to Jesus Christ for his grace and support under the torments he had undergone, and for having made choice of him for a citizen of the heavenly Jerusalem: he also begged of him to put an end to the persecution, and grant peace to his afflicted Church. Then turning to the Christians who attended him, he bid them not weep, but rather thank God for having enabled him to finish his course, and overcome the enemy; and assured them he would employ his charity *in praying for them with confidence in heaven.* After this short speech, he cheerfully received the fatal stroke. The corpse was then laid upon a large funeral pile: But before they could set fire to it, it was surrounded with such an extraordinary light, that none durst approach it. This being reported to the governor, he ordered the body to be watched by a guard dispatched thicker for that purpose.

Fronto, the priest of Malus, came to Ancyra that day, with the view of carrying back the relics Theodotus had promised him, and had brought with him the ring he had left in his hands as a pledge. He had with him an afs, laden with wine of his own vineyard; this was probably designed as a present to Theodotus. He reached the town in the evening. His afs, tired with the journey, lay down near the pile, and did not seem disposed to go any farther. The soldiers invited him to pass the night with them in a hut of reeds and willow branches, which they had made the day before, and near which they had kindled a fire, and were dressing their supper just as the priest arrived. They invited him to partake

with them ; and he accepted their invitation. In return, he gave them a taste of his wine, which they found excellent, and of which they drank pretty freely. They then began to talk of a *brazzen man*, as they called him, whose body was in their custody. One of them undertook, at his request, to give the particulars of the seven martyrs, the rescue of their bodies, the seeming insensibility of Theodotus while under the sharpest torments; which was the reason of their calling him a *man of brass*. Hereupon Fronto gave God thanks, and invoked his assistance on the present occasion. After supper, perceiving the guards in a dead sleep, he took the venerable relics of the martyr, put his ring upon his finger, and laid the body on the ast, which being let loose, went directly home ; where a church has been since built, in honor of the saint : and thus his promise of furnishing the priest with relics was made good. Nilus had lived with the martyr, had been his fellow-prisoner, and was an eye-witness of what he relates.

ST. DUNSTAN, Archbishop of Canterbury, C.

See his Life, in Mabillon, Sac. Ben. 5. p. 659. by Osbern; and that by Eadmer, in Wharton, T. 1. p. 211.—A. D. 988.

ST. DUNSTAN was a native of the town of Glastenbury, of noble birth, and received his education under certain Irish monks, who were excellent masters of the sciences, and at that time resided at Glastenbury. Dunstan made an extraordinary progress in every branch of literature, and through the recommendation of Athelmus, archbishop of Canterbury, his uncle, with whom he had lived some time, was called to the court of the great king Athelstan, a lover of virtue and learned men. He enjoyed the favor of that prince above all who had the honor to approach his person, till envy made him feel the usual instability of the fortune of courtiers. Dunstan had in his youth received the clerical tonsure, and the lesser orders. After he left the court, he took the monastic habit, being advised thereto by Elphegus, bishop of Winchester, also his uncle ; who not long after ordained him priest. Having given him proper instructions for his conduct, he sent him to Glastenbury, to serve that church. Here he built for himself a small cell, five feet long and two and a half broad, with an oratory adjoining to the wall of the great church, which was dedicated under the invocation of the Mother of God. In this hermitage he spent his time in prayer and fasting. He

had also his hours for manual labor, which is a part of penance, and necessary to shun idleness. King Athelstan dying after a glorious reign of fifteen years, the throne was filled by his brother Edmund, who succeeded to the crown in 900. His palace of Cheddar was but nine miles from Glastenbury, to which church he often resorted with great devotion; and having been long acquainted with the sanctity of St. Dunstan, he installed him the nineteenth abbot of that house from St. Brithwald, who was the first Englishman who had governed it, 270 years before. King Edmund had reigned only six years and a half, when he was treacherously murdered. His sons Edwi and Edgar being too young to govern, his brother Edred was called to the throne. He did nothing but by the advice of St. Dunstan, and ended his pious life in 955. He was succeeded by his nephew Edwi, a most debauched and profligate youth, who on the very day in which he was anointed king left his nobles at the royal banquet to visit his harlot and impious flatterers. St. Dunstan followed him, and endeavoured by a severe check to put him in mind of his duty which he owed both to God and men. In requital the tyrant banished him, persecuted all the monks in his kingdom, and ruined the abbeys which had escaped the devastation of the Danes, except Glastenbury and Abingdon.

St. Dunstan spent one year in exile in Flanders, and filled those countries with the odor of his sanctity and the example of his virtue. In the mean while the Mercians and northern provinces shaking off the yoke of the tyrant Edwi, placed the crown on Edgar, who immediately recalled St. Dunstan, made him his principal counsellor, and in 957 preferred him to the bishopric of Worcester. He was consecrated by St. Odo, archbishop of Canterbury. The see of London becoming vacant shortly after, he was compelled also to govern that diocese, notwithstanding his opposition; the public disorders requiring so strenuous a reformer of discipline and manners. King Edwi having reigned over all England one year, and over the southern parts four, ended a wicked life by an unhappy death in 959; when Edgar became sole monarch of the English nation, which he governed with the greatest courage, prudence and glory. In 961 St. Dunstan was raised to the metropolitan see of Canterbury, though he used every device possible to decline that dignity. He was moreover appointed by pope John XII. legate of the holy see. Vested with this authority, he set himself about re-establishing every

where ecclesiastical discipline, which had been much impaired by the confusion of the Danish invasions and the tyranny of King Edwi; in which he was powerfully protected by king Edgar, and assisted by his two disciples, St. Ethelwold, bishop of Winchester, and St. Oswald, bishop of Worcester and archbishop of York. These three prelates restored most of the great monasteries in England, and established in them an uniform and perfect regular discipline. The reformation of the clergy was no less the object of the zeal of St. Dunstan. For their use he drew up excellent regulations. He was equally vigorous in maintaining discipline among the laity, in which no motives of human respect were ever able to daunt him or to damp his zeal. King Edgar had the misfortune to fall into a scandalous crime, by offering violence to a virgin who had been educated in the monastery of Wilton, and who to elude his pursuits had put on a religious veil, but had not made any profession or vows. St. Dunstan being informed of this scandal, went in haste to the court, and like another Nathan reproved the king in a zealous, but respectful manner. The king, struck with remorse, begged with many tears that a suitable penance might be enjoined him, and became a faithful imitator of the perfect royal penitent David. The archbishop enjoined him a seven years penance; during which term he was never to wear his crown, was ordered to fast twice a-week, and to give large alms. Another part of his penance was to found a nunnery, in which many holy virgins might consecrate themselves chaste spouses to Christ, in satisfaction for his crime in having violated a virgin. These conditions the king faithfully performed, and founded a rich convent of nuns at Shaftesbury. The term of his penance being elapsed in 973, St. Dunstan in a public assembly of the lords and prelates set the crown again upon his head. This great king ruled sixteen years, and dying in the 32d year of his age, left the kingdom to his eldest son, Edward the Martyr. The death of that pious young prince was a grievous affliction to St. Dunstan, who, when he crowned his younger brother in 979, foretold the weakness and the dreadful calamities of his reign.

St. Dunstan frequently visited the churches over the whole kingdom, every where preaching and instructing the faithful with great zeal. Such was the dignity and the eloquence with which he delivered the word of God, that few were so hardened as to withstand the power of his exhortations. He employed his revenues in relieving the poor; he reconciled dis-

ferences, refuted errors, and labored incessantly in extirpating vices and abuses. But neither the care of his church, nor the attendance he was often obliged to give to the state, made him ever forget to find time for holy prayer; and after the occupations of the day he watched late at night in the private communications of his soul with God. He often retired to Glastenbury, to devote himself entirely in that solitude to heavenly prayer and contemplation. At Canterbury it was always his custom to visit in the night, even in the coldest weather, the church of St. Augustin without the walls, and that of the Blessed Virgin, adjoining to it. Being taken ill in that city, he prepared himself for his last hour by redoubling his fervor in all his practices of penance and devotion. On the feast of the ascension of our Lord he preached thrice on that triumphant mystery, exhorting all to follow our Redeemer and Head in spirit and desire. In the close of his last discourse he begged the prayers of his audience, and told his flock that God called him from them. At which words all who heard him were filled with inexpressible grief. In the afternoon he went again to the church, and appointed a place for his burial; then he took to his bed, and on the Saturday following, the 19th of May, having received the Viaticum, he calmly expired in 988, the sixty-fourth year of his age, and the twenty-seventh of his archiepiscopal dignity. He was buried in his own cathedral in the place he had appointed, on the south side of the high altar.

ST. SIMON STOCK, C.

*See his authentic Life, written soon after his death; also Leland de
Script. Brit. T. 2. p. 294, &c. &c.—A. D. 1265.*

ST. SIMON was descended of a good family in Kent. From his infancy he turned all his thoughts and affections to attain to the most perfect love of God, and studied to devote all his moments to this glorious pursuit. With this view, in the twelfth year of his age he retired into a wilderness, and chose for his dwelling a great hollow oak tree; whence the surname of Stock was given him. Whilst he here mortified his flesh with fasting and other severities, he nourished his soul with continual prayer. His drink was only water; and he never touched any other food but herbs, roots and wild apples. Whilst he led this course of life, he was invited by a divine revelation to embrace the rule of certain religious

men who were coming from Palestine into England. Albert, the holy patriarch of Jerusalem, having given a written rule to the Carmelite friars about the year 1205, some religious of this order were soon after brought over from Mount Carmel by John Lord Vesey and Richard Lord Gray of Codnor, when they returned from the Holy Land. These noblemen some time after settled them; the latter in the wood of Aylesford, near Rochester, in Kent; the former in the forest of Holme, near Alnwick, in Northumberland; which houses continued the two most famous convents of this order in England, till their dissolution in the 33d year of the reign of Henry VIII. But the first or most ancient convent of these friars in England was that at Newenden in Kent, which was founded for them by Sir Thomas Archer, or Fitz-Aucher, whose family flourished for many centuries upon that manor. The first arrival of these religious in England is placed in the annals of the order in 1212. Simon, who had then lived a recluse twenty years, imitating the Macariuses and Arseniuses in the most heroie practices of penance and contemplation, was much affected with the devotion of these servants of God, their edifying deportment and their eremitical austere institute, and joined them before the end of the year 1212. After his admission he was sent to Oxford to finish his studies; and having run through his academical course, he returned to his convent; where so bright was the example of his piety, that the virtue of the rest seemed to suffer an eclipse by the extraordinary lustre of his sanctity. Such was his reputation, that in 1215 Brocard, prior of Mount Carmel and general of the order, appointed him *vicar-general*, with full power over all the western provinces. St. Simon paid a visit to his brethren on Mount Carmel, and remained six years in Palestine; where in 1237 he assisted at the general chapter of his order, held by Alanus, the fifth general. In this assembly it was resolved that the greatest part of the brethren should pass into Europe; their settlements in the East being continually disturbed by the persecutions, oppression or threats of the Saracens. In 1240 many were sent to England; and in 1244 Alanus himself, having nominated Hilarion his vicar on Mount Carmel and in Palestine, with St. Simon followed them thither; there being already five monasteries of the order erected in this island.

In a general chapter held at Aylesford in 1245, Alanus resigning his dignity, St. Simon was chosen the sixth general.

He established houses, of this institute, in most parts of Europe: but it flourished no where with so much splendor and edification as in England, and continued so to do for several ages; as the annals of the order take notice. St. Simon, soon after he was promoted to the dignity of general, instituted the confraternity of *the Scapular*, to unite the devout clients of the Blessed Virgin in certain regular exercises of religion. Several Carmelite writers assure us, that he was admonished by the Mother of God in a vision with which he was favored on the 16th of July, to establish this devotion. The rules prescribe, without any obligation or precept, that the members wear a little scapular, at least secretly, as the symbol of the order; and that they every day recite the office of our Lady or that of the Church; or if they cannot read, seven times the Pater, Ave and Gloria Patri, in lieu of the seven canonical hours; and lastly, that they abstain from flesh-meat on Wednesdays, Fridays and Saturdays; or if this cannot be done, that they double for each of these days the number of Paters, &c. St. Simon cured several sick persons by giving them the Scapular; the reputation of which miracles moved Edward I. king of England, St. Lewis of France and many others, to enrol their names in this confraternity.

St. Simon governed the order with great sanctity and prudence during twenty years, and propagated it exceedingly from England over all Europe, being himself famous for his eminent virtue and a great gift of miracles and prophecy. He wrote several hymns and decrees for his order, and several other useful things for its service, says Leland. In his hundredth year he failed to Bourdeaux upon some necessary business, and died there some months after his arrival in 1265, on the 16th of July. He was buried in the cathedral of that city, and was honored among the saints soon after his death. Pope Nicholas III. granted an office to be celebrated in his honor at Bourdeaux, on the 16th of May, which Paul V. extended to the whole order.

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ST. GODRICK, Hermit.

See his Life by Nicholas of Durham, his confessarius, abridged by Harpsfield, Sec. 12. c. 45.; see also Henschenius, T. 5. Maii, p. 68.—A. D. 1170.

ST. GODRICK was born of very mean parentage, at Walpole in Norfolk. In his youth he carried about little peddling wares, which he sold in villages. Having by degrees improved his stock, he frequented cities and fairs, and made several voyages by sea to traffic in Scotland. In one of these he called at Holy Island, or Lindisfarne; where he was charmed and exceedingly edified with the retirement and religious deportment of the monks, and especially with the account which they gave him of the wonderful life of St. Cuthbert. He enquired of them every particular that related to him, visited every corner of that holy solitude, and of the neighbouring isle of Farne, and falling on his knees, prayed with many tears for grace to imitate the fervor of that saint in the service of God, resolving for that purpose to give up all earthly pretensions. He entered upon a new course of life by a penitential devout pilgrimage to Jerusalem, and visited Compostella in his way home. After his return into Norfolk, he accepted the charge of house-steward in the family of a very rich man. The servants were not very regular, and for their private junkettings often trespassed upon their neighbours. Godrick finding he was not able to prevent these injustices, and that the nobleman took no notice of his complaints, lest his place for fear of being involved in their guilt.

After making a pilgrimage to Rome, he went to the North of England, in order the better to carry into execution his design of devoting himself wholly to a retired life. A fervent servant of God named Godwin, who had passed a considerable time in the monastery of Durham, and by conversing with the most holy monks, and exercising himself in the interior and exterior practices of all virtues, was well qualified to be a director to an unexperienced novice, joined Godrick; and they led together an austere eremitical life in a wilderness situated on the north of Carlisle, spending both day and night in the praises of God. After two years God called Godwin to himself by a happy death. St. Godrick having lost his companion made a second painful pilgrimage to

Jerusalem. After his return he passed some time in the solitude of Streneshalch, now Whitby: but when a year and some months had elapsed, he went to Durham to offer up his prayers before the shrine of St. Cuthbert, and from thence retired into the desert of Finchal, or Finkley, three miles from Durham, near the river Were. St. John Baptist and St. Cuthbert he chose for his principal patrons and models. The austeries which he practised are rather to be admired than imitated. He had his regular tasks of devotion, consisting of psalms and other prayers, which he had learned by heart, and which he constantly recited at midnight, break of day and the other canonical hours; besides a great number of other devotions. Though he was ignorant of the very elements of learning, he was too well experienced in the happy art of conversing with God and his own soul ever to be at a loss how to employ his time in solitude. Whole days and nights seemed too short for his enraptured contemplation, which he often wished with St. Bruno he could have continued without interruption for eternity, in inflamed acts of adoration, compunction, love and praise. His patience under all manner of trials and the sharpest pains, was admirable: but his humility was, if possible, yet more astonishing. He was meek and simple in his conversation, and concealed as much as possible from the sight and knowledge of all men whatever might procure their esteem: he was even unwilling any one should see or speak with him. Yet this he saw himself obliged to allow on certain days every week, to such as came with the leave of the prior of Durham; under whose care and obedience he lived. A monk of that house was his confessor, said mass for him, and administered to him the sacraments in a chapel adjoining to his cell, which the holy man had built in honor of St. John the Baptist. For several years before his death he was confined to his bed by sickness and old age. William of Newbridge, who visited him during that time, tells us, that though his body appeared in a manner dead, his tongue was ever repeating the sacred names of the three Divine Persons, and in his countenance there appeared a wonderful dignity, accompanied with an unusual grace and sweetness. He happily departed to his Lord on the 21st of May 1170, in the reign of Henry II. after having remained in his desert sixty-three years. His body was buried in the chapel of St. John Baptist. Many miracles performed through his intercession both during his life and after his

death, confirmed the opinion of his sanctity; and a little chapel was built in his memory by Richard, brother to Hugh Pidsey, bishop of Durham.

ST. MADEN, C.

See Lobineau, Hist. des Saints de la Bretagne.

ST. MADEN, or MADERN, is much honored in Britanny; where he is patron of a parish in the diocese of St. Malo, and probably of a second in the same diocese, called Plu-Mauden, as F. Lobineau takes notice: his name was also in the highest veneration in Cornwall, where he lived and died in an hermitage near the Land's End; where a chapel, which bore his name, was long famous for pilgrimages and miracles.

Among the miracles ascribed to St. Madern, that which follows was attested by Dr. Joseph Hall, the Protestant bishop of Exeter, who, in his last visitation of this diocese, before he was translated to the see of Norwich in 1641, made a juridical and strict enquiry into all the circumstances of this fact, and authentically declared the evidence of the miracle to be uncontestable. His strong prejudices and inveterate hatred against the Catholic religion render his testimony the more unexceptionable. In his treatise *On the Invisible World* he speaks of the miraculous cure wrought at St. Madern's well in the following words: "The commerce that we have with the good spirits is not now discerned by the eye, but is, like themselves, spiritual. Yet not so but that even in bodily occasions we have many times insensible helps from them, in such manner, that by the effects we can boldly say, Here hath been an angel, though we see him not. Of this kind was that (no less than miraculous) cure which, at St. Madern's in Cornwall, was wrought upon a poor cripple, John Trehill; whereof (besides the attestation of many hundreds of neighbours) I took a strict and personal examination, in that last visit which I either did or ever shall hold. This man, that for sixteen years together was fain to walk upon his hands by reason of the close contraction of the sinews of his legs, (upon three admonitions in a dream to wash in that well) was suddenly so restored to his limbs, that I saw him able to walk and get his own maintenance. I found here was neither art nor collusion;—the thing done, the author invisible." *Bp. Hall On the Invisible World, l. 1. sect. 8.*

ST. JULIA, V. M.

*From her authentic Acts given by Ruinart in Append. ad ed.
Hist. Victoris Vit. de Persec. Vandal, &c.—Fifth Age.*

ST. JULIA was a noble virgin at Carthage, who, when that city was taken by Genseric in 439, was sold for a slave to a Pagan merchant of Syria. Under the most mortifying employments of her station, by cheerfulness and patience she found that happiness and comfort, which the world could not have afforded her. All the time she was not employed in her master's business, she devoted to prayer and reading books of piety. She fasted very rigorously every day but Sunday; nor could all the entreaties of her master, who was charmed with her fidelity and other virtues, nor the hardships of her situation, prevail with her to be more tender of herself. The merchant thought proper to carry her with him in one of his voyages to Gaul, whither he imported the most valuable commodities of the Levant. Having reached the northern part of Corsica, he cast anchor, and went on shore to join the Pagans of the place in an idolatrous festival, kept there at that time with the sacrifice of a bull. Julia was left at some distance, because she would not be defiled by the superstitious ceremonies, which she openly reviled. Felix, the governor of the island, who was a bigoted Pagan, asked the merchant who this woman was, who dared to insult the gods. He informed him, that she was a Christian, and that all his authority over her was too weak to prevail with her to renounce her religion; but that he found her so diligent and faithful, that he could not part with her. The governor offered four of his best female slaves in exchange for her. But the merchant, whose name was Eusebius, replied: "No: all you are worth will not purchase her; for I would freely lose the most valuable thing I have in the world rather than be deprived of her." However the governor, whilst Eusebius was drunk and asleep, took upon him to compel her to sacrifice to his gods. He proffered to procure her liberty, if she would comply. The saint made answer, that she was as free as she desired to be, as long as she was allowed to serve Jesus Christ; and whatever should happen, she would never purchase her liberty by so abominable a crime. Felix thinking himself derided by her undaunted and resolute air, in a transport of rage caused her to be struck on the face, and the hair of her head to be

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torn off; and lastly ordered her to be hanged on a cross till she expir'd. Certain monks of the isle of Gorgon (now called la Gorgona, between Corsica and Leghorn) carried off her body; but in 763, Desiderius, king of Lombardy, removed her relics to Brescia; where her memory is celebrated with great devotion.

Julia, whether free or a slave, in prosperity or in adversity, was equally fervent and devout. She adored all the sweet designs of Providence; and, far from complaining, she never ceased to praise and thank God under all his holy appointments, always making them the means of her virtue and sanctification. God by an admirable chain of events raised her to the honor of the saints, and to the dignity of a virgin and martyr.

ST. KENTIGERN, B. C.

See his ancient Life, Leland de Scriptor, &c.—A. D. 601.

ST. KENTIGERN, in ancient British Kyndeyrn, surnamed Mungho or Munghu, was of royal blood among the Picts or original inhabitants of North Britain, and born about the year 516. He was placed very young under the discipline of St. Servanus, bishop and abbot of Culros, a monastery situated upon the Frith which divides Lothian from Fife. By this holy prelate he was trained up in the perfect spirit of Christian meekness and piety. For his innocence and great virtues he was beloved by his master and all who were acquainted with that religious family, particularly his fellow-disciples; for which reason he was called Monghu or Mungho, which in the language of that country signified *one dearly beloved*; and this is the name which the Scots usually give him to this day. When he was grown up, by the direction of St. Servanus he retired to a place called Glasghu, where he led a solitary life in great abstinence, till the clergy and people earnestly demanded him for their bishop. He was consecrated by an Irish bishop invited over for that purpose, and fixed his see at Glasghu, or Glasgow; where he assembled a numerous company of religious brethren, who formed their rule of life upon the model of the primitive Christians at Jerusalem. The saint's diocese was of vast extent, reaching from sea to sea, and being wild and uncultivated afforded continual ex-

ercise for his zeal and patience. He travelled always on foot, sparing no pains to spread the light of the gospel among the unbelievers; of whom he converted and baptized great numbers. The Pelagian heresy having taken deep root among the Christians in those parts, he so vigorously opposed that fatal growing evil, as entirely to banish it out of the church of the Picts. Besides the recital of the whole psalter, he performed every day several other exercises of devotion, lived in a constant union of his soul with God, and by perpetual abstinence, rigorous fasts and other extraordinary austerities, he made his whole life one continued course of penance. Every Lent he retired from the sight and conversation of men into some desert, to hold a close communication with God in solitude. And as both in his virtues and labors he imitated the Apostles, so God was pleased to authorize his preaching by miracles. He sent many of his monks and disciples as missionaries to preach the faith in the North of Scotland, in the isles of Orkney, and in Norway and Iceland.

During the civil broils which took place in Scotland in those times, St. Kentigern retired into Wales; where he staid some time with St. David at Menevia; till Cathwallain, uncle to king Maelgum Gwynedd, a religious prince of part of Denbighshire, bestowed on him the land at the meeting of the rivers Elwy and Cluid; on which he built a famous monastery and school, called from the river Elwy, Llan-Elwy or Elgwy, where a great number of disciples and scholars soon put themselves under his direction. St. Kentigern was here when St. David died, not in 546, as some mistake, but rather in 544, when the 1st of March fell on a Tuesday. After the death of Morcant, who had usurped the Scottish crown, Rydderch returned from Ireland, and recovered his kingdom; when St. Kentigern, leaving his school to the care of St. Asaph (whose name the town which was raised at Elgwy bears at this day), went back to Glasgow, taking with him a multitude of his scholars; their numbers having been in all probability much increased after the death of Daniel, bishop of Bangor; which happened between the years 542 and 545. The return of St. Kentigern to his see is generally placed about the year 560. In 565 he had a conference with St. Columba, when that holy man came over to Scotland in order to convert the Northern Picts, to whom St. Kentigern had already sent missionaries. King Rydderch powerfully seconded the zeal of St. Kentigern in all his undertakings, being his constant

friend and protector ; as were the two princes who succeeded him, Guallauc (who seems to have been his son), and Morcant Mwynfawn, who was his brother. The valor of Rydderch and these two princes, which is highly commended by an ancient author in Nennius, and other British historians, was the bulwark of their dominion against the inroads of the Saxons. St. Kentigern employed his zeal all this time with wonderful success, in correcting abuses, reforming the manners of his flock, and propagating the faith ; was favored with a wonderful gift of miracles, and died on the 13th January in 601, aged eighty-five. His tomb in his titular church at Glasgow was famous for miracles ; and his name was always most illustrious in the Scottish calendars.

ST. VINCENT of Lerins, C.

See his Commonitorium advers. Haret. with the English Preface of Mr. Reeves, T. 2. Also Ceillier and Orsi, &c.—A. D. 450.

ST. VINCENT was of Gaulish extraction, had a polite education, was afterwards for some time an officer in the army, and lived with dignity in the world. He informs us in his Prologue, that having been some time tossed about in the storms of a bustling military life, he began seriously to consider the dangers with which he was surrounded, and the vanity and folly of his pursuits. He desired to take shelter in the harbour of *religion*, which he calls the safest refuge from the world. His view in this resolution was, that he might strenuously labor to divest his soul of its ruffling passions of pride and vanity, and to offer to God the acceptable sacrifice of an humble and Christian spirit. In these dispositions he retired to the famous monastery of Lerins, situated in the smaller of the two agreeable little islands which formerly bore the name of Lerins, not far from the coast of Lower Provence, towards Antibes. Here he shut himself up, that he might attend solely to the commandments of God, and study to know Him. He reflected that time is always snatching something from us ; that its fleeting moments pass as quick as they come, never more to return ; as water which is gone from its source runs to it no more. Our course is almost run out : the past time appears as a shadow ; so will that which is now to come when it is once over ; and no tears, no entreaties, no endeav-

vours, can recal the least moment we have already let slip unimproved. By these reflections the fervent servant of God assures us that he earnestly strove to *redeem time*, and to be always turning it to the best account. Considering that true faith is necessary to salvation no less than morality, and that it is the foundation of Christian virtue, he grieved to see the Church at that time pestered with numberless heresies, which sucked their poison from their very antidote, the holy scriptures; and which by various wiles spread on every side their dangerous snares. To guard the faithful against the false and perplexing glosses of modern subtle refiners, and to open the eyes of those who had been already seduced, he with great clearness, eloquence and force of reasoning, wrote a book which he entitled, *A Monitory against Heretics*, which he composed in 434, three years after the general council of Ephesus had condemned the Nestorians. He had chiefly in view the heresies of his own times, especially the Nestorians and Apollinarists; but he confuted them by general, clear principles, which overturn all heresies to the end of the world. Out of humility he disguises himself under the name of Peregrinus, to express his condition of a pilgrim or stranger on earth, and one by his monastic state in a more particular manner estranged from the world. He styles himself *The least of all the servants of God*, and *less than the least of all the saints*, unworthy to bear the holy name of a Christian. He lays down this rule or fundamental principle, in which he found by a diligent enquiry all Catholic pastors and the ancient Fathers to agree; that such doctrine is truly *Catholic*, as hath been believed *in all places, at all times, and by all the faithful*. By this test of universality, antiquity and consent, he says all controverted points must be tried. He shews that whilst Novatian, Photinus, Sabellius, Donatus, Arius, Eunomius, Jovinian, Pelagius, Celestius and Nestorius, expound the Divine oracles different ways, to avoid the perplexity of errors, we must interpret the holy scriptures by the tradition of the Catholic Church, as the clue to conduct us in the truth. For this tradition, derived from the Apostles, manifesteth the true meaning of the holy scriptures; and all novelty in faith is a certain mark of heresy; and in religion nothing is more to be dreaded than itching ears after new teachers. "They," says he, "who have made bold with one article of faith, will proceed on to others: and what will be the consequence of this reforming of religion, but only that these refiners will never have done till they have reformed it quite away." He elegantly

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expatiates on the divine charge given to the Church, to maintain inviolable the sacred deposite of faith. He takes notice that heretics quote the sacred writings at every word, and that in the works of Paulus Samosateus, Priscillian, Eunomius, Jovinian and other like pests of Christendom, almost every page is painted and laid on thick with scripture texts; which Tertullian also remarks. "But in this," says St. Vincent, "heretics are like those poisoners or quacks who put off their destructive potions under inscriptions of good drugs, and under the title of infallible cures. They imitate the father of lies, who quoted scripture against the Son of God, when he tempted him." The saint adds, that if a doubt arise in the interpretation of the scriptures in any point of faith, we must summon in the holy Fathers, who have lived and died in the faith and communion of the Catholic Church; and by this test we shall prove the false doctrine to be novel: For that only we must look upon as indubitably certain and unalterable, which all, or the major part of these Fathers have delivered, like the harmonious consent of a general council. But if any one among them, be he ever so holy, ever so learned, holds any thing besides, or in opposition to the rest; that is to be placed in the rank of singular and private opinions, and never to be looked upon as the public, general, authoritative doctrine of the Church. After a point of faith has been decided in a general council, the definition is infallible. These general principles, by which all heresies are easily confounded, St. Vincent explains with equal elegance and perspicuity; and no controvertist ever expressed so much and such deep sense in so few words. The same rules are laid down by Tertullian in his book *Of Prescriptions*, by St. Irenæus and other Fathers of the Church. St. Vincent died before the close of the year 450. His relics are preserved with respect at Lerins; and his name occurs in the Roman martyrology.

ST. PHILIP NERI, C.

From his Life by F. Antony Galloni, one of his most intimate and learned disciples, five years after his death.—See Papebroek, T. 6. Maii, page 461, &c.—A. D. 1595.

PERFECT charity, which distinguishes all the saints, rendered this great servant of God a bright star in the Church in these latter ages. He was born at Florence in 1515, and was son of Francis Neri, a lawyer, and Lucretia Soldi, both

descended of wealthy Tuscan families. From five years of age he was never known in the least tittle wilfully to transgress the will of his parents. He was very patient in sickness, and so mild, that he seemed not to know what anger was. When he was only eleven years old, he visited the churches, and prayed and heard the word of God with the most edifying devotion. Such was his piety, his reverence and respect to superiors, and his humility, sweetness and affability to all, that he was exceedingly beloved, and was commonly called *Good Philip*. Having finished his grammar studies, he was sent by his father to an uncle, who was in the mercantile line and was very rich, not to learn his business, but to be his heir. But Philip feeling in his soul ardent desires perfectly to follow Jesus Christ, soon left his uncle, and went to Rome in 1533. There being taken into the family of a Florentine nobleman in quality of preceptor to his children, he led so edifying a life, that the reputation of his sanctity spread very wide, and reached Florence. Ordinarily he eat only one a-day, and could hardly be brought to add to bread and water a few olives and a small quantity of herbs. He spent much time retired in a little chamber, passing sometimes whole nights in prayer. In the mean time he studied philosophy and divinity in such a manner, as to distinguish himself in the schools. Every body sought his acquaintance; but in this particular he was very cautious and reserved, for fear of falling into bad company, or at least of losing any part of his precious time. Accordingly he was careful to give to his neighbour only that portion of it, which duty, mutual edification and charity required.

However, notwithstanding his precautions against bad company, the devil found means to try upon him his wicked agents. Certain lewd young men assaulted his chastity by impudent discourse: but he spoke to them with so much energy and piety, that he softened their hardened hearts into compunction, and converted them to God. Against temptations he armed himself by prayer, fasting and humility; yet he was not entirely freed from them till fifty years of age: but for the thirty last years of his life he experienced not the least rebellion of the flesh, no more than if he had been without a body; as he declared to cardinal Baronius; pouring forth at the same time a torrent of tears for his sloth and ingratitude, in making, as he said, no better return to God for that grace, by which he had always preserved his virginity spotless in mind and body.

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To all kinds of pastime he was an utter stranger, contriving to find necessary relaxation and exercise in works of charity and devotion, as in going from one church to another, and visiting hospitals. Even during the course of his studies he daily visited all, or at least some of the seven churches appointed to be visited by pilgrims, which are several miles asunder, and some of them without the city. He often spent the whole night in prayer before the door of some private church, and especially over the relics of the martyrs in the cemetery of Calixtus: often when overpowered with sleep he took a little rest on the ground in a porch of one of the seven churches. Whilst he was yet a young student in philosophy, he never failed to mind the sufferings of Christ, or reflected on the sins and ingratitude of men, or cast his eyes upon a crucifix, without melting into tears. St. Philip became at an early period one of the best scholars of the age, and ~~in~~ in all sacred studies. But being desirous to approach ~~near~~ and nearer to Jesus Christ, whose sweet attractions he continually felt in his soul, at twenty-three years of age he sold even his books for the relief of the poor. Often in prayer he was so overwhelmed with spiritual joy and sweetness, as not to be able to stand. Sometimes he was heard, as he lay prostrate on the ground, to cry out: "Enough, O Lord, enough: withhold a little at present, I beseech you, the torrent of your sweetness. I am yet a mortal man, and am not able to bear such an abundance of celestial joy. Behold I die, my dear Lord, unless you succour me." He often used to say: "O God, seeing you are so infinitely amiable, why have you given us but one heart to love you, and this so little and so narrow?" It is believed, that had not God on such occasions abated or withdrawn his consolations, he must have died through excess of joy; as he himself averred. So impetuous and so sensible was the love of God in his breast, that it frequently discovered itself in a wonderful manner in his countenance and in the violent palpitation of his heart: For, as St. Francis of Sales shews in his book Of the Love of God, and as experience evinces; violent affections of the mind produce strange effects upon the body. Galloni testifies, that the Divine love so much dilated the breast of St. Philip in an extraordinary rapture, that the gristle which joined the fourth and fifth ribs on the left side was broken. In this condition he lived fifty years. He was wont to say, that to one who truly loveth God nothing can happen more grievous than delays of his enjoyment, and than life itself. But then the

will of God, and the love of penance and suffering made this delay itself a subject of comfort.

His zeal for the salvation of others drew him often to public places of resort, to seek opportunities of gaining some soul to God, or at least of preventing some sin. He lamented to see the custom of waiting on poor sick persons, a practice extremely conducive to inspire sentiments of humility and charity, diffused in the world. Wherefore, with a view to revive it, he commenced the confraternity of the Blessed Trinity in Rome, with the assistance of his confessarius, who was a very holy priest named Rosa. He laid the first foundation of this pious establishment with fourteen companions, in 1548, in the church of our Saviour Del-Campo. He settled the most admirable economy and good order for receiving, serving and instructing, the sick and pilgrims. In this place St. Philip made pious discourses, and held conferences several times every day, and often till late at night; by which he reclaimed great numbers from vice, and conducted many to an eminent perfection. In the year of the Jubilee 1550, he translated this confraternity to the church of the Holy Trinity, and erected a new hospital under the name of the Blessed Trinity, which till the late revolution subsisted in the most flourishing condition, and was then one of the best-regulated hospitals in the world. Several cardinals and princes came thither out of devotion in the evenings to wash the feet of pilgrims and the sick, and served them with their own hands. Sometimes six hundred waiters on an evening were assembled together to this act of charity and humility. The ladies wait on the female patients in another hospital. St. Philip not content with the care of hospitals, was indefatigable in relieving the distressed in all parts of the city. On one occasion, as he was carrying an alms in a stormy night for secrecy, he fell into a deep ditch; but was preserved in a wonderful manner from receiving any harm.

Humility made the saint sometimes think of devoting himself to the service of God in a laical state. But the good of his neighbour, and the express command of his confessor Rosa, determined him to enter into holy orders. After a long preparation he was ordained priest in June 1551, being almost thirty-six years old. From which time he chose his dwelling in a small community at the church of St. Jerom, where Rosa and certain other virtuous priests lived. Every one eat by himself, and fasted according to his strength and

devotion. Here Philip mitigated the austeries of his former life; but seldom eat any flesh, and rarely fish. He lived in a little unfurnished room, attending only to his devotions and the salvation of his neighbour. He said mass every day, unless hindered by some grievous sickness: and then he always received the holy communion. He often fell into raptures at the altar, particularly after communicating. On this account he was sometimes two hours in saying mass: for which reason, towards the end of his life he performed that function privately in a domestic chapel. Galloni mentions several extraordinary raptures with which the saint was favored in prayer, and testifies that his body was sometimes seen raised from the ground during his devotions some yards high; at which time his countenance appeared shining with a bright light. We find the same thing authentically attested of many other servants of God.

Soon after St. Philip had received the order of priesthood, he was commanded by his confessarius and other superiors to hear confessions; for which he was excellently qualified. Nor is it credible how many souls he drew out of the mire of sin, and moved to embrace a life of perfection. His tender charity gained over the most hardened. The sight of a Jew who happened one day to speak to him, pierced him with so lively a sentiment of compassion for his soul, that for three whole weeks he never ceased weeping and praying for him, till he saw him baptized. He had an excellent talent for exciting penitents to compunction, and inspiring them with a sovereign abhorrence of all sin. He sometimes miraculously penetrated the most secret thoughts of others; and in particular knew hidden sins of impurity by the stench which sinners of this description exhaled; as several testified after his death. To one he said, that "he perceived such a horrid stench proceed from the person infected with this filthy vice, that he never found any thing so noisome." To some who had criminally concealed such sins in confession, he said: " You send forth an ill favour: you are fallen into (such) a sin of impurity: cast out the poison by confession." His thirst for the salvation of souls made him earnestly desire to go to the Indies; but he was told that Rome was his Indies; a large field for all his zeal and labor, and which would furnish him with an ample harvest.

Certain envious and malicious persons derided his devotion at mass and his other actions, and by the most contumelious discourse and outrageous slanders insulted his person and

blackened his reputation: All which he bore with meekness and silence, never once opening his mouth in his own defence, or complaining of any one; but rejoicing to see himself scorned and contemned. One of these slanderers was so moved on seeing the cheerfulness of the saint's countenance, and his invincible patience whilst another cursed and reproached him in the most bitter terms, that he was converted upon the spot, undertook the defence of the servant of God, and entered upon a penitential course of life. The author of all these injuries and affronts, moved also at the saint's patience and mildness, of his own accord came to him, and upon his knees begged his pardon; which St. Philip most willingly granted, and tenderly embracing him, received him into the number of his spiritual children. Another time, when he had opened his Oratory, certain persons accused him of pride and ambition, and that he affected to be followed by the people. Upon which the vicar of Rome gave him a sharp reprimand, forbade him to hear confessions for fifteen days, and to preach without a new licence: he moreover threatened him with imprisonment, if he did not leave his new ways of proceeding. The saint modestly answered, that he was most ready to obey his superiors in whatever they should command. By his patience and modesty this storm soon blew over; and leave was given him to live after his wonted manner, and to draw sinners to God by such means as his prudence should suggest. After which his chamber began to be frequented by many of the prime nobility, to the great profit of their souls. His charity for all seemed to have no bounds: but when he did but look on notorious wicked men, he could hardly contain the abundance of tears which compassion moved him to shed.

In 1551 he laid the foundation of the congregation of Oratorians. Several priests and young ecclesiastics associating themselves with him, began to assist him in his conferences and in reading prayers and meditations to the people in the church of the Holy Trinity. They were called *Oratorians*, because at certain hours every morning and afternoon, by ringing a bell they called the people to the church to *prayers* and meditations. These disciples he afterwards formed into a community, using one common purse and table; and he gave them rules and statutes. He forbade any of them to bind themselves to this state by oath or vow, that all might live together joined only by the bands of fervor and holy charity;

laboring with all their strength to establish the kingdom of Christ in themselves, and to propagate the same in the souls of others by preaching, instructing the ignorant, and teaching them the Christian doctrine. The general he appointed to be triennial; but was himself, much against his will, chosen general for life; though he afterwards found means to resign that burden, by alleging his age and infirmities. This happened in 1595, when his disciple Baronius, whom for his eminent sanctity Benedict XIV. by a decree dated on the 12th of January 1745, honored with the title of Venerable Servant of God, was chosen his successor; though that great man left nothing unattempted to decline the dignity.

The saint lived to see many houses of his Oratory erected all over Italy. He established amongst his followers the rule of obedience and a total denial of their own will, as the shortest and most assured way to attain to perfection. He was so great a lover of poverty, that he earnestly desired always to live destitute of worldly goods and in a suffering state of indigence. The holy man was equally reverenced and beloved by the popes Pius IV. and V. Gregory XIII. and XIV. and Clement VIII. and by other great men, particularly St. Charles Borromeo. When he lay sick of a fever, and his life was despised of, he was suddenly restored to health by a vision of the Blessed Virgin, in which he cried out: "O most holy Mother of God, what have I done, that you should vouchsafe to come to me?" Coming to himself, he said to four physicians who were present: "Did not you see the Blessed Mother of God, who by her visit hath driven away my distemper?" This was attested upon oath by Galloni and the four physicians mentioned above. Under the sharpest pains in his sickness no complaint, no groan was ever heard from him: only sometimes he softly repeated in Latin these words: "Encrease my pains, but encrease withal my patience." On several occasions he exactly foretold things to come. Baronius and others testified, that they had heard several predictions from his mouth, which the events always confirmed. Though St. Philip was of a sickly constitution, yet he lived to a good old age. In 1595 he lay all the month of April sick of a very violent fever; and in the beginning of May was taken with a vomiting of blood, discharging a very large quantity. Cæsar Baronius gave him extreme-unction; and when the hemorrhage had ceased, cardinal Frederic Borromeo brought him the Viaticum. When the saint saw the cardinal entering

his chamber with the holy sacrament, he cried out with a loud voice and abundance of tears: "Behold my Love, my Love! He comes; the only delight of my soul. Give me my Love quickly." He repeated with the cardinal, in the most tender sentiments of devotion and love, those words, "Lord, I am not worthy, &c.;" adding; "I was never worthy to be fed with thy body: nor have I ever done any good at all." After receiving the Viaticum he said: "I have received my physician into my lodging." He had procured many masses to be said for him; and in two or three days seemed perfectly recovered, said mass every day himself, heard confessions as usual, and enjoyed a good state of health. However he foretold to several persons, and frequently, his approaching dissolution, and the very day of it; as they declared upon oath. On the three last days of his life he was overwhelmed with more than ordinary spiritual love, especially on the day of his death, on which he counted every hour, longing for the end of the day, which he foresaw would be the moment when his soul was to be engulfed in the ocean of immortal bliss. Being taken with another fit of vomiting blood, Baronius reading the recommendation of the soul, he with great tranquillity expired just after midnight, between the 25th and 26th of May 1595, being near fourscore and two years old. One Austin Magistrius, who for many years had been troubled with loathsome running ulcers in his neck, which physicians had judged incurable, hearing of the death of the saint, went to the church where his body was exposed, and after praying long before his hearse applied his blessed hands to his sores, and found himself instantly cured: which miracle five eye-witnesses attested upon oath. Other miracles (several testified by the oaths of the parties) are related by Galloni, the disciple of the saint and an assistant of Baronius in compiling his annals; also by Baccius and others. He was canonized by Gregory XV. in 1622.

ST. AUGUSTIN, Apostle of the English.

From Bede, b. i. ch. 23, &c. and the Letters and Life of St. Gregory.—A. D. 604.

THE Saxons, English and Jutes, pagan Germans who in this island began in 454 to expel the old Britons into the mountainous parts of the country, had reigned here about 150 years, when God was pleased to open their eyes to the

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light of the gospel. St. Gregory the Great, before his pontificate, had desired to become himself their apostle; but was hindered by the people of Rome, who would by no means suffer him to leave that city. This undertaking however he had very much at heart, and never ceased to recommend to God the souls of this infidel nation. When he was placed in the apostolic chair, he immediately turned his thoughts towards this abandoned part of the vineyard, and resolved to send hither a select number of zealous laborers. For this great work none seemed to him better qualified than Augustin, then prior of St. Gregory's monastery; and he appointed several apostolic men for his assistants. Zeal and obedience gave these saints courage; and they set out with joy upon an expedition of which the prize was to be either the conquest of a new nation to Christ, or the crown of martyrdom for themselves. But the devil found means to throw a stumbling-block in their way. St. Gregory had recommended them to several French bishops on their road, of whom they were to learn the circumstances of their undertaking. But when the missionaries were advanced several days journey, probably as far as Aix in Provence, certain persons, with many of those to whom they were recommended, exaggerated to them the ferocity of the English nation, the difference of manners, the difficulty of the language, the dangers of the sea and other such obstacles, in such a manner, that they deliberated whether it was prudent to proceed; and Augustin was deputed back to St. Gregory, to lay before him these difficulties, and to beg leave for them to return to Rome. The pope, well apprised of the artifices of the devil, saw in these obstacles themselves greater motives of confidence in God; for where the enemy is most active, and impediments in the Divine service seem the greatest, there we have reason to conclude that the work is of the greater importance, and that the success will be the more glorious. St. Gregory therefore sent back St. Augustin with a letter of encouragement to the rest of the missionaries, representing to them the cowardice of abandoning a good work when it is begun; exhorting them not to listen to the suggestions of the enemy, by which he sought to deprive them of their crown; and expressing his desire of the happiness of bearing them company and sharing in their labors, had it been possible. The temptation thus removed, the apostolical laborers pursued their journey with great alacrity; and taking some Frenchmen for interpreters along with them, they landed in

the isle of Thanet, on the east side of Kent, in the year 596; being with their interpreters near forty in number. From this place St. Augustin sent to Ethelbert, king of Kent, signifying that he was come from Rome, and brought him a most happy message, with an assured Divine promise of a kingdom which would never have an end. The king ordered them to remain in that island, where he took care they should be furnished with all necessaries, whilst he deliberated what to do. This great prince held in subjection all the other English kings who ruled on this side the Humber: nor was he a stranger to the Christian religion; for his queen Bertha, a daughter of Charibert, king of Paris, was a Christian, and had with her Luidhard, bishop of Senlis, for her director and almoner. After some days the king went in person to the isle, but sat in the open air to admit Augustin to his presence; for he had a superstitious notion, that if he came with any magical spell, this would have an effect upon him in a house, but not in the open fields. The religious men came to him in procession, "carrying for their banner a silver cross and an image of our Saviour painted on a board; and singing the litany as they walked, made humble prayer for themselves and for the souls of those to whom they came." Being admitted into the presence of the king, they announced to him the word of life. His majesty listened attentively; but answered that their words and promises indeed were fair, but new, and to him uncertain: however, that since they were come a great way for his sake, they should not be molested nor hindered from preaching to his subjects. He also appointed them necessary subsistence and a dwelling-place in Canterbury, the capital of his dominions. They came thither in procession singing, and imitated the lives of the Apostles; serving God in prayer, watching and fasting, and ready to suffer or die for the faith which they preached. There stood near the city an old church of St. Martin, left by the Britons. In this was the queen accustomed to perform her devotions; and in it the apostolic preachers began to assemble to sing, say mass, preach and baptize, till upon the king's conversion they had licence to repair and build churches every where. Several among the people were converted, and received the holy sacrament of regeneration; and in a short time the king himself, whose conversion was followed by innumerable others.

According to Ven. Bede St. Augustin after this went back to Arles to receive at the hands of the bishop of that city,

then primate of all Gaul and apostolic legate in that country, the episcopal consecration. The saint had baptized the king, and was himself ordained bishop before October 597, within the space of one year: for the letter of St Gregory, to encourage the missionaries in France to proceed, was dated on the 10th of August 596: So that Wharton's argument to prove Bede's mistake in this instance seems not conclusive. In 598 the same pope wrote to Eulogius, patriarch of Alexandria, that Augustin had been ordained bishop, with his licence, by the German prelates: so he calls the French, because they came from Germany. He adds: "In the last solemnity of our Lord's Nativity above ten thousand of the English nation were baptized by this our brother and fellow-bishop."

St. Augustin immediately after his return into Britain sent Laurence and Peter to Rome to solicit a supply of more laborers; and they brought over several excellent disciples of pope Gregory: among whom were Mellitus, the first bishop of London; Justus, the first bishop of Rochester; Paulinus, the first archbishop of York; and Rufinianus, the third abbot of St. Augustin's. "With this colony of new missionaries the holy pope sent all things requisite for the divine worship and the service of the church, namely, sacred vessels, altar cloths, ornaments for churches, and vestments for priests and clerks; relics of the holy apostles and martyrs, and many books;" as Bede writes. St. Augustin in all his difficulties consulted St. Gregory, and in every thing scrupulously adhered to his decisions. The same pope wrote to the abbot Mellitus, directing the idols to be destroyed, and their temples to be changed into Christian churches by purifying and sprinkling them with *holy water*, erecting altars, placing relics in them, &c.; thus employing the spoils of Egypt in the service of the living God. He permits the celebration of wakes on the anniversary feasts of the dedications of churches, and on the solemnities of the martyrs, the more easily to withdraw the people from their heathenish riotous festivals.

The good king Ethelbert labored himself in promoting the conversion of his subjects during the twenty remaining years of his life; he enacted wholesome laws, demolished the idols, and shut up their temples throughout his dominions. He thought he had gained a kingdom when he saw *one* of his subjects embrace the faith, and looked upon himself as king only that he might make the King of kings reign in the hearts of his people. He built Christ-church, the cathedral at

Canterbury, upon the spot where had formerly stood a heathenish temple. He also founded the abbey of SS. Peter and Paul without the walls of that city, since called St. Augustin's, the church of St. Andrew in Rochester, &c. He brought over to the faith Sebert, the pious king of the East Saxons, and Redwald, king of the East-Angles; though the latter, Samaritan-like, worshipped Christ with his idols. Ethelbert reigned fifty-six years, and departed to our Lord in 616. He is commemorated in the Roman Martyrology on the twenty-fourth of February. St. Gregory in the year 600 sent with many noble presents a letter of congratulation and of excellent advice to king Ethelbert. The same year he sent to St. Augustin the archiepiscopal pall, with authority to ordain twelve bishops, who should be subject to his metropolitan see; ordering, that when the Northern English should have embraced the faith, he should ordain a bishop of York, who should likewise be a metropolitan, with twelve suffragan bishops. But circumstances afterwards required some alterations in the execution of this order. The fame of many miracles wrought by St. Augustin in the conversion of the English having reached Rome, St. Gregory wrote to him, exhorting him to beware of the temptation of pride or vain glory "in the great miracles and heavenly gifts which God shewed in the nation which he had chosen. Wherefore," says he, "amidst those things which you exteriorly perform, always interiorly judge yourself, and thoroughly reflect both what you are yourself, and how great a grace is given in that nation, for the conversion of which you have even received the gift of working miracles. And if you remember that you have ever offended your Creator either by word or work, always have that before your eyes, to the end that the remembrance of your guilt may crush the vanity rising in your heart. And whatever you shall receive, or have received, in relation to the working of miracles, esteem the same not as conferred upon you, but on those for whose salvation it has been given you." He observes to him, that when the disciples returned with joy, and said to our Lord, *In thy name be the devils subject unto us,* they presently received a rebuke: rejoice not in this, but rather that your names are written in heaven. St. Augustin ordained St. Mellitus bishop of the East-Saxons in London, and St. Justus bishop of Rochester; and seeing the faith now spread wide on every side, he undertook to make a general visitation of his province. He desired very much to see the

ancient Britons, whom the English had driven into the mountains of Wales, reclaimed from certain abuses which had crept in among them, and to engage them to assist him in the conversion of the English. He invited them to a conference, in which he by a divine impulse proposed, that a sick or infirm person should be brought in, and that their traditions should be followed as agreeable to God, by whose prayer he should be cured. Accordingly a blind man was brought, and presented first to the British priests; but found no benefit by their prayers. Then Augustin bowed his knees to God in prayer: upon which the blind man immediately recovered his sight. After this, the Britons alleging that they could not quit their ancient rites and customs, without the general consent of their nation, a general synod was held; but on frivolous pretexts, though they owned his doctrine to be the truth, they broke off the conference and dissolved. Wherefore St. Augustin, seeing that malice and an implacable hatred against the English nation blinded their understanding and hardened their heart, foretold them, that "if they would not preach to the English the way of life, they would fall by their hands under the judgment of death." This prediction was not fulfilled till after the death of St. Augustin; as Bede expressly testifies; when Ethilfrid, king of the Northern English, who were yet Pagans, gave the Britons a terrible overthrow near Caer-legion, or Chester; and seeing the monks at Bangor praying at a distance, he cried out after the victory: "If they pray against us, they fight against us by their hostile imprecations." And rushing upon them with his army, he slew twelve hundred of them, or, according to Florence of Worcester, twenty-two hundred. For so numerous was this monastery, that being divided into seven companies, each division consisted of at least three hundred, who relieved each other alternately at their work and prayer. Their obstinate refusal of the essential obligation of charity towards the English was a grievous crime, and drew upon them this chastisement: but we hope the sin extended no farther than to some of the superiors.

St. Augustin ordained Laurence his successor in the see of Canterbury, in order not to leave at his death an infant church destitute of a pastor. Through humility and a penitential spirit he performed his visitation and other journeys on foot; and the soles of his feet by going barefoot were become quite callous. He died on the 26th of May, anno 604. Goscelin, a monk of Canterbury, in 1096, besides two lives of

St. Augustin, compiled a book of his miracles wrought since his death, and a history of the translation of his reliqs in 1091, accompanied with several miracles, to which this author was an eye-witness. His body, as soon as the church of SS. Peter and Paul was finished and dedicated, was deposited in the north porch of that church, with this epitaph, recorded in St. Bede, *l. 2. cap. 3.* “Here resteth Lord Augustin, the first archbishop of Canterbury; who being formerly sent hither by the blessed Gregory, bishop of Rome, and by God upheld by the working of miracles, brought over king Ethelbert and his nation from the worship of idols to the faith of Christ; and having ended the days of his office in peace, died the seventh day before the Kalends of June, in the reign of the same king.” In the same porch were interred also the six succeeding archbishops, Laurence, Mellitus, Justus, Honorius, Deusdedit and Theodorus: these in their epitaph are called the Seven Patriarchs of England.

What faith St. Augustin brought into our island is plain from St. Bede's Ecclesiastical History. He says, that this apostolical man and his companions imitated the lives of the Apostles in frequent prayer, fastings and watchings; serving God and preaching the word of life with all diligence. They taught *religious vows*; the excellency of *perpetual chastity*; *confession of sins to a priest, with absolution and satisfaction*; the precept of fasting in Lent; *veneration of relics* (which devotion God confirmed with divers miracles); *invocation of saints* (sanctioned by many miracles wrought through their *intercession*); *purgatory* and *praying for the dead* (which king Oswald practised with his last breath). They used *holy water* and *holy oil* (both recommended by miracles); altars of stone, chalices, altar-cloths, wax tapers and lamps burning day and night at the shrines of saints and in other holy places; *pictures* of our Saviour, of our Lady, &c.; *crosses* of gold and silver, &c. They reserved the holy Eucharist, and called it the *true body of Christ*; termed the mass a *sacrifice*; practised exorcisms, and inculcated the frequent use of the *sign of the cross*. They also taught the *supremacy of the pope*, by whose authority bishops went to preach to heathens, and whom St. Bede calls *Bishop of the whole World*. The same venerable historian styles St. Peter the *First Pastor of the Church*; calls him by the ordinary name of Prince of the Apostles, &c. See these points shewn at large in the book entitled *England's Old Religion from Bede's own Words*; also in *England's Conversion and Reformation Compared*. The same might be easily

demonstrated from St. Gregory's works. After this we need not enquire any farther, why Rapin and many other Protestants discover so much rancor against this holy apostle of our country.

ST. JULIUS, Martyr.

See his genuine Acts in Ruinart, p. 615. Tillemont, T. 5.—A. D. 302-3.

ST. JULIUS was a veteran soldier, and was impeached by his officers for the Christian faith before Maximus, governor of the Lower Maechia, which was afterwards called Bulgaria. Pasicles and Valention, both of the same regiment, had received the crown of martyrdom a little before. The judge employed alternately promises and threats: but Julius professed that to die for Christ, in order to live eternally with him, would be the accomplishment of all his desires. Whereupon he was condemned to lose his head, and led forth to the place of execution. As he went, Hesychius, a Christian soldier, who was also a prisoner, and suffered martyrdom a few days after him, said: "Go with courage, and run to the crown which the Lord hath promised; and remember me who shall shortly follow you. Commend me to the servants of God, Pasicles and Valention, who by confessing the holy name of Jesus are gone before us to immortal bliss." Julius embracing Hesychius, said: "Dear brother, make haste to come to us; they whom you salute have already heard you." Julius bound his eyes with a handkerchief, and presenting his neck to the executioner, said: "Lord Jesus, for whose name I suffer death, vouchsafe to receive my soul into the number of thy saints." His martyrdom happened on the 27th of May, under Dioclesian, about the year 302.

ST. EPIPHANIUS, Archbishop of Salamis, C.

From his works, Socrates, Sozomen and St. Jerom.—A. D. 403.

ST. EPIPHANIUS was born about the year 310, in the territory of Eleutheropolis in Palestine. To qualify himself for the study of the holy scriptures, he learnt in his youth the Hebrew, the Egyptian, the Syriac, the Greek and Latin languages. His frequent conversation with St. Hilarion and

other holy anchorites, whom he often visited to receive their instructions, gave him a strong inclination to a monastic life, which he embraced when very young. To perfect himself in the exercises of that state, he withdrew into the deserts of Egypt. After some stay there he returned into Palestine about the year 333, and built a monastery near the place of his birth. His labors in the exercise of virtue seemed to some to surpass his strength: but this was his usual apology: "God gives not the kingdom of heaven but on condition that we labor; and all we can do bears no proportion to such a crown." To his corporal austerities he added an unwearied application to prayer and study. The reputation of his virtue and learning made him known to distant countries; and he was chosen bishop of Salamis, then called Constantia, in Cyprus. Here his virtue shone forth with new lustre. Such was his tenderness and charity for the poor, that many pious persons made him the dispenser of their large alms. St. Olympias made him great presents in land and money for that purpose. The veneration which all men had for his sanctity exempted him from the persecution of the Arian emperor Valens, in 371; but he was almost the only Catholic bishop in that part of the empire entirely spared on that occasion. He died in 403. His disciples built a church in his honor in Cyprus, in which they placed his and many other pious pictures; Conc. T. 7. p. 447. Sozomen testifies, that God honored his tomb with miracles, l. 7. c. 27. St. Augustin, St. Ephrem, St. John Damascen, Photius and others, call him a Catholic doctor, an admirable man and one filled with the spirit of God. His zeal for the purity of faith caused him to take up his pen in its defence. He wrote his *Anchorate*, to be as it were an anchor to fix unsettled minds in the true faith, that they might not be *tossed to and fro, and carried about by every wind of doctrine*; which is always the effect of heresy. In this work he explains and proves in short the principal articles of the Catholic doctrine. His great work he entitled Panarium, or a *Box of Antidotes* against all Heresies. In it he gives the history of all the heresies of any note, which had been propagated either before or since our Saviour down to his time. These heresies he confutes both by scripture and tradition. "*Tradition*," says he, "is also necessary. All things cannot be learned from the scriptures; therefore the Apostles left some things in writing, others by tradition. This Paul affirms, saying: '*As I have delivered to you, &c.*' Hær. 60. c. 6. p. 511. By tradition he justifies

the practice, and proves the obligation of *praying for the dead*.
Hær. 76. c. 7, 8. p. 911, &c.

ST. GERMANUS, Patriarch of Constantinople.

See Theophanes and St. Nicephorus.—A.D. 733.

HE was son of a famous senator named Justinian. From his youth he shone as a bright light among the clergy, and was chosen bishop of Cyzicus, and afterwards in 715 patriarch of Constantinople. In the most degenerate times he kept virtue in countenance and vice in awe, and strenuously defended the faith with equal zeal, learning and prudence, first against the Monothelites, and afterwards against the Iconoclasts. When Leo the Isaurian commanded by an edict all holy images to be abolished, in 725, the patriarch refused to take them out of the churches, and boldly maintained before the emperor himself the honor which the Church taught to be due to them; in which he was seconded by St. John Damascen, who then lived in the court of the caliph of the Saracens. St. Germanus put the emperor in mind of what he had promised at his coronation, and how he took God to witness, that he would not alter any of the traditions of his Church. The emperor finding he could not gain the patriarch by flattering words, endeavoured to provoke him to let fall some injurious expression, that he might be accused as a seditious person. But the saint was too well instructed in the school of Christ to forget the rules of meekness and patience. The emperor grew every day more outrageous against him, accusing the emperors his predecessors, and all the bishops and Christians of idolatry; for he was too ignorant to distinguish between a relative and an absolute worship. After much ill usage, the patriarch was unjustly compelled by the heretics in 730 to leave his church, after having governed it fourteen years and five months. He employed the leisure which his banishment procured him at Platinium, his paternal house, in weeping for the evils of the Church, and in preparing himself by the most fervent exercises of penance and devotion, for eternity; which he happily entered on the 12th of May 733. His writings are much admired by the learned Photius.

The saints in all ages have found trials. Heaven is not to be obtained but upon this condition. The expectation of its

glory made them embrace their crosses with joy. With St. Chrysostom they often repeated: "If I were to die a thousand times a-day; nay, for some time to suffer hell itself, that I might behold Christ in his glory, all would be too little."

ST. WALSTAN, Confessor.

From Capgrave, fol. 285. and his old manuscript Life. See Blomfield, Hist. of Norfolk, T. 1. p. 641.—A. D. 1016.

ST. WALSTAN was formerly much honored at Cofsey and Bawburgh, commonly called Baber; and of a rich and honorable family. The name of his father was Benedict; that of his mother Blida. By their example and good instructions he from his infancy conceived an ardent desire to devote himself to God, with the greatest perfection possible. With this view at twelve years of age he renounced his patrimony, left his father's house, and entered himself a poor servant at Taverham, a village adjoining to Cofsey. He was so charitable that he gave his own victuals to the poor, and sometimes even his shoes, going himself barefoot. He applied himself to the meanest and most painful country labor in a perfect spirit of penance and humility, fasted much, and sanctified his soul and all his actions by assiduous and fervent prayer and the constant union of his heart with God. He made a vow of celibacy, but never embraced a monastic state. God honored his humility before men with many miracles. He died in the midst of a meadow where he was at work, on the 30th of May in 1016. His body was interred at Baber: it was carried thither through Cofsey or Costessye; where a well still bears his name, as does another which was more famous, at Baber, a little below the church. These places were much resorted to by pilgrims, especially to implore the intercession of this saint for the cure of fevers, palsies, lameness and blindness. His body was enshrined in the north chapel of that church; which chapel was on that account pulled down in the reign of Henry VIII, though the church is still standing. All the mowers and husbandmen in those parts constantly visited it once a-year; and innumerable other pilgrims resorted to it, not only from all parts of England, but also from beyond the seas. The church is sacred to the memory of the Blessed Virgin and St. Walstan.

ST. ADHELM, Bishop, C.

See *William of Malmesbury, in Wharton's Angl. Sacr. T. 2. p. 1. Papebroke, ad 25 Maii, &c.—A. D. 709.*

ST. ADHELM, or ALDHELM, was born among the West-Saxons, and was a near relation of king Ina. He had his education under St. Adrian at Canterbury. Maidulf, a pious Irish monk, founded a small monastery, called from him Maidulfsbury, corruptly Malmesbury. In this place Adhelm took the monastic habit; and Maidulf seeing his great virtue and capacity, resigned to him the abbacy in 675. The saint exceedingly raised its reputation, and increased its building and revenues. The church he dedicated in honor of St. Peter, and added to it two others; the one in honor of the Mother of God, the other of St. Michael. This abbey was rendered by him the most glorious pile of building at that time in the whole island; as Malmesbury testifies.

From his first entrance into the monastery it was his chief care to make good in his life what his name and profession exacted of him. Hence he was a great lover of solitude, never went abroad but when necessity required, and devoted his whole time to prayer, reading and meditating on the holy scriptures, in such manner (as he expresses it in one of his epistles) that in prayer he considered himself as speaking to God; and in reading attended to God as speaking to him. He was sparing and mortified in his diet, in order to subject the flesh to the spirit; and thus he obtained a compleat victory over all the rebellious motions of concupiscence. How great was his learning, appears to this day from the writings he has left behind him. He was the first among our English ancestors who cultivated the Latin and English or Saxon poesy; as he writes of himself. Venerable Bede speaks of him as follows: "Hedda, bishop of the West-Saxons, being dead, the bishopric of that province was divided into two dioceses: one was given to Daniel, (namely, that of Winchester) which he governs to this day; the other (that of Sherburn, now translated to Salisbury) to Adhelm, over which he presided most laudably for four years. Both these were men well learned in church matters, and in the science of the scriptures. Adhelm, whilst he was a priest and abbot of the monastery which they call Maidulfsbury, wrote by orders of a synod of his nation a notable book against the error of the Britons, who keep not Easter at its proper time, and do several other things not consonant to the purity and peace of the

Church. By the reading of which many of them who were subject to the West-Saxons, were brought to the Catholic observance of the Paschal solemnity. He also wrote an excellent book *On Virginity*; as also some other tracts; being a man most learned in all respects. For he was both elegant in his language, and admirable in his knowledge, as well of the liberal as of the ecclesiastical writings." So far his contemporary St. Bede.

St. Adhelm, at his promotion to the episcopal dignity, had been abbot about thirty years, when much against his will he was drawn out of his cell, and consecrated first bishop of Sherburn. His behaviour in this laborious charge was that of a true successor of the Apostles. He died in the visitation of his diocese at Dulling in Somersetshire, on the 25th of May 709, the fifth year of his episcopal dignity. William of Malmesbury relates several miracles wrought by him, both whilst he was living and after his death.

JUNE 1.

ST. JUSTIN, the Philosopher, Martyr.

See the Saint's writings; also Tatian, Eusebius, and the original short acts of his martyrdom in Ruinart, &c.—A. D. 167.

ST. JUSTIN was born at Neapolis, now Naplosa, the ancient Sichem, formerly the capital of the province of Samaria. His father brought him up in the errors and superstitions of Paganism, but at the same time gave him a literary education. St. Justin, out of an ardent love of truth, gave himself up to philosophy, in pursuit of it. His first master was a Stoic. Finding he could learn nothing from him concerning God, he soon left him. Others also he tried to no purpose. At length he applied to a Platonic philosopher, under whom he made great progress, and vainly flattered himself with the hope of arriving in a short time at the sight of God; which the Platonic philosophy seems chiefly to have had in view. Walking one day by the seaside, remote from noise and tumult, he saw as he turned about an old man who followed him pretty close. His appearance was majestic and had a great mixture in it of mildness and gravity. Justin looking on him very attentively, the old man asked him if he knew him. Justin

answered in the negative. "Why then," said he, "do you fix your eyes so steadfastly upon me?" Justin replied; "It is the effect of my surprise to meet any human creature in this remote and solitary place." They then fell into a long discourse concerning the excellency of philosophy in general, and of the Platonic in particular; which Justin asserted to be the only true way to happiness, and to know and see God. This the venerable personage refuted at large; and at length by the force of his arguments convinced him, that those philosophers for whom he had the greatest esteem were misguided in their principles, and had not a thorough knowledge of God and of the soul of man; nor could they in consequence communicate it to others. He told him, that long before the existence of these reputed sages there were certain blessed men, lovers of God and divinely inspired, called *prophets*, on account of their foretelling things which have since come to pass; whose books, yet extant, contain many solid instructions relating to the first cause and end of all things, and many other things becoming a philosopher to know. That they inculcated the belief of one only God, the Father and Author of all things, and of his Son Jesus Christ, whom he had sent into the world. He concluded his discourse with this advice: "As for yourself, above all things pray that the gates of life may be opened to you: for these are things not to be discerned, unless God and Christ grant the knowledge of them." After these words he departed, and Justin saw him no more: but his conversation left a deep impression on the young philosopher's soul; and upon a further enquiry into the credibility of the Christian religion, he embraced it soon after. He went to Rome not long after his conversion. St. Epiphanius calls him a great ascetic, or one who professed a most austere and holy life. He wrote soon after his conversion, his *Oration to the Greeks*, in order to convince the heathens of the reasonableness of his having deserted Paganism. He urges the absurdity of idolatry, and the inconsistency of ascribing lewdness and other crimes to their deities: on the other hand, he declares his admiration and reverence for the purity and sanctity of the Christian doctrine and the awful majesty of the divine writings, which still the passions and fix in a happy tranquillity the mind of man, which finds itself every where else restless. St. Justin made a long stay at Rome. The Christians met at his house to perform their devotions; and he applied himself with great zeal to instruct those who resorted to him;

whence it is probable he was then a priest, or at least a deacon. He not only labored in the conversion of Jews and Gentiles, but also exerted his endeavours in defending the Catholic faith against all the heresies of that age. His excellent volumes against Marcion are now lost, with several other works commended by the ancients. But the Apologies of this martyr have chiefly rendered his name illustrious. The first or greater he addressed to the emperor Antoninus Pius, his two adopted sons Marcus Aurelius and Lucius Commiodus, and the senate, about the year 150. Antoninus had published no edicts against the Christians; but in virtue of former edicts they were often persecuted by the governors, and were every where traduced as a wicked and barbarous set of people, enemies to their very species. They were deemed Atheists: they were accused of practising secret lewdness; which slander seems to have been founded on the secrecy of their mysteries, and partly on the filthy abominations of the Gnostic and Carpocratian heretics: they were said in their secret assemblies to feed on the flesh of a murdered child; to which calumny a false notion of the Blessed Eucharist might have given birth. Celsus and other heathenis add, that they adored the cross and the head of an ass. The story of the ass's head was a groundless calumny forged by a Jew, who pretended to have seen their mysteries: The respect shewn to *the sign of the cross*, mentioned by Tertullian and all the ancient Fathers, seems to have been the occasion of the other slander. These circumstances stirred up the zeal of St. Justin to present an apology for the faith in writing, begging that the same might be made public. In it he boldly declares himself a Christian and an advocate for his religion. He exhorts the emperor to hold the balance even in the execution of justice, and sets forth the sanctity of the doctrine and manners of the Christians; who despise riches, are patient, meek and chaste, love even their enemies, readily pay all taxes, and scrupulously and respectfully obey and honor princes, &c. Far from eating children, they even condemned those who exposed them. The necessity of vindicating our holy faith from flanders, obliged him, contrary to the custom of the primitive church, to describe the sacraments of baptism and the Blessed Eucharist; mentioning the latter also as a *sacrifice*. "No one," says he, "is allowed to partake of this food, but he who believes our doctrine to be true, and who has been baptized, and lives up to

what Christ has taught. For we take not this as common bread and common drink; but, as Jesus Christ our Saviour, being incarnate by the word of God, had both flesh and blood for our salvation; so we are taught, that this food, by which our flesh and blood are nourished, over which thanks are given by the prayers in his own words, *is the flesh and blood of the incarnate Jesus.*" He describes the manner of sanctifying the Sunday by meeting to celebrate the Divine mysteries, read the prophets, hear the exhortation of him who presides, and collect alms to be distributed among the orphans, widows, sick, prisoners and strangers. It appears that this apology had its desired effect, namely, the peace of the Church: and Antoninus forbade the Christians to be molested on account of their religion, ordering their accusers to be severely chastised.

St. Justin composed his second Apology near twenty years after, in 167, on account of the martyrdom of three Christians, whom Urbicus, the governor of Rome, had put to death. The saint offered it to the emperor Marcus Aurelius and the senate. In it he proves, that the Christians were unjustly punished with death; shews how much their lives and doctrine surpassed the pretended wisdom and virtues of heathen philosophers; and asserts that they could never meet death with so much cheerfulness and joy, were they guilty of the crimes laid to their charge. The apologist added boldly, that he expected death would be the recompence of his apology, and that he should fall a victim to the snares and rage of the implacable enemies of the religion for which he pleaded; among whom he named Crescens, a philosopher in name, but an ignorant man and a slave to pride and ostentation. His martyrdom, as he had conjectured, was the reward of this apology, and happened soon after. The genuine acts seem to have been taken from the pretor's public register. The relation is as follows:

Justin and others who were with him, were apprehended and brought before Rusticus, prefect of Rome; who said to Justin: "Obey the gods and comply with the edicts of the emperors." Justin replied: "No one can be justly blamed or condemned for obeying the commands of our Saviour Jesus Christ." Rusticus. "What kind of literature and discipline do you profess?" Justin. "I have tried every kind of discipline and learning; but I have finally embraced the Christian discipline, how little soever esteemed

by those, who are led away by error and false opinions." Rusticus. "Wretch, art thou then taken with that discipline?" Justin. "Doubtless, I am; because it affords me the comfort of being in the right path." Rusticus. "What are the tenets of the Christian religion?" Justin. "We Christians believe one God, Creator of all things visible and invisible; and we confess our Lord Jesus Christ, the Son of God, foretold by the prophets, the author and preacher of salvation, and the judge of mankind." The prefect enquired in what place the Christians assembled. Justin replied: "Where they please, and where they can: God is not confined to place. As he is invisible and fills both heaven and earth, he is every where adored and glorified by the faithful." Prefect. "Tell me where you assemble your disciples." Justin. "I have lived till this time near the house of one called Martin, at the Timothen Baths. I am come a second time to Rome, and am acquainted with no other place in the city. If any one came to me, I communicated to him the doctrine of truth." Rusticus. "You are then a Christian?" Justin. "I am." The judge then put the same question to each of the rest; viz. Chariton, a man; Chari-tana, a woman; Evelyptus, a servant of Cæsar, by birth a Cappadocian; Hierax, a Phrygian; Peon and Liberianus; who all answered, that by the Divine mercy they were Christians. Then the prefect addressed himself again to Justin in this manner: "Hear, you who are noted for your eloquence, and think you make profession of the right philosophy, if I cause you to be scourged from head to foot, do you think you shall go to heaven?" Justin replied: "If I suffer what you mention, I hope to receive the reward which those have already received who have observed the precepts of Jesus Christ." Rusticus. "You imagine then, that you shall go to heaven and be there rewarded?" Justin. "I do not only imagine, but I know it; and am so well assured of it, that I have no reason to entertain the least doubt." The prefect then bad the martyrs go together and unanimously sacrifice to the gods; and told them, that in case of refusal they should be tormented without mercy. Justin replied: "There is nothing which we more earnestly desire than to endure torments for the sake of our Lord Jesus Christ; for this is what will promote our happiness, and give us confidence at his bar; at which all men must appear and be judged." To this the rest assented; adding: "Do quickly what you are about. We are Christians."

and will never sacrifice to idols." The prefect thereupon ordered them to be scourged and then beheaded. The martyrs were forthwith led to the place where criminals were executed; and there, amidst the praises and thanksgivings which they did not cease to pour forth to God, they cheerfully consummated their martyrdom. St. Justin is one of the most ancient Fathers of the Church, who has left us works of any considerable note. Eusebius, St. Jerom, St. Epiphanius, Theodoret, &c. bestow on him the highest praises. He suffered about the year 167, in the reign of Marcus Aurelius and Lucius Verus. The Greeks honor him on this day: in the Roman Martyrology his name occurs on the 13th of April.

SS. POTINUS, BISHOP, &c. Martyrs.

*From the letter of the Churches of Vienne and Lyons to their brethren in Asia and Phrygia, in Eusebius, Hist. l. 5. c. 1, 2, 3.
—A. D. 177.*

AFTER the miraculous victory obtained by the prayers of the Christians under Marcus Aurelius in 174, the Church enjoyed a kind of peace; though it was often disturbed in particular places by popular commotions, or by the superstitious fury of certain governors. This appears from the violent persecution raised three years after the aforesaid victory, at Vienne and Lyons in Gaul, in 177; while St. Pothinus was bishop of Lyons, and St. Irenæus, who had been sent thither by St. Polycarp out of Asia, was a priest of that city. Many of the principal persons of this church were Greeks, and came from Asia, doubtless led by a zealous desire to propagate the kingdom of Christ. The progress which the gospel had made, and the eminent sanctity of those who professed it in that country, enraged the devil, and stirred up the malice of the idolaters, who in a transport of sudden fury resolved to extirpate their very name; not knowing that the Church of Christ, planted by his cross, grew more fruitful by the sufferings of its children, as a vine flourishes by being pruned. The conflicts of the glorious martyrs who on this occasion had the honor to seal their faith with their blood, were recorded by eye-witnesses, the companions of their sufferings, in a letter written by them on purpose to their old friends and brethren, the Christians of Asia and Phrygia.

The piety, eloquence and animated style of this epistle, seem to leave no doubt, but that St. Irenæus was the principal author.

"It is impossible," say the authors of this letter, "to give an exact account, nor will it be easy to conceive the extent of our present calamities, the rage of the Pagans against the saints, and the sufferings of the holy martyrs among us. For the adversary directs his whole force against us, and already lets us see what we are to expect, when he is let loose and allowed to attack the Church at the end of the world. He makes his assaults boldly, and stirs up his agents against the servants of God. Their animosity runs so high, that we are not only driven from private houses, from the baths and public places, but even forbid to shew ourselves at all. But the grace of God, which is an overmatch for all the powers of hell, hath rescued the weak from danger and from the temptation of the fiery trial, and exposed such only to the combat as are enabled by an invincible patience to stand their ground, like so many unshaken pillars of the faith, and dare even invite sufferings and defy all the malice and strength of the enemy. These champions have fought the powers of darkness with success, and have rushed through the most inhuman torments with an intrepidity which spoke them thoroughly persuaded, that all the miseries of this life are not worthy the smallest attention, when put in the balance against the glory of the world to come. At first the people attacked them in a tumultuous manner, struck them, dragged them about the streets, stoned them, plundered and confined them, and fell upon them with all the exorbitances of an incensed rabble, when allowed to take their own revenge on their enemies; all which the Christians bore with wonderful patience. After this first discharge of their rage, they proceeded more regularly. The tribune and the magistrates of the town ordered them to appear in the market-place; where they were examined before the populace, made a glorious confession of their faith, and then were sent to prison to wait the arrival of the governor. On that judge's arrival they were brought before him, and used with so much cruelty, that Vettius Epagathus, one of our number, fired with a holy resentment at our treatment, desired to be heard on that subject. He was full of the love of God and his neighbour; a man so exactly virtuous, that, though young, the character of old Zacharias might justly be applied to him: for he walked in all the commandments without reproof. His heart was inflamed

with an ardent zeal for the glory of God ; and he was active and indefatigable whenever his neighbour wanted his assistance. This excellent person undertook the defence of the injured brethren, and promised to make it appear that the Christians were guilty of no impious practices. But the whole crowd, who were too well acquainted with his merit, opposed the motion in a noisy and tumultuous manner ; and the governor, determined not to grant him that reasonable request, which impeached him and his associates of injustice, interrupted him by asking whether he was a Christian. Upon his boldly declaring his faith, he was ranked among the martyrs with the additional title of *The Advocate of the Christians* ; which indeed was justly his due. And now it was easy to distinguish between such as came thither well prepared for the trial and resolved to suffer all extremities, and such as were not armed for the battle. The former finished their course with alacrity, while the latter shrunk back at the near view of danger and quitted the field ; which was the misfortune of ten persons. Their cowardice and apostacy not only proved an inexpressible affliction to us, but also cooled the zeal of several who were not yet apprehended, and had employed their liberty in a constant attendance on the martyrs, in spite of all the dangers to which their charity might expose them. We were all now in the utmost consternation, which did not arise from the fear of torments, but the apprehension of losing more of our number. But our late loss was abundantly repaired by fresh supplies of generous martyrs, who were seized every day, till our two churches were deprived of all their eminent men, whom we had been used to esteem the main support of religion amongst us.

" As the governor's orders for letting none of us escape were very strict, several Pagans in the service of Christians were taken with their masters. These slaves fearing they should be put to the same torments which they saw the saints endure, at the instigation of the devil accused us of feeding on human flesh, engaging in incestuous marriages and several other impious extravagances, which the principles of our religion forbid us to mention or even to think of, and which we can hardly persuade ourselves were ever committed by men. It is impossible to express the severity of the torments inflicted on this occasion by the ministers of Satan on the holy martyrs. But the fury of the governor, the soldiers and the people, fell most heavily upon Sanctus, a native of Vienne and a deacon : also on Maurus, who, though but lately baptized, was yet bold

and strong enough for the combat; on Attalus, a native of Pergamus, but who had always been the pillar and support of our church; and on Blandina, a slave. In her Christ has shewn us, that those whom men regard with contempt, and whose condition places them beneath the notice of the world, are often raised to the highest honors by Almighty God, for their ardent love of him, manifested more by works than words or empty shew. She was of so weak a constitution that we were all alarmed for her; and her mistress, one of the martyrs, was full of apprehensions, that she would not have the courage and resolution to make a free and open confession of her faith. But Blandina was so powerfully assisted and strengthened, that she bore all the torments which her executioners could inflict, from break of day till night. These savage infidels owned themselves conquered, protested they had no more torments in reserve, and wondered how she could live after what she had endured from their hands; declaring they were of opinion, that any one of the torments inflicted on her would have been sufficient to dispatch her, according to the common course of nature, instead of the many violent ones she had undergone. But the frequent repetition of these words: "I am a Christian; no wickedness is transacted among us;" took off the edge of her pains, and made her appear insensible to all she suffered.

The deacon Sanctus, too, endured the most exquisite torments with more than human patience. The heathens hoped they should at least extort from him some unbecoming expressions; but he bore up against their attacks with such resolution and strength of mind, that he would not so much as tell them his name, his country or station in the world; and to every question put to him, he answered in Latin: "I am a Christian:" nor could they get any other answer from him. The governor and those employed in tormenting the martyr were highly incensed at this; and having already tried all other arts of cruelty, they applied hot plates of brass to the tenderest parts of his body; but, supported by the powerful grace of God, he still persisted in the profession of his faith. His body was so covered with wounds and bruises, that its very figure was lost. Christ who suffered in him made him a glorious instrument for conquering the adversary, and a standing proof to others, that there are no grounds for fear where the love of the Father dwells.

Some days after the martyr was brought on the stage again; for the Pagans imagined that as his whole body was so sore and inflamed, that he could not bear to be touched, it would now be an easy matter to overcome him by a repetition of the same cruelties; or at least that he must expire under their hands. But to the amazement of all, his body under the latter torments recovered its former strength and shape; and the perfect use of all his limbs was restored: so that by this miracle of the grace of Jesus Christ, what was designed as an additional pain proved an effectual and absolute cure. The devil thought himself sure of Biblis, one of the unhappy persons who had renounced the faith, and caused her to be arraigned; believing it would be no hard matter to bring one so weak and timorous to accuse us of impieties. But the force of her torments had a very different effect; they wakened her as it were out of a profound sleep; and those transitory pains turned her thoughts upon the everlasting torments of hell. So that she broke out into the following expostulation: "How can it be imagined, that they should feed upon children whose religion forbids them to taste even the blood of beasts?" (See *Act XV. 20.*; where eating the blood of beasts is forbidden: which temporary law was still observed by the Christians.) From that moment Biblis publicly confessed herself a Christian, and was ranked among the martyrs. The most violent torments being thus rendered ineffectual by the patience of the martyrs, and the power of Jesus Christ, they were thrown into a dark and loathsome dungeon, had their feet cramped in wooden stocks, and extended to the fifth or last hole, and all those severities exercised upon them which are commonly practised by the enraged ministers of darkness upon their prisoners; so great, that numbers died of the hardships they endured.

Among the persons who suffered for their faith on this occasion was the blessed Pothinus, bishop of Lyons. He was then above ninety years old, and so weak and infirm that he could hardly breathe. But his ardent desire of laying down his life for Jesus Christ gave him fresh strength and vigor. He was dragged before the tribunal; and his days seem to have been prolonged till that time, that Jesus Christ might triumph in him. He was brought thither by the soldiers and magistrates of the city; the whole multitude hallowing after him and reviling him with as much eagerness and rage, as if he had been Christ himself.

Being asked by the governor who was the God of the Christians, Pothinus told him (to prevent his blaspheming), he should know when he was worthy of that satisfaction. Upon which he was dragged about and abused unmercifully. Those who were near him kicked and struck him without any regard to his venerable age; and those who were at some distance pelted him with what first came to hand. He was scarce alive, when he was carried off and thrown into prison; where he expired after two days confinement.

Those, too, who had denied their faith when first taken, were imprisoned, and shared the same sufferings with the martyrs, as murderers and criminals; and thus suffered much more than the martyrs, who were comforted with the joyful prospect of laying down their lives in a glorious cause, and supported by the Divine promises, the love of Jesus Christ and the Spirit of their heavenly Father; while the apostates were tortured with remorse of conscience. They were distinguished from the others by their very looks; when the martyrs appeared, it was easy to discover a lovely mixture of chearfulness and majesty in their countenance: their chains themselves appeared graceful, and seemed more like the ornaments of a bride than the marks of malefactors; and their bodies sent forth such an agreeable and pleasant favour, as gave occasion to think that they used perfume. But those who had basely deserted the cause of Jesus Christ, appeared melancholy, dejected and completely forlorn. This sight had a happy influence on several, strengthened them in their profession, and defeated all the attempts of Satan. Great variety of torments were repeated upon the innocent martyrs; and thus they offered to the eternal Father a sort of chaplet or garland composed of different kinds of flowers. A day was appointed when the public was to be entertained at the expence of their lives; and Maturus, Sanctus, Attalus and Blandina, were brought out in order to be thrown to the beasts for the barbarous diversion of the heathens. Maturus and Sanctus being conducted into the amphitheatre, were made to pass through the same course of torments, as if they had not before felt their fury; and looked like champions who had often worsted the adversary, and were just entering on the last trial of their skill and courage. Again they suffered every torment the incensed multitude was pleased to call for. After having been exposed to the wild beasts, they were put into

the red-hot iron chair: nor did the smell of their roasted flesh any wise abate, but seemed rather to inflame the rage of the populace. They could extort nothing more from Sanctus than his former confession; and he and Maturus after a long struggle had their throats cut. This their victory was the only entertainment that day.

Blandina was fastened to a post to be devoured by wild beasts. But when she had remained thus for some time with her arms stretched out in fervent prayer, and none of the beasts could be provoked to touch her, she was untied, carried back to prison, and reserved for another combat: and though she was a poor, weak, inconsiderable slave, yet by putting on Christ, she became an overmatch for all the art and malice of the enemy, and by a glorious conflict attained to the crown of immortality. Attalus was called for next, as a noted offender; and the people were very loud in their demands to see him suffer. He had always borne a glorious character amongst us for his excellent life and his courage in asserting the truth, and boldly entered the field of battle. He was led round the amphitheatre; and this inscription in Latin was borne before him: "*This is ATTALUS the Christian.*" The whole company was ready to discharge their rage on the martyr; when the governor understanding he was a Roman citizen, remanded him back to prison to wait the emperor's pleasure. During this reprieve the martyrs gave extraordinary proofs of charity and humility. Far from insulting over the lapsed or valuing themselves upon the comparison, they expressed the greatest tenderness for them, and shed floods of tears before the heavenly Father for their salvation. Their endeavours were so successful, and their discourse and behaviour so persuasive, that the Church had the pleasure to see several of her children recover new life, and ready to make a generous confession of the sacred name which they had renounced. Among the martyrs was one Alcibiades, who had long been used to a very austere life, and to subsist entirely on bread and water. He seemed resolved to continue this practice during his confinement; but Attalus, after his first combat in the amphitheatre, understood by revelation, that Aleibiades gave occasion of offence to others, by seeming to favor the new sect of the Montanists, who endeavoured to recommend themselves by their extraordinary austerities. Alcibiades acquiesced; and from that time he eat of every thing, with thanksgiving to

God. Meanwhile the emperor's answer arrived, directing the execution of all who persisted in their confession. The governor took the opportunity of a public festival among the Pagans, and ordered the martyrs to be brought before him with a view to entertain the people with the sight of their sufferings. He sentenced such of them as were Roman citizens to loose their heads, and ordered the rest to be thrown to wild beasts. And now the glory of Jesus Christ was magnified by the unexpected confession of such as had before denied their faith. They were examined apart in order to their being set at liberty; but upon their declaring themselves Christians, they were sentenced to suffer with the other martyrs. Some indeed still continued in their apostacy: but then they were such only, as never had the least mark of true faith, and had no regard for the wedding garment; strangers to the fear of God, and who by their wicked life were a scandal to their religion and sons of perdition.

Alexander, a Phrygian by birth, and a physician by profession, was present at this second examination. He had lived many years in Gaul, and was universally remarkable for his love of God, and his freedom in publishing the gospel; for he was full of an apostolical spirit. This man being near the tribunal at that critical moment, made several signs with his eyes and head to exhort them to confess Jesus Christ. The heathens exasperated to see those confess who before had recanted, clamored against Alexander as the author of this change. Upon which the governor turning towards him, asked him who and what he was. Alexander answered, he was a Christian; which so enraged the governor, that without further enquiry he condemned him to be thrown to the wild beasts. Accordingly, the next day he was conducted into the Arena with Attalus, whom the governor, to oblige the people, had delivered up a second time to the same punishment. Having undergone all the various torments usually inflicted in the amphitheatre, they were dispatched with the sword. Alexander was not heard to sigh or make the least complaint, conversing only with God in his heart. When Attalus was placed in the iron chair, he turned to the people, and said: "This may with some justice be called devouring men; and thus *you* are guilty of that inhuman act; but for our parts, we are neither guilty of this nor of any other abominable practice of which we are accused."

Being asked what was the name of his God, he replied: "God hath not a name like us mortals."

On the last day of the combats of the gladiators, Blandina and Ponticus, a youth about fifteen years old, were brought into the amphitheatre. They had been obliged to attend the execution of the martyrs every day, and were now urged to swear by the idols. Upon their refusal, the infidels let loose all their rage against them; and without any regard either to Ponticus's youth or the sex of Blandina, employed all the different sorts of torments upon them, pressing them from time to time, but in vain, to swear by the idols. Ponticus encouraged by his companion, went through all the stages of his martyrdom with great alacrity, and made a glorious stand. Blandina was the last that suffered. She had acted like a mother, animated the other martyrs like so many favorite children, and sent them victorious to the heavenly King; and then passing through the same course, she hastened after them with joy. She was scourged, torn by wild beasts, put into the red-hot iron chair: after this she was wrapt up in a net and exposed to a furious bull, which tossed and gored her a long time. But her close conversation with Christ in prayer, and the lively hope she had of the good things of the other life, made her insensible to all these attacks on her body. At last she also had her throat cut. The heathens themselves could not but wonder at her patience and courage, and own that among them no woman was ever known to have gone through such a course of sufferings. Not content with the death of the martyrs, that savage and barbarous people raised a new persecution against their dead bodies. Those who died in prison were thrown to the dogs; and a strict guard was kept day and night to prevent our carrying them off. The remains of the other martyrs were carefully laid together, and watched by the soldiers several days. At length they were burnt to ashes and thrown into the Rhone, that no part of them might remain above ground: as if they had been superior to God, and could thereby have prevented the resurrection; the hopes of which, as they observed, had put them upon introducing a new and strange religion, making a mockery of the severest torments, and meeting death with pleasure. "Let us now see," said the heathens, "if they will ever return to life again; and whether their God can save them and deliver them out of our hands."

ST. CLOTILDIS, Queen of France:

See St. Gregory of Tours, Hist. Franc. Fortunatus, &c.—
A. D. 545.

ST. CLOTILDIS was daughter of Chilperic, who was put to death by his brother Gondebald, the tyrannical king of Burgundy. Clotildis was brought up in her uncle's court, and by a singular providence was instructed in the Catholic religion, though she was educated in the midst of Arians. It was her happiness to be inspired from the cradle with a contempt of a treacherous world; which sentiments she improved by the most fervent exercises of religion. She was adorned with the assemblage of all virtues; and the reputation of her wit, beauty, meekness, modesty and piety, was spread far and near; when Clovis I. surnamed the Great, the victorious Pagan king of the Franks, demanded and obtained her in marriage in 493, granting her all the conditions she could desire for the free and secure exercise of her religion. Clotildis made herself a little oratory in the royal palace, in which she spent much time in fervent prayer and secret mortifications. But her devotion was always tempered with discretion; so that she attended all her busines at court, was watchful over her maids, and did every thing with a dignity, order and piety, which edified and charmed the king and his whole court. Her charity to the poor seemed a sea which could never be drained. She honored her royal husband, studied to sweeten his warlike temper by Christian meekness, conformed herself to his humour in all things that were indifferent; and when she saw herself mistress of his heart, she did not defer the great work of endeavouring to win him to God, and often spoke to him on the vanity of his idols, and on the excellency of the true religion. But his miraculous victory over the Alemanni, and his entire conversion in 496, were at length the fruit of her pious endeavours. She may in some manner be styled the Apostle of the French nation, which soon followed the example of Clovis and embraced the faith of Christ. Such wonderful things is the piety of a weak woman sometimes able to effect. After the death of her husband in 511, Clotildis set no bounds to her devotions and tender charity; and lived the admiration, the happiness and the glory of her people, and the common refuge of all in distress, till her happy death.

in 545. She is commemorated in the Roman Martyrology on this day.

ST. QUIRINUS, B. M.

From his original beautiful Acts in Surius and Ruinsart; and from Prudentius, hymn 7, &c.—A. D. 304.

ST. QUIRINUS was bishop of Siscia, a city in Pannonia, situate upon the river Save; which being now reduced to a borough called Sisek or Sisseg in Hungary, the episcopal see is removed to Zagrab, capital of modern Croatia.

The holy prelate having intelligence that Maximus, chief magistrate of the city, had given an order for his apprehension, left the town; but was pursued, taken and carried before him. Maximus asked him whither he was flying. The martyr answered: "I did not fly (through cowardice), but retired in obedience to the order of my Master. For it is written: *"When they persecute you in one city, fly to another."* Maximus. "Who gave you that order?" Quirinus. "Jesus Christ, the true God." Maximus. "Know you not that the emperor's orders would find you out any where? Nor can He whom you call the true God help or rescue you when you are fallen into their hands; as you now see to your cost." Quirinus. "The God whom we adore is always with us wherever we are, and can always help us. He was with me when I was taken, and is now with me. It is he that strengthens me, and now answers you by my mouth." Maximus. "You talk much, and are thus guilty of delay in executing the commands of our sovereigns: read their divine edicts, and comply with what they enjoin." Quirinus. "I make no account of such injunctions; because they are impious, and contrary to the commandments of God would oblige us his servants to offer sacrifice to imaginary divinities. The God whom I serve is every where: he is above all things, containing every thing within himself; and through him alone every thing subsists." Maximus said: "Old age has weakened your understanding, and you are deluded by idle tales. See, here is incense; offer it to the gods, or you will have many affronts put upon you, and will suffer a cruel death." Quirinus. "That disgrace I account my glory; and that death will purchase me eternal life. I respect only the altar of my God; on which I have often

offered to him a sacrifice of sweet odor." Maximus. "I perceive you are distracted, and that your madness will be the cause of your death. Sacrifice to the gods." "No," said Quirinus; "I do not sacrifice to devils." Maximus then ordered him to be beaten with clubs; and the sentence was executed with great cruelty. The judge said to him under that torment: "Now confess the power of the gods, whom the great Roman empire adores. Obey; and I will make you the priest of Jupiter." Quirinus replied: "I am now performing the true function of a priest in offering myself a sacrifice to the living God. I feel not the blows which my body has received: they give me no torment. I am ready to suffer much greater tortures, that they who have been committed to my charge may be encouraged to follow me to eternal life." Maximus commanded that he should be carried back to prison, and loaded with heavy chains, till he grew wiser. The martyr in the dungeon made this prayer: "I thank thee, O Lord, that I have borne reproaches for thy sake; and I beseech thee to let those who are in this prison know, that I adore the true God, and that there is no other besides thee." Accordingly at midnight a great light was seen in the prison; which being perceived by Marcellus the jailer, he threw himself at the feet of St. Quirinus, and said with tears: "Pray to the Lord for me; for I believe there is no other God but him whom you adore." The holy bishop, after a long exhortation, signed him in the name of JESUS CHRIST. This expression of the acts seems to imply, that he conferred on him the sacrament of baptism.

The magistrate not having authority to put the martyr to death, after three days imprisonment sent him to Amantius, governor of the province, called the first Pannonia. Prudentius calls him Galerius, governor of Illyricum, under whose jurisdiction Pannonia was comprised. He probably had both those names, an usual thing at that time among the Romans. The bishop was carried in chains through all the towns which lay upon the Danube, till he was brought before Amantius; who ordered him to be conducted to Sabaria (now Sarvar, whither he himself was going. Certain Christian women in the mean time brought him refreshments, which as he was blessing, the chains dropt off his hands and feet. On his arrival he was brought before Amantius on the public theatre; who having read the records of what had passed between him and Maximus, asked the saint if he owned the truth of the

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contents, and whether he persisted in his former confession of the Christian faith. The saint answered : " I have confessed the true God at Siscia ; I have never adored any other. Him I carry in my heart ; and no man on earth shall ever be able to separate me from him." Amantius endeavoured to overcome his resolution by large promises ; but finding him inflexible, he sentenced him to be thrown into the river with a millstone tied to his neck. But to the great astonishment of the spectators, assembled in crowds on the banks of the river to behold the execution, the saint continued a long time above water with the millstone at his neck, exhorting the Christians to remain steadfast in the faith, and to dread neither torments nor death itself in so good a cause. But perceiving that he sunk not at all, he began to fear he should lose the crown of martyrdom. He thereupon addressed himself to Christ in these words : " It is not wonderful for thee, O Almighty Jesus, to stop the course of rivers, as thou didst that of Jordan ; nor to make men walk upon the water, as Peter did upon the sea, by thy divine power. These people have had a sufficient proof in me of the effect of thy power. Grant me what now remains and is to be preferred before all things, the happiness of dying for thee, Jesus Christ my God." Soon after he sunk to the bottom ; and his body was found a little below the place, and laid in a chapel built on the bank. The river in which St. Quirinus was drowned was called Sabarius, now Guntz. He suffered in the year 303, or 304.

ST. BONIFACE, Apostle of Germany, M.

From his Life, carefully written by St. Willibald, his disciple, first bishop of Achstadt : also from his own epistles, &c.

—A. D. 755.

ST. BONIFACE was born at Crediton or Kirton, in Devonshire, about the year 680, and at his baptism was named Winfrid. When he was but five years old, his chief delight was to hear holy men converse about God and heavenly things. The edifying deportment and holy instructions of certain pious monks who, being employed in preaching in that country, happened to come to his father's house, gave him a strong desire to devote himself to God in a religious state. He was educated from thirteen years of age in the monastery of Escancester or Exeter, under the holy abbot Wolphard. After three years he removed to Nutcell, in the diocese of

Winchester: the reputation of the learned abbot Winbert drew him to that house. Having made great progres in his studies, and improved himself in knowledge while he taught others; at thirty years of age he was promoted to the order of priesthood; and from that time was chiefly employed in preaching the word of God to the people, and in the care of souls. But burning with zeal for the Divine honor and the salvation of souls, he with the leave of his abbot passed over into Friesland, to preach the gospel to the infidels, in 716. A war breaking out between Charles Martel, mayor of the French palace, and Radbod, king of Friesland, threw insuperable difficulties in his way; and being chosen abbot, he was obliged to return to England. Having, however, found means to decline that promotion, he set out for Rome in 719, and presenting himself to pope Gregory II. begged his apostolical blessing, and authority to preach the faith to infidels. Gregory having read his commendatory letters from his diocesani, and conversed some time with the saint, began to treat him with marks of esteem, and gave him a commission to preach the faith to all the infidel nations of Germany. He bestowed on him many holy relics, and gave him letters of recommendation to all Christian princes in his way. The holy missionary began his apostolical functions in Thuringia: he not only baptized great numbers of infidels, but also induced the Christians already established in Bavaria and the provinces adjoining to France, to reform many irregularities and vices. Upon the death of Radbod, he hastened into Friesland, and joined his labors with St. Willebrord, to the great encrease of faith; but understanding St. Willebrord intended to make him his successor in the episcopal charge, he left that mission. From Friesland he went into Hesse and part of Saxony, and baptized many thousands of idolaters, destroyed temples and built churches wherever he came. Pope Gregory hearing of his success, commanded him to repair to Rome. The saint arrived there in 723. Gregory required of him a confession of his faith, as is usual with regard to bishops elect; put several questions to him concerning his missions, and after a few days ordained him bishop. Soon after the saint returned to his mission, the harvest growing daily upon his hands, he procured a new supply of laborers from England, whom he stationed in Hesse and Thuringia. In 732 Gregory III. succeeding in the pontificate, sent the

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holy man a pall, and constituted him archbishop and primate of all Germany, with power to erect new bishoprics where he should see it expedient. And the saint going to Rome in 738, to confer with his Holiness about the churches he had founded, the pope appointed him legate of the apostolical see in Germany. St. Boniface on his return into that country, was called into Bavaria by the duke Odilo, to reform several abuses. Finding only one bishopric in that country, namely Passaw, he established three others; Saltzburg, Freisinghein and Ratisbon. The primate soon after established a bishopric at Erford for Thuringia; another at Baraburg for Hesse, since translated to Paderborn; and a third at Wurtzburgh for Franconia: he added a fourth at Achslat in the palatinate of Bavaria. Gregory III. dying in 741, his successor Zachary confirmed all St. Boniface had done in settling the church of Germany. A memorable revolution happened in France in 752, when Childeric III. being removed from the throne, Pepin the *Short*, mayor of the palace, was chosen king by the unanimous consent of the whole nation. The new king insisted upon being crowned by St. Boniface. The ceremony was performed at Soifsons, where the saint presided in a synod of bishops; and all the states of the French kingdom assisted at the coronation. From this council St. Boniface appears to have been legate of the apostolic see in France, no less than in Germany. The saint fixed his metropolitan see at Mentz in 745: and though in process of time many other churches in Germany have been raised to the dignity of archbishoprics, Mentz has always retained the primacy, in honor of St. Boniface. In order more effectually to plant the spirit of meekness and Christian piety in an uncivilized nation, St. Boniface founded a monastery at Fridislar, another at Hamenburgh, and one at Ordorse; in all which the monks gained their livelihood by the labor of their hands. In 746 he laid the foundation of the great abbey of Fuld; which continued long the most renowned seminary of piety and learning in all that part of the world. The abbot is now a prince of the empire. He also erected several nunneries; which he committed to the direction of St. Lioba, St. Thecla and other religious women. The pastoral care of so many churches did not hinder this holy man from extending his zeal to remote countries, especially to that which gave him birth. Ethelbald, king of Mercia, was a lover of justice, and liberal to the poor; but sullied these virtues by abominable lusts. St. Boniface in 745 wrote to this prince

a strong remonstrance and exhortation to penance. He also wrote a circular letter to all the bishops, priests, monks, nuns, and all the people in England; conjuring them to beg of God to shower down his blessings upon the labors of those, who were endeavouring to bring souls to his saving knowledge and holy love. This apostle of so many nations thought he had yet done nothing, so long as he had not spilt his blood for Christ. Making use therefore of the privilege which pope Zachary had granted him of choosing his successor, he consecrated St. Lullus, whom with several other holy persons he had invited over from England, archbishop of Mentz, in 754; conjuring him to apply himself strenuously to the conversion of the remaining idolaters. King Pepin approved his choice; and pope Stephen II. confirmed his nomination of Lullus, and his resignation of the see of Meutz; in order that he might go and preach the gospel to those nations which still remained infidels. Having settled his church, he set out with certain zealous companions, to preach to the savage inhabitants of the northern parts of East Friesland. The saint converted and baptized some thousands among them, and appointed the eve of Whitsunday to administer to the Neophytes the sacrament of confirmation in the open fields in the plains of Dockum, near the banks of the little rivulet Bordne; when he was there met by a band of enraged infidels all in arms. St. Boniface was encouraging his companions to meet with cheerfulness and constancy a death, which was to them the gate of everlasting life; when the Pagans attacked them sword in hand, and martyred them all upon the spot. St. Boniface suffered in the 75th year of his age, on the 5th of June, in the year of Christ 755. The body of St. Boniface was first carried to Utrecht, thence to Mentz, and lastly to Fuld; where it was deposited by St. Lullus, as the saint himself had desired. It is to this day regarded as the greatest treasure of that monastery. An incredible number of miracles, down to this present time, have been wrought by God at the relics, and through the intercession of this saint.

ST. NORBERT, Archbishop of Magdebourg, C.

From his accurate Life by Hugh, his disciple and successor in the government of his order, abridged by Helyot, &c.—A.D. 1134.

ST. NORBERT was born at Santen in the dutchy Cleves, in 1080. His father Heribert, count of Gennep, was related to the emperor; and his mother derived her pedigree from the house of Lorrain. The rank which his birth gave him was rendered more illustrious by the excellent qualifications of his mind and body; and he went through his academical exercises with extraordinary applause. But being at first blinded by the flattery of the world, he suffered himself to be carried away by its pleasures and pastimes, and had no higher thoughts than how he might live in honor and at his ease. He even received the ecclesiastical tonsure with a worldly spirit; and though he was nominated to a canonry at Santen and ordained subdeacon, he neither changed his spirit nor his conduct. He would not be prevailed on to receive any higher orders, for fear of a greater restraint on his plan of life; which he continued in the court of his cousin the emperor Henry IV. by whom he was appointed almoner. But God awakened him from his spiritual lethargy by an alarming accident. Norbert was riding in pursuit of his pleasures, mounted on a horse richly caparisoned, and attended only by one servant; when in the midst of a pleasant meadow he was overtaken by a violent storm, accompanied with dreadful thunder and lightning. Finding himself at a great distance from any shelter, he was seized with great fear; and whilst he was going on briskly, having set spurs to his horse, a ball of fire, attended with a tremendous clap of thunder, fell just before his horse's feet, burnt the grass and clove the earth. The poor beast thus affrighted threw his rider, who lay like one dead for near an hour. At length coming to himself, like another Saul he cried out to God in the bitter compunction of his heart: "Lord, what wouldst thou have me to do?" To which the Divine Grace interiorly suggested this reply: "Turn away from evil, and do good: seek after peace, and follow it." Being thus humbled in the full career of his passions, he became upon the spot a sincere penitent. Returning no more to court, he withdrew to his canonry at Santen, there led a life of silence and retirement, wore a hair-shirt next his skin, and spent his time in tears and holy meditation. The fire of Divine love thus kindled in his heart,

gained strength every day by his fidelity and by fresh supplies of grace. Norbert was at this time about thirty years of age.

After his conversion he employed two years in preparing himself for the priesthood, which he received from the hands of the archbishop of Cologne. His first mass he celebrated at Santen with his chapter. After the gospel was sung at high mass, he mounted the pulpit, and made a most pathetic sermon on the vanity of the world, the shortness of human life, and the insufficiency of all created beings to satisfy the heart of man. Not long after he quitted his own country, travelled barefoot to St. Giles's in Languedoc, threw himself at the feet of pope Gelasius II. who was there at that time, and made to him a general confession of his whole life in the deepest sentiments of compunction. His Holiness gave him faculties to preach the gospel where he should judge proper. It was then the depth of winter. Yet he walked barefoot through the snow, and inflamed with an ardent love of God and desire of promoting his glory, seemed insensible to the rigors of the season. His whole life was a perpetual Lent; and he never took his meal till evening, except on Sundays. He preached penance with incredible fruit over the provinces of Languedoc, Guienne, Poictou and Orleanois. Burchard, bishop of Cambray, who had been acquainted with the saint at the emperor's court, was extremely edified at his humility, penance and zeal; and Hugh, his chaplain, quitting all hopes and prospects in the world, resolved to accompany Norbert in his apostolical labors, and afterwards succeeded him in the government of his order. With this companion the holy man preached penance through all Haynault, Brabant and the territory of Liege. The people crowded to hear him wherever he came; and his sermons, enforced and illustrated by an evangelical life, procured the conversion of multitudes.

Bartholomew, bishop of Laon, earnestly requested his Holiness Calixtus II. who succeeded Gelasius II. in 1119, to allow him to fix the holy man in his diocese. The zealous bishop gave the holy man the choice of several places to build a house. He pitched upon a lonesome valley called Premontre, in the forest of Coucy; where he found the remains of a small chapel which bore the name of St. John, but stood in so barren a soil, that the monks or St. Vincent at Laon, the proprietors of it, had abandoned it. The bishop there built a monastery for the saint, who assembled out of Brabant thirteen brethren desirous to serve God under his direction.

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Their number soon increased to forty, who made their profession on Christmas-day, in 1121. The saint gave them the rule of St. Augustin, with a white habit, destining them, in imitation of the angels in heaven to sing the Divine praises on earth. Their manner of living was very austere; but their order is no other than a reformation of regular canons. It soon spread over several parts of Europe; and several persons of distinction fled from the corruption of the world to the sanctuaries established by this skilful director in the paths of salvation.

At Antwerp St. Norbert revived the devotion of the people to the holy sacrament of the altar, and its frequent use, which heresy had for some time interrupted; and had the comfort to see this church, which had invited him to its assistance, flourish in piety before he returned to his first settlement. Accompanying the count of Champagne into Germany, he was nominated by the emperor Lothaire II. to the archbishopric of Magdeburg. This was most agreeable to all parties except the saint himself. However he was ordered by the pope's legate to comply, and was met at a distance from the town by the principal inhabitants and by his clergy. He followed the procession barefoot, and was conducted first to the church, and then to his palace. His dress was so mean and poor, that the porter shut the door against him. The people cried out: "It is our bishop." The saint said to the porter: "Brother, you know me better than they do who have raised me to this dignity." In this high station his austerity of life was the same as in the cloister, only his humility was more conspicuous. He made a great reformation of manners both among the laity and the clergy of his diocese. But his zeal made those his enemies, whom his charity could not gain. They loaded him with injuries; and some even made attempts upon his life. One of these, who was obliged by the saint to renounce his licentious manner of life, hired a villain to assassinate him, under pretence of going to confession on Maundy-Thursday. The saint was apprised of his design (as some authors affirm) by revelation; and causing him to be searched as he came in, a dagger was found upon him. Another shot an arrow at the servant of God; which missed him, but wounded another that was near. Of these villanies Norbert only said, without the least emotion: "Can you be surprised that the devil, after having offered violence to our Divine Head, should assault his members?" He always pardoned the assassins, and was ever ready to lay

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ST. ROBERT, CONFESSOR.

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down his life in defence of truth and justice. By his patience and unshaken courage he in three years broke through the chief difficulties which obstructed the success of his labors; and from that time he carried on the work and performed the visitation of his diocese, with ease and incredible fruit.

After the death of pope Honorius II. who had succeeded Calixtus II. an unhappy schism divided the Church. Innocent II. was duly chosen: notwithstanding which, Peter, under the name of Anacletus II. was acknowledged at Rome. The emperor Lothaire marched with an army to Rome to put the lawful pope in possession of the Lateran church, in 1132; and carried St. Norbert with him, trusting much in his zealous labors and exhortations in this affair: and the event answered his expectations. The saint returned to Magdeburg; where he fell ill, and after four months tedious sickness died the death of the just, on this day, in the eighth year of his episcopal dignity, the fifty-third of his age, of Christ 1134. He was canonized by Gregory XIII. in 1582. Pope Urban VIII. appointed his festival to be kept on the tenth of June.

The Order of the Premonstratensians or Norbertins according to Helyot is divided into thirty provinces, and before the late disturbances in Europe contained 1300 monasteries of men, and 400 of women. The Premonstratensians were called by our ancestors White Canons, and had in England thirty-five houses, according to bishop Tanner.

ST. ROBERT, Abbot of Newminster, C.

See Dugdale, *Monaſt. Angl. T. 1. p. 743.*; and the Bolland. T. 2.
Junii.—A. D. 1159.

ST. ROBERT was a native of Yorkshire. Even in his childhood he loved only prayer, pious reading and useful and serious employments. Having finished his studies, he was ordained priest, and instituted to a rectorship of a parish in the diocese of York: but after discharging that office for some time with great assiduity and zeal, he resigned his living, and took the religious habit in the Benedictin monastery of our Lady in York. Richard, the prior of this house, and twelve others, desiring to serve God according to the primitive institute of the Benedictin Order, with leave of the abbot left the monastery, and endeavouring to execute their

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project, struggled with incredible hardships; till Thurstan, the pious archbishop of York, gave them a desert valley called Scheldale, with the town of Sutton; where in the midst of winter, and in extreme poverty, they founded the celebrated abbey which from certain springs was called *Fountains*, in 1132. The Cistercian Order, which had been lately introduced into England, and settled at Rievaulx, was perfectly agreeable to the fervent dispositions of this holy colony; and at their request the monastery of Fountains was received into it by St. Bernard, who in his letters extols the perfection and sanctity of this new nursery of saints; which from the beginning was a model to the whole Order for devotion, austerity in fasts, manual labor, (by which all the monks procured their subsistence) fervor in all religious exercises, and cheerfulness in singing assiduously the Divine praises. No murmur or sadness was known among them; nor any strife or contention ever heard of, unless of charity or humility: they never yielded to rest till fatigued with labor; and always came hungry from their slender table, which was chiefly furnished with pulse and roots from their garden. St. Robert seemed so far to eclipse the rest of this holy company by the lustre of his piety, that they all had their eyes on him in their religious duties, and studied to transcribe his fervor in their actions. Ranulph of Merley, baron of Morpeth, paying a visit to the monastery of Fountains five years after its foundation, was so struck with the edifying deportment of the terrestrial angels who inhabited it, that he obtained of the abbot Richard a certain number of these monks, and built for them a monastery called Newminster, near Morpeth in Northumberland, in 1137; of which St. Robert was appointed abbot. The saint in his new dignity thought it his duty not only to walk before his brethren, but to go beyond them all in every religious observance; and all his virtues seemed to receive a new degree of perfection. His affection to holy prayer is not to be expressed. He recommended to God continually those committed to his care, and with many tears poured forth his soul for them night and day. He was favored with the gift of prophecy and miracles. He founded another monastery at Pipinelle, or Rivebelle, in Northamptonshire, and lived in the strictest union of holy friendship with St. Bernard. St. Robert finished his course by a happy death on the 7th of June 1159. Miracles attested his sanctity to the world; and he is named in the Roman Martyrology.

ST. WILLIAM, Archbishop of York, C.

See *Stubbs, Act. Pontif. Ebor. in S. Wilhelmo; Drake's Antiq. of York, &c.—A. D. 1154.*

ST. WILLIAM was son of earl Herbert, and Emma sister to king Stephen. He learned from his infancy that true greatness consists only in virtue; and renounced the world in his youth, employing his riches to purchase unfading treasures in heaven by works of mercy to the poor, and giving himself wholly to the study and practice of religion. Being promoted to holy orders, he was elected treasurer in the metropolitical church of York, under the learned and good archbishop Thurstan. When that prelate, after having held his dignity twenty years, retired among the Cluniac monks at Pontefract to prepare himself for his death, St. William was chosen archbishop by the majority of the chapter, and consecrated at Winchester in September 1144. But the archdeacon being a turbulent man, procured Henry Murdach, a Cistercian monk of the abbey of Fountains, who was also a man of great learning and a zealous preacher, to be preferred at Rome. He, who had always looked upon this dignity with trembling, appeared much greater in the manner in which he bore this repulse, than he could have done in the highest honors. Returning into England, he went privately to Winchester to his uncle Henry, bishop of that see; by whom he was honorably entertained. He led at Winchester a penitential life in silence, solitude and prayer, in a retired house belonging to the bishop; bewailing the frailties of his past life with many tears during seven years. The archbishop Henry then dying in 1153, St. William was again elected, and going to Rome received the pallium from his Holiness Anastasius IV. The saint on his return was met on the road by the dean and archdeacon of York, who insolently forbade him to enter that city or diocese. He received the affront with an engaging meekness, but pursued his journey; and was received with incredible joy by his people. The great crowds assembled on that occasion to see and welcome him, broke down the wooden bridge over the river Ouse, in the middle of the city of York; and a great many persons fell into the river. The saint seeing this terrible accident, made the sign of the cross over the river, and addressed himself to God with many tears. All the world ascribed to his prayers

the miraculous preservation of the whole multitude, especially of the children, who all escaped out of the waters without hurt. St. William shewed no enmity, and sought no revenge against the most inveterate of his enemies, who had prepossessed Eugenius III. against him by the blackest calumnies, and by every unwarrantable means had obstructed his good designs. He formed many great projects for the good of his diocese and the salvation of souls; but within a few weeks after his installation was seized with a fever, of which he died on the third day of his sickness, on the 8th of June 1154. He was buried in his cathedral, and canonized by pope Nicholas III. about the year 1280. At the same time his body was taken up by archbishop William Wickwane; and his relics were put into a very rich shrine, and deposited in the nave of the same church in 1284. The feast of his translation was kept on the 7th of January. King Edward I. and his whole court assisted at this ceremony; during which many miracles are attested to have been wrought. A table containing a list of thirty-six miracles is still to be seen in the vestry, but no longer legible. The shrine with its rich plate and jewels was plundered at the change of religion; but the saint's bones were deposited in a box within a coffin, and buried in the nave under a large spotted marble stone. They were found with their box and coffin in 1732, and laid again in the same place with a mark.

ST. COLUMBA, Abbot.

From Bede, Hist. l. 3. c. 4. and his Life by Cummeneus, abbot of Hy, before the year 668, in Mabil.—A. D. 597.

ST. COLUMBA, or COLUMKILLE, commonly pronounced *Colme*, was one of the greatest patriarchs of the monastic order in Ireland, and the Apostle of the Picts. He was of noble extraction from Neil, and born at Gartan in the county of Tyrconnel, in 521. He learned from his childhood, that there is nothing worth our esteem or pursuit which does not advance the Divine love in our souls; to which he devoted himself with perfect purity of mind and body. He studied the holy scriptures and the lessons of an ascetic life under St. Finian, in his great school of Cluain-Iraird. Being advanced to the order of priesthood, he founded about the year 550 the great monastery of Dair-magh, now Durrogh, and many others. For his numerous monasteries in Ireland

and Scotland, he composed a rule, chiefly borrowed from the ancient Oriental monastic institutes. King Dermot being offended at the zeal of the saint in reprobating vice, he passed into Scotland with twelve disciples in 565, and converted the nation of the Picts from idolatry to the faith of Christ by his preaching and miracles. But this we are to understand only of the Northern Picts; the Southern had received the faith long before by the preaching of St. Ninias. The Picts gave St. Columba the little island of Hy or Jona, called from him Y-colm-kille; where he built the great monastery which was for several ages the chief seminary of North Britain. In this school were educated the holy bishops Aidan, Finian and Colman, who converted to the faith the English Northumbrians. St. Columba's manner of living was always very austere; yet his devotion was not morose. His countenance always appeared cheerful; and his fervor seemed to exceed the strength of man. He spent most of his time in praying, reading, writing and preaching. His mildness and charity won the hearts of all who conversed with him; and his virtues, miracles and extraordinary gift of prophecy, commanded the veneration of all ranks of men. Such was his authority, that neither king nor people did any thing without his consent. Four years before St. Columba died, he was favored with a vision of angels, which left him in tears; because he learned from those heavenly messengers, that God, moved by the prayers of the British and Scottish churches, would prolong his exile on earth yet four years. Having foretold the day of his death, received the Viaticum, and given his blessing to his spiritual children, he at the end of this term sweetly slept in the Lord on the 9th of June, 597. His body was buried in the island; but some years after was removed to Down in Ulster, and laid in the same vault with the remains of St. Patrick and St. Brigit.

ST. MARGARET, Queen of Scotland.

From her Life by Theodoric, her confessarius, and that by St. Aelred, &c.—A. D. 1093.

UPON the death of Edmund Ironside, who was treacherously murdered in 1017, Cnute, or Canutus, the Dane, caused himself to be acknowledged king of all England, and guardian to the two infant sons of his late colleague, Edward and Edmund; till they should be of age to succeed to the crown.

of the West-Saxons. But Cnute sent the two young princes to the king of Sweden to be secretly made away with. The Swede refused to imbrue his hands in their blood, though he feared the power of Cnute; and sent the two princes to Solomon, king of Hungary; by whom they were kindly received and educated. Edmund the elder of them died; but Edward marrying Agatha, sister to the queen, a most virtuous and accomplished princess, had by her Edgar surnamed Etheling, Christina, a nun, and St. Margaret. When St. Edward the Confessor was called to the crown in 1041, he invited Edward Etheling over from Hungary with his children. Edward died in London; and when the Confessor died also, Edgar being but young and a stranger born, was not able to make good his claim to the crown, and soon after the Conquest secretly left the kingdom. The ship in which he put to sea was by a tempest driven upon the coast of Scotland, where Malcolm III entertained him and his sister in the most courteous manner. William the Norman sent to demand them to be delivered into his hands. Malcolm rejected with horror so base a treachery. Whereupon a war ensued, by which William was compelled to agree to treat prince Edgar as his friend; and that the boundaries of the two kingdoms should be King's Cross on Stanemoor, between Yorkshire and Cumberland. Malcolm was so much taken with the virtues and great accomplishments of the princess Margaret, that he desired to make her his royal consort. Her consent being obtained, she was married and crowned queen of Scotland in 1050, being twenty-four years of age. Malcolm was unpolished, but had many good qualities. St. Margaret by the most condescending and engaging carriage gained a great ascendant over him; which influence she only exerted to make religion and justice reign, to render her subjects happy, and her husband one of the most virtuous kings that have adorned the Scottish throne. She softened his temper, cultivated his mind, polished his manners, and inspired him with the most perfect maxims and sentiments of all Christian virtues. And so much was the king charmed with her wisdom and piety, that he not only left to her the whole management of his domestic affairs, but followed her prudent advice in the government of the state. In the midst of the most weighty cares of a kingdom Margaret kept her heart disengaged from the love of the world, and recollected in God. God blessed this pious royal couple with a numerous and virtuous offspring of six sons and two daughters. Maud, one

of the daughters, was married to Henry I. king of England, and faithfully imitated the virtues of our saint. Of the sons, Edgar, Alexander and David, successively came to the crown of Scotland; and all governed with the highest reputation of wisdom, valor and piety; especially David, the first king of Scotland of that name. The happiness of the kingdom in these princes was owing, under God, to the pious care of queen Margaret in their education. She did not suffer them to be brought up in vanity, pride or pleasures; but inspired them with an early indifference to the things of this world, with the greatest ardor for virtue, the purest love of God, and a dread and horror of sin. She would suffer no preceptors or governors to approach them, but persons eminently endued with the spirit of piety and religion; and often instructed them herself in all Christian duties. No sooner were the young princesses of an age capable of profiting by her example, than she made them her companions in her spiritual exercises and good works. She daily by most fervent prayers and tears conjured the Almighty to preserve their innocence. She also extended her care to her servants and domestics; and the sweetnes and tender charity with which she seasoned her lessons, rendered her endeavours the most effectual. Virtue reigned in the whole court, and was the only recommendation to the royal favor. The holy queen considered the whole kingdom as her family. She found it plunged in shameful ignorance of many essential duties of religion. Wherefore it was her first care to procure holy and zealous pastors and preachers to be established in all parts of her dominions. She seconded their ministry with the weight of the royal authority to abolish the criminal neglect of abstaining from servile work on Sundays and Holydays, and of observing the fast of Lent; and had the comfort to see by her zealous endeavours these and many other scandalous abuses banished. Charity to the poor was her darling virtue. Whenever she stirred out of her palace she was surrounded by troops of widows, orphans and other distressed persons, who flocked to her as to their common mother; nor did she ever send any away without relief. Within doors she washed the feet of the poor, and served them herself. She never sat down to table without having first fed and waited on nine little orphans, and twenty-four grown-up poor. Often, especially in Lent and Advent, the royal couple called in three hundred poor, and served them at table on their knees; the queen those of her own sex on one side; the king the men

on the other ; giving them the same dishes that were served up at their own royal table. She frequently visited the hospitals, attending the sick with wonderful humility and tenderness. The king most readily concurred with her in all manner of good works. For seeing that Christ dwelt in the heart of his queen, he was always willing to follow her counsels. The small time which St. Margaret allowed herself for sleep, and the retrenchment of all amusements, procured her many hours in the day for her devotions. In Lent and Advent she always rose at midnight, and went to church to matins. At her return she washed the feet of six poor persons, and gave to each a plentiful alms to begin the day. She then slept again an hour or two ; and after that returned to her chapel, where she heard four or five low masses, and after these a high mass. She had other hours in the day for prayer in her closet, where she was often found bathed in tears. As to her eating, it was so sparing, that it barely sufficed to maintain life. In a word, her works were more wonderful than her miracles, though these were not wanting to her. So great was her humility, that she was displeased when she thought her confessor remiss in admonishing her of what he perceived blame-worthy in her words or actions. King Malcolm having finished his war against William the Conqueror, and suppressed a rebellion in the North, applied himself by her counsels to improve his kingdom in the arts of peace. He encouraged the study of all useful sciences, countenanced virtue, and by salutary laws remedied abuses which had crept in among the people. He built the cathedral of Durham, and established two new bishoprics (namely, those of Murray and Cathness). He concurred with his queen in founding the monastery of the Holy Trinity at Dumfermline. The castle of Alnwick in Northumberland being surprised by William Rufus, king Malcolm and his son Edward were both slain in endeavouring to retake it. This misfortune was to the good queen an affliction which only her heroic virtue enabled her to bear with resignation. She lay at that time on her death-bed, and survived her husband only four days. During half a year her pains had been great, which she endured with incredible patience in silence and prayer. Finding her last hour approach, she received the holy Viaticum, and thanked God for sending her in the end of her life so great an affliction, which served to purify her from her sins, and to increase her confidence in the Divine mercy.

With these sentiments the holy queen calmly expired in

prayer, on the fifteenth November 1093, in the forty-seventh year of her age. She was canonized by pope Innocent IV. in 1251. Her feast was removed by Innocent XII. in 1693, to the 10th of June. Some time before her death the saint, after making a general confession of her whole life, spoke thus to Theodoric, her confessarius: *Farewell: for I shall not be here long: you will stay some little time behind me. Two things I have to desire of you: the one is, that so long as you live you remember my poor soul in your masses and prayers: the other is, that you assist my children, and teach them to fear and love God. These things you must promise me here in the presence of God, who alone is witness of our discourse.* Her great solicitude for her children's instruction in the fear of God, both during her own life and when she should be taken from them, is a lesson to all parents how diligent they should also be in this essential duty. Upon this one thing often depends the salvation of hundreds of those who come after them. Witness that holy progeny of saints which St. Margaret left behind her, to be a blessing to their country and an ornament to the whole Church by the sweet odor of their virtues.

ST. BARNABAS, Apostle.

ST. BARNABAS, though not of the number of the Twelve chosen by Christ, is nevertheless styled an Apostle by the primitive Fathers, and by St. Luke himself, *Acts* xiv. 13. His special vocation by the Holy Ghost, and the great share he had in the apostolical transactions and labors, have obtained him this title. He was of the tribe of Levi, *Acts* iv. 36, but a native of Cyprus, where his family was settled, and had purchased an estate; which the law allowed the Levites to do out of their own country. He was first called Joses, which was the softer Grecian termination for Joseph. After the Ascension of Christ the Apostles changed his name into Barnabas; which word St. Luke interprets, *Son of Consolation*; "on account of his excellent talent of ministering comfort to the afflicted," says St. Chrysostom. The Greeks say, that his parents sent him in his youth to Jerusalem to the school of the famous Gamaliel, St. Paul's master; and that he was one of the first and chief of the seventy disciples of Christ. The first mention we find of him in holy scripture is in the *Acts of the Apostles* iv. 36.; where it is related that

the primitive converts of Jerusalem lived in common; and that as many as were owners of lands or houses, sold them and laid the price at the feet of the Apostles, that they might contribute all in their power to the relief of the indigent, and might themselves be entirely disengaged from the world, and better prepared to follow Christ in a penitential and mortified life. No one is mentioned in particular on this occasion but St. Barnabas; doubtless because he was possessed of a large estate: and perhaps he was the first who set the example of this heroic contempt of the world, which has since been imitated by thousands, according to the advice of Christ to the rich man, *Matt. xix. 21.* This contribution was entirely free; but seems to have implied a vow, or at least a solemn promise of renouncing all temporal possessions for the sake of perfection. For Ananias and his wife Sapphira were struck dead at the feet of St. Peter, for having secreted some part of the price; and were reproached by that Apostle for having lied to the Holy Ghost, represented by his minister.

About four or five years after the conversion of St. Paul, certain disciples, probably Lucius of Cyrene, Simeon called Niger, and Manaen, having preached the faith with great success at Antioch, some one of a superior and probably of the episcopal order was wanting, to form that church, and to confirm the Neophytes. Whereupon St. Barnabas, who is styled in scripture, *Act. xi. 24,* a good man and full of the Holy Ghost, was sent from Jerusalem to forward this new plantation. Upon his arrival he rejoiced exceedingly at the progress which the gospel had made, and by his preaching greatly increased the number of the faithful in that city; insomuch that he stood in need of an able assistant. St. Paul being then at Tarsus, Barnabas went thither, and invited him to share in his labors at Antioch. Accordingly St. Paul accompanied him back to Antioch, and spent with him a whole year. By their joint labors the church became so numerous in that city, that the faithful there first went by the name of Christians. On account of the daily persecutions and dangers to which they were exposed, the council of the Apostles at Jerusalem says of them, *Act. xv. 26.* : They have given their lives for the name of our Lord Jesus Christ.

Agabus, a prophet at Antioch, foretold a great famine, which raged shortly after over the East. Whereupon the church at Antioch raised a very considerable collection for the relief of the poor brethren in Judea, which they sent by

SS. Paul and Barnabas to the heads of the church at Jerusalem. John surnamed Mark, attended St. Barnabas back to Antioch. He was his kinsman, being son to his sister Mary; at whose house the Apostles concealed themselves from the persecutors, and enjoyed the conveniency of celebrating the Divine mysteries. The church of Antioch being now settled in good order, and pretty well supplied with teachers, as they were ministering to the Lord, and fasting, the Holy Ghost ^{reverently} said to them by one of his prophets: *Separate unto me Paul and Barnabas for the work wherunto I have taken them,* Acts xiii. 2. This work was the conversion of the Gentiles. The whole Church joined in prayer and fasting to draw down the blessing of heaven on this undertaking; after which these two apostles left Antioch, taking with them John Mark. But the latter, weary of the hardships and discouraged at the dangers with which they had to struggle from obstinate Jews and idolaters, to the great grief of his uncle Barnabas left them in Pamphylia and returned to Antioch. At another town of the same name in Pisidia, after having first preached in the synagogues to the obstinate Jews with little effect, SS. Paul and Barnabas told them, that by preference they had announced first to them the words of eternal life; but since they rejected that inestimable grace, they would address the same to the Gentiles, as God had commanded by his prophets. The exasperated Jews had interest enough to procure their expulsion from that city; and their unrelenting malice pursued the servants of God in all their apostolical undertakings.

At last a difference in opinion concerning Mark, who met them again at Antioch, produced a separation, without the least breach of charity; the Holy Ghost so ordering it for the greater benefit of the Church, that thus the gospel might be propagated the wider. St. Paul with Silas travelled into Syria and Cilicia; and Barnabas with his kinsman betook himself to his native island Cyprus. Here the sacred writings dismiss his history. Mark became from that time one of the most useful and zealous preachers of the gospel. St. Paul afterwards expressed a high esteem for him in his Epistle to the Colossians, c. iv. 10, 11; and during his imprisonment at Rome charged St. Timothy to come to him, and bring with him John Mark; calling him a person useful for the ministry, 2 Tim. iv. 11. He is mentioned in the Roman Martyrology on the 27th of September.

St. Barnabas according to Theodoret again joined St. Paul,

and was sent by him to Corinth with Titus. Some writers suppose him to have been at Rome; and the city of Milan honors him as patron. But he always regarded his own country as the province more particularly allotted to his care; great part of which he by his preaching and miracles gained over to the faith: and there he finished his life by martyrdom. This was brought on by the means of certain malicious Jews, who had persecuted the holy man in Syria. Being come to Salamis, they stirred up many powerful men of that city against him. The saint was taken, cruelly insulted by the mob, and after many torments stoned to death. The remains of St. Barnabas were found near the city of Salamis, with a copy of the gospel of St. Matthew in Hebrew laid upon his breast, written with his own hand. He seems to have attained to a great age. St. Chrysostom speaks of him as alive in the year 63.

BLESSED HENRY of Treviso, C.

*See his authentic Life in the Bollandists, T. 20. ad Junii 10.
p. 368, &c.—A. D. 1315.*

THIS servant of God was a native of Bolsano, in the mountainous part of Tirol, and of mean extraction. The poverty of his parents deprived him of the advantage of a school education; but from his infancy he studied earnestly to improve every day in the love of God, the true science of a Christian. In quest of work he left Bolsano in his youth, and settled at Treviso, the capital city of a province in the Venetian territories. He gained his bread by day-labor; to which he applied himself with unwearied cheerfulness, and which he sanctified by a spirit of penance and recollection. He could not read; but he never failed to assist at all sermons and instructions as much as it lay in his power to do; and by his earnestness and attention he always reaped great advantage from whatever he heard relating to piety. He was diligent in attending at the whole Divine office, and all public prayer whenever he could; he heard mass every day with an edifying devotion, and when at work joined in desire with those who had the happiness to be always employed in singing the Divine praises at the foot of the altar. All the time not employed in labor and necessary duties he spent in his devotions either in the church or in private, having his beads always in his hands. Under his painful and assiduous labor

he led a most abstemious life; and secretly gave all that he was able to save of his wages to the poor. He studied always to conceal his devotions and other virtues from the eyes of men; but through the veil of his extreme humility they spread the brighter rays. Such was his meekness, that under sickness or other afflictions not the least complaint or murmur was ever heard from his mouth. He was an utter stranger to all resentment, and was kind and affable to the whole world. When children or others reviled and insulted him, he made no other return than by good words and by praying for them. He frequented the sacraments with extraordinary devotion; and went very often to confession, not out of scrupulosity, but out of a great desire of preserving the utmost purity of conscience, that his soul might be worthy to praise Him who is infinite purity and sanctity, and before whom the very angels are not without spot; that is, they appear all imperfection, if compared to him. When through old age he was no longer able to follow his day-labor, a certain pious lawyer gave him a lodging in his own house; and the servant of God lived by daily alms, of which he never reserved any thing to the next day; but what he retrenched from his own meal, he gave away to those whom he thought in the greatest distress. He died on the 10th of June 1315. An incredible number of people resorted to the little chamber in which his body lay exposed; and three notaries, appointed by the magistrates to take in writing an account of the miracles wrought by God at his relics, compiled a few days before his burial a relation of two hundred and seventy-six. Out of devotion to his memory every one sought to obtain some little part of his small furniture; which consisted only of a hair-shirt, a log of wood which served him for a pillow, and twigs, cords and straw, which made up his hard bed.

ST. ESKILL, B. M.

See his Life published by the Bollandists, &c.—Eleventh century.

THIS holy martyr was by birth an Englishman. The news of the apostacy of the Swedes after the departure of St. Anscharius, exceedingly afflicted the servants of God who inhabited the northern provinces of England; and headed by St. Sigefride, archbishop of York, they resolved to undertake a mission in person to rescue so many souls from the brink of perdition. St. Eskill shared in this laborious

and dangerous enterprize; and behaved in Sweden with so much zeal and prudence, that at the request of the king and people St. Sigefride before his return to England consecrated him bishop, at a place called Nordhan's Kogh. By St. Eskill's zealous labors, supported by the example of his apostolic life, the Church was exceedingly propagated; till upon a revolution in the state the most impious superstitions were revived. This kindled the zeal of the saint, who in an assembly wherein the heathens met to solemnize an idolatrous festival, strongly exhorted them to abandon their impious worship. Finding them deaf to his remonstrances, he addressed his prayers to the Almighty, beseeching him by some visible sign to give evidence, that He alone was the true God. Instantly a violent storm of hail, thunder and rain, fell upon the spot, and destroyed the altar and sacrifices. This prodigy the infidels ascribed to art magic, with which they charged the servant of God; and by the king's orders they stoned him to death. This happened in the eleventh century. His festival was formerly kept on the 12th of June in Sweden, Poland and other northern countries.

ST. BASIL the GREAT, Archbishop of Cæsarea, C.

From his own works, and the panegyrics of St. Gregory Nazianzen, St. Gregory of Nyssa, St. Amphibius and St. Ephrem, all his intimate acquaintance, &c.—A. D. 379.

ST. BASIL the GREAT, the illustrious doctor and intrepid champion of the Church, was born towards the close of the year 329 at Cæsarea of Cappadocia. His parents were both equally illustrious for their nobility, and descended from a long line of renowned heroes. His father was by extraction from Pontus, where his ancestors had long flourished. He is honored by the name of St. Basil the Elder. His mother was St. Emelia. This holy couple adorned the conjugal state by their faintly conversation, and were blessed with ten children; of which nine survived them, all eminent for virtue. St. Macrina, the eldest of all these children, assisted her mother in training up the rest to perfection. The eldest among the boys was St. Basil. The other three were Naucratius, St. Gregory of Nyssa, and St. Peter of Sebaste. Basil was the fruit of his mother's prayers; and by the same means he recovered from a dangerous illness in his infancy, after having been given over by physicians. He received the

first tincture of virtue from his grandmother St. Macrina the Elder; and he testifies, that during his whole life he never forgot the strong impressions of piety, which her exhortations and holy example made upon his tender mind. His father who was the common master of eloquence in Pontus, taught him the first elements of literature, but died about the year 349. After his decease the young Basil was sent to Cæsarea, where the sciences flourished, for the sake of the schools. Thence he removed to Constantinople; and when he had learned whatever the schools of Cæsarea and Constantinople were able to teach him, the same laudable thirst after useful learning carried him to Athens, which from the days of Pericles had been esteemed the most famous seat of polite literature in the universe. Here he met with St. Gregory Nazianzen, and was overjoyed to find there so worthy a friend. The intimacy which they at first contracted at Cæsarea was here renewed; and their holy friendship was grounded in the most perfect virtue. Their progress in oratory, philosophy and the various sciences, was immense; and their proficiency in every virtue kept pace with their advances in their studies. They divided their time between their literary pursuits and the exercises of piety, and carefully shunned the danger of wicked company. St. Gregory tells us, that they knew but two streets; the one leading to the schools, the other to the church. It was with the most sensible regret that these two holy friends parted. Both masters and students used their utmost endeavours to fix St. Basil among them: but he thought it incumbent on him rather to serve his own country. Wherefore leaving St. Gregory some time behind him, he quitted Athens in 355, and repaired to Cæsarea in Cappadocia; where, being yet young, he opened a public school of oratory. He was also prevailed upon to plead at the bar: these being in that age the principal employments in which young orators and noblemen shewed their abilities. Basil had always led a most virtuous and holy life, and sought only the kingdom of God. Yet seeing himself received by his countrymen with the greatest applause, every one testifying the highest esteem for his person and his extraordinary endowments, he felt his heart secretly assaulted by a temptation to vain glory, and a lurking satisfaction in the empty esteem of men. The danger of his situation made him tremble for his soul; and he shortly after determined, by the zealous exhortations of his devout sister Macrina and his friend Nazianzen, at once to break the

golden chain, by which he was linked to the flattering caresses of a vain world. By their advice he made over the greatest part of his estate to the poor, and embraced the laborious and penitential state of a monk. Libanius, the most famous heathen orator of that age, who had formerly been St. Basil's master, was much struck at the generous magnanimity with which the saint despised the world whilst it flattered and caressed him; and that haughty sophist could not forbear expressing his admiration. St. Basil having taken this step travelled over Syria, Mesopotamia and Egypt, and visited the most celebrated monasteries and hermits of the deserts in those countries; carefully instructing himself in all the duties and exercises of a monastic life. In 358 he returned into Cappadocia, and was ordained reader by Dianæus, bishop of Cæsarea, by whom he had formerly been baptized. This prelate had unwarily patronized the Eusebians at Antioch in 341, and at Sardica or Philipopolis in 347: and when the council of Rimini, in 359, had admitted the word *Consubstantial* in its decree, which the emperor had compelled the Oriental bishops to subscribe, Dianæus had the weakness to comply. This was a sensible affliction to St. Basil, who respected him as his pastor, and had found him to be an affable and grave man. But union in faith prevailing more with him than any other ties, he upon this subscription separated himself from his communion. He had retired into Pontus, to the house of his grandmother St. Macrina the Elder, situated on the banks of the river Iris. His mother Emmelia and his sister Macrina had there founded a nunnery, which was at that time governed by the latter. St. Basil established a monastery of men on the opposite side of the river, which he governed five years; till in 362 he resigned the abbacy to his brother St. Peter of Sebaste. St. Basil founded several other monasteries both of men and women in different parts of Pontus, which he continued to superintend even when he was bishop. For their direction he drew up his ascetic works, or rules for monks who live in community. St. Basil's rule is universally followed to this day by all the Oriental monks, even by those who call themselves of the Order of St. Antony. The two SS. Gregories assure us that his beautiful description of a monk is a true portraiture of himself. He never had more than one tunic and one coat, lay on the ground, sometimes watched whole nights, and never made use of a bath; which before the use of linen and in hot climates was a very rare and extraordinary

denial. He wore a long hair-shirt in the night, but not by day; that it might be concealed from men. He inured himself to bear the sharpest colds, which on the mountains of Pontus in winter time are very severe; and he never allowed himself the comfort of any other fire than the heat of the sun. His only repast in the day was on bread and water, except on festivals, when he added a few herbs; and so sparing were his meals, that he seemed to live almost without nourishment. He was moreover subject to frequent and almost perpetual infirmities; and he himself tells us, *Ep. 257*, that in his best state of health he was weaker than patients given over by the physicians usually are. Solitude did not render him austere or morose to others: he always seemed the mildest and most patient of men. Libanius, the Pagan philosopher, admired nothing in him so much as his astonishing meekness and sweetnes towards all. He was a great lover of chastity, and built several monasteries for virgins; to whom he gave a written rule. About the year 359 he sold the remainder of his estate for the benefit of the poor during a great famine. At length he was joined in his solitude by his friend Nazianzen; which seemed to be the only thing wanting to compleat his happiness, and which he had long solicited him to do. This saint, *Ep. 8*, describes the extreme austerity of the life which they led together in a poor open hovel, with a little barren garden which they cultivated with their own hands: and he afterwards regretted the loss of that sweet tranquillity which they there enjoyed, when occupied in singing psalms, watching, in prayer, exercising their bodies in manual labor, carrying wood, hewing stones, digging canals, planting trees, and the like. The two saints likewise pursued together their studies of the holy scriptures. But in 362 St. Basil with some of his monks returned to Cæsarea in Cappadocia.

Julian the Apostate ascending the imperial throne in 361, wrote to St. Basil, whom he had known at Athens, to invite him to his court. The saint answered, that the state of life in which he was engaged rendered it impossible for him to comply with his desire. Julian dissembled his anger for the present: but when the saint was come to Cæsarea, he wrote to him a second time, and told him that he had not altered his sentiments in his regard, though he had given him just reason for it: yet he ordered him to pay into his exchequer one thousand pounds of gold; threatening in case of refusal,

that he would level the city of Cæsarea with the ground. The saint, no wise moved at his threats, calmly replied, that far from being able to raise so large a sum, he had not of his own enough to purchase himself subsistence for one day. He added boldly, that he was surprised to see him neglect the essential duties of his crown, and provoke the anger of God by openly contemning his worship. The emperor, enraged at this rebuke, marked out St. Basil and St. Gregory Nazianzen for victims to his resentment, after his return from his Persian expedition; in which he himself died the death of the impious in 363. Dianæus, bishop of Cæsarea, falling sick, sent for St. Basil, and protested to him that he had signed the confession of Rimini without knowing the evil which it contained, and that he never had any other faith than that of the Nicene council; to which he steadfastly adhered: upon this St. Basil was reconciled to him. After his death Eusebius was advanced to that see: and some time after St. Basil was by him ordained priest. He continued the same manner of life in the city which he had led in the desert; but to his other labors he added that of preaching assiduously to the people. He erected there also a monastery for men, and another for women. Eusebius by a frailty incident to those who watch not carefully over their own heart, viz. a secret jealousy, afterwards fell out with him and removed him from his church. The people of Cæsarea, and many bishops took part in favor of St. Basil against Eusebius: but the saint rejoicing to see himself again at liberty, returned to his former retreat in Pontus; where he recovered again the company of St. Gregory Nazianzen. This happened in 363.

The Catholic emperor Jovian dying in 364, Valentinian was chosen to fill the imperial throne; who immediately named his brother Valens emperor of the East. Valens, seduced by two profligate Arian bishops, Eudoxius of Constantinople and Euzoius of Antioch, in 366 went to Cæsarea to put the churches of that city into the hands of the Arians. St. Basil being on this occasion invited back by his bishop Eusebius, and alarmed at the dangers of that church, hastened to defend it against the persecutions of heresy, and opposed the Arians with so much prudence and courage, that after many attempts they were obliged to desist from their pretensions with shame and confusion. He was no less careful by his zealous sermons to instil into the faithful the most perfect maxims of virtue, reconcile all differences, and extinguish law-suits. When violent hail and storms had destroyed the

harvest, and a famine filled the country with desolation, the poor in their extreme necessity found relief in the charity of Basil; who like another Joseph opened for their abundant supply the coffers of the rich. He with his own hands distributed among them bread and other provisions, waited upon them at table, and with wonderful humility washed their feet. Eusebius henceforward conceived the highest esteem for him, and made great use of his councils on all occasions. That prelate dying in the arms of Basil in 370, the saint was chosen and consecrated archbishop of Cæsarea.

In this dignity he seemed as much to surpass himself as he had before surpassed others. He preached to his people even on working-days both morning and evening; and so thronged were his auditories, that he calls them a sea: they listened with so great eagerness, that he compares himself to a mother who is obliged after her breasts are drained still to give them to her infant, in order to pacify it: so was he obliged, as he says, in order to satisfy the ardor of his flock, to make his voice heard by them when a long sickness had exhausted his strength, and rendered him almost unable to speak. He established at Cæsarea many devout practices, which he had seen observed in Egypt, Syria and other places; as that of all meeting in the church to public morning prayer, and singing psalms together before sun-rise; at which many assisted with the deepest compunction and with torrents of tears; *Ep. 63.* He testifies that the people then communicated at Cæsarea every Sunday, Wednesday, Friday and Saturday, and on all the feasts of the martyrs; *Ep. 289.* When the province was afflicted with a great drought, the good pastor prostrated himself in prayer before God, till the scourge was removed; as St. Gregory of Nyssa relates. Besides his other excessive charities to the poor, he founded a vast hospital; which St. Gregory Nazianzen calls a new city, and which from him was called Basiliades. Numerous poor and infirm persons flocked thither for relief; and most admirable was the care and order with which they were served. St. Basil frequently visited it, comforted the patients, instructed them, and preached to them the word of God.

The emperor Valens seeing this saint stand as an impregnable tower baffling all the efforts of Arianism, resolved to remove him out of the way. Reeking with the blood of many martyrs, he arrived in Cappadocia ready to dart his vengeance upon the great archbishop of Cæsarea, who alone

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stood more in his way than all the rest together. He sent before him the prefect Modestus, with orders to prevail upon Basil by threats or promises to communicate with his Arians. Modestus being seated on his tribunal, attended by his officers of justice, summoned St. Basil to appear before him. The saint came with a cheerful and undaunted countenance. The prefect received him courteously, and with many smooth words endeavoured to bring him over. But perceiving this method made no impression, he assumed a haughty air, and said to him in an angry tone : " Basil, what dost thou mean by opposing so great an emperor, whom all obey ? Art thou under no apprehensions of feeling the effects of the power with which we are armed ? " Basil. " To what does this power extend ? " Modestus. " To confiscation of goods, banishment, tortures and death." Basil. " If you can threaten me with any thing worse than this, do so : for none of all these things give me the least uneasiness." Modestus. " How so ? " Basil. " He that has nothing to lose is secure against confiscation. I am master of nothing but a few books and the rags I wear ; neither of which I presume you have any great occasion for. As to banishment, I know of no such thing in your power to inflict upon me, who account not the country I now inhabit my own : Heaven only is my country. I as little fear your torments : my emaciated body cannot hold out long under them. Much less do I dread death, which I regard as a favor ; for it will bring me sooner to my Creator, for whom alone I live." Modestus. " Never did any man talk in this manner to Modestus." Basil. " Perhaps this is the first time you ever had to do with a bishop. In all other occurrences we bishops are of all men living the meekest and the most submissive ; we do not carry ourselves haughtily towards the meanest plebeian, much less towards persons vested with such power. But where the cause of God and religion is at stake, we overlook all things else, regarding God alone. Your fires, daggers, beasts and burning pincers, in this cause are our option and delight." Modestus. " I give you till to-morrow." Basil. " I shall be the same man to-morrow that I am to-day." The next day the prefect going out to meet the emperor, who was coming into the city, told him what had passed between Basil and himself, and expressed his astonishment at his heroic courage. Valens, enraged at the miscarriage, would himself assist at a second trial, together with Modestus and an officer of his household called Demos-

thenes, the most insolent and brutish of men. Afterwards the prefect ventured upon a third attack: but the stout soldier of Christ each time acquired greater glory by his courage: so that Modestus in the end said to the emperor: "We are overcome: this man is above our threats." And Valens laid aside for that time all farther attempts upon him. On the feast of the Epiphany the emperor went to the great church, and was much surprised and edified with the good order and respect with which the Divine office was celebrated, and above all with the devotion and piety of the archbishop at the altar. The emperor did not presume to present himself to the communion, knowing he would have been rejected; but he went up trembling at the Offertory and made the usual offering, which the bishop did not refuse, dispensing with the rigor of the ecclesiastical canons on this occasion.

Nevertheless, to satisfy the Arian bishops, Valens the next day ordered that Basil should depart into banishment. That very night the emperor's only son, a child about six years old, was seized with a violent and mortal fever. The empress Dominica told the emperor, that this calamity was a just punishment of heaven upon him for banishing Basil; on which account she had been disquieted by terrible dreams. Whereupon Valens sent for the saint, who was just ready to depart into exile. The holy man had scarce set foot within the palace, but the young prince's fever began sensibly to abate; and Basil assured his parents of his absolute recovery, provided they would cause him to be instructed in the Catholic faith. The emperor accepted the condition; and at the prayer of St. Basil the child was cured. But Valens afterwards suffered an Arian bishop to baptize him: whereupon he immediately relapsed and died. Valens becoming more hardened in his iniquities, gave a second order for banishing St. Basil. With an intent to sign it, he took one of those reeds which the ancients used instead of pens, as many eastern people do to this day. This reed broke in his hands; as did a second and a third in like manner. As he was taking a fourth, he felt his hand tremble, and the sinews of his arm slackened, which made him in a fright tear the paper and leave Basil in quiet. The prefect Modestus was cured of a dangerous illness by his charitable visit and prayers. He acknowledged the benefit, and was ever after the saint's friend. St. Basil made two journeys into Armenia to pacify certain disturbances, and to redress scandals caused by the heretics in those parts. In 371, Cappadocia being divided by an impe-

rial law into two provinces, Anthimus claimed the privileges of a metropolitan in consequence of the civil division of the province. St. Basil justly rejected the pretended claim of Anthimus. For all ecclesiastical jurisdiction is derived from the Church. The holy man ordained St. Gregory Nazianzen bishop of Sasima in that province ; of which see St. Gregory never got possession. At length, to avoid disputes, St. Basil allowed that the church of Tyana shoud, on certain conditions, be honored with the dignity which it claimed. In 373 the saint was visited with a dangerous fit of illness, in which he was once thought dead. However he recovered and took the benefit of the hot baths. In 376 Demosthenes being made governor of Cappadocia, raised a violent persecution against the Catholics, especially the friends of St. Basili. But the emperor Valens being defeated and burnt in a cottage in Thrace by the Goths, whom he himself had infected with the Arian heresy, in 378, peace was restored to the Church by his nephew Gratian. St. Basil fell sick the same year, and prepared himself for his passage to eternity. The whole city in the utmost grief and consternation flocked to his house, ready to use violence to his soul, and were it possible, to prevent its departure. But the time was come, in which God had decreed to recompense his faithful servant ; and the saint uttering these words, *Into thy hands, O Lord, I commend my spirit,* calmly expired on the first of January in 379, being fifty-one years old. His riches he had sent before him to heaven ; and he did not leave enough for a tomb-stone : but the people not only erected an everlasting monument for him in their hearts ; they also honored him with funeral obsequies, magnificent as those of kings. His sacred remains were carried by the hands of saints, and accompanied by an incredible confluence of people. Every one was eager to touch his shroud and the bed on which he had slept ; hoping to receive some blessing from their devotion. Sighs and lamentations drowned the singing of the psalms ; and the very Jews and Pagans wept with the Christians ; bemoaning the death of their common father, and the great doctor of the world. Those who knew him took a pleasure in recounting his minutest actions, and every expression they had heard from his mouth. St. Gregory of Nyssa and St. Amphilius testify, that immediately after his death the Greeks kept his festival on the first of June, as they do at this day : the Latins have always celebrated it on the fourteenth, the day on which he was ordained bishop.

June 15—16. SS. CYRICUS AND JULITTA, MM.

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This great standard of orthodoxy teaches the necessity of tradition in the Church, in his book of the Holy Ghost, *cb. 27.* the *intercession of saints*, Hom. in Barlaam, mart. p. 139, &c.; expresses a great veneration for their *relics*, *ep. 155.* p. 244; frequently mentions the use of *auricular confession* of sins, in *pf. 32.* and *ep. canon. 2. canon. 34.* &c.; tells us it was lawful to keep the Blessed Sacrament at home, and to receive privately, during the Arian persecution, when priests were obliged to conceal themselves, *ep. 93.* p. 186.; holds the *real presence* of Christ's body and blood in the Eucharist, *L. i. de bap. c. 3.* in *Reg. mor. 21. c. 1, 2,* &c. &c.

SS. VITUS, CRESCENTIA and MODESTUS, M. M.

See the *Collections of Papebroke*, T. 2. Junii, p. 1013.—In the beginning of the fourth century:

THESE saints are mentioned with distinction in the ancient martyrologies. According to their acts they were natives of Sicily. Vitus or Guy was a child nobly born, who had the happiness to be instructed in the faith and inspired with the most perfect sentiments of his religion by his Christian nurse named Crescentia, and her faithful husband Modestus. His father Hylas was extremely incensed, when he discovered the child's invincible aversion to idolatry; and finding him not to be overcome by stripes and such like chastisements, he delivered him up to Valerian the governor, who in vain tried all his arts to work him into compliance with his father's will and the emperor's edicts. He escaped out of their hands, and together with Crescentia and Modestus fled into Italy. They there met with the crown of martyrdom.

That courage and fortitude in the cause of truth which we admire in St. Vitus, was owing to the early impressions of piety; what he received from the lessons and example of a virtuous nurse: of such infinite importance is the choice of pious preceptors, nurses and servants, about children.

SS. CYRICUS and JULITTA, M. M.

From their authentic *Acta* in *Ruinart*, p. 517. See also *Papebroke*, Junii, vol. 3. p. 17.—A. D. 304.

DOMITIAN, governor of Lycaonia, executing with great cruelty the edicts of Dioclesian against the Christians, Julitta, a lady of Iconium, withdrew to Seleucia with her little son

June 16.

Cyr or Cyricus, only three years old, and two maids. Alexander, governor of Seleucia, was no less cruel than the prefect of Iconium. Wherefore Julitta went on to Tarsus in Cilicia. Alexander happened to enter Tarsus about the same time ; and she was immediately apprehended, holding her infant in her arms, and thus conducted to the tribunal of this governor. She was of blood-royal, the grand-daughter of illustrious kings, and possessed great estates and riches ; of all which she carried nothing with her but present necessaries. Her two maids seeing her in the hands of the persecutors, fled and concealed themselves. Alexander demanded her name, quality and country. To all which questions she made this short answer : " I am a Christian." The judge upon this ordered her child to be taken from her, and herself to be cruelly whipt with thongs : which was accordingly executed. Nothing could be more amiable than the little Cyr : his beauty, joined to the sweetness and innocence of his tender age and looks, moved all present exceedingly. It was a difficult thing to tear him from the arms of his mother ; and he continued still to stretch his little hands towards her. The governor held the infant on his knees, and endeavoured to kiss him and to pacify him. But the innocent babe having his eyes still fixed upon his mother, and striving to get back to her, scratched the inhuman judge's face. And when the mother under her torments cried out that she was a Christian, he repeated as loud as he was able : " I am a Christian." The brutal governor took him by the foot, and throwing him to the ground from his tribunal, dashed out his brains against the steps ; and all the place round was sprinkled with his blood. Julitta seeing him thus expire, rejoiced at his happy martyrdom, and gave thanks to God. Her joy increased the rage of the governor, who commanded her fides to be torn with hooks, and scalding pitch to be poured on her feet ; while proclamation was made by a crier : " Julitta, take pity on thyself and sacrifice to the gods, lest thou come to the like unfortunate end with thy son." She stedfastly replied : " I do not sacrifice to devils or to deaf and dumb statues : but I worship Christ, the only-begotten Son of God, by whom the Father hath made all things." Whereupon the governor commanded her head to be struck off, and the body of the child to be thrown where the carcases of malefactors were usually cast. Julitta, after a fervent prayer to Almighty God for the grace of perseverance, suffered according to sentence, in 304 or 305. The Roman Martyrology mentions her and

her infant on the sixth of June. St. Cyr was formerly titular saint of many churches in England.

SS. NICANDER and MARCIAN, MM.

From their genuine Acts in Mabillon, Mus. Italic. T. 1. and Ruinart, p. 551.—About the year 303.

THESE saints, as appears from the circumstances of their acts, suffered under Dioclesian, probably in Mæsia, a province of Illyricum. They had served some time in the Roman troops: but when the edicts were every where published against the Christians, foregoing all expectations from the world, they forsook the army. This was made a crime in them; and they were impeached before Maximus, governor of the province. He informed them of the emperor's order that all should sacrifice to the gods. Nicander replied, that this order could not regard Christians, who looked upon it as unlawful to abandon the immortal God to adore wood and stones. Doria, Nicander's wife, was present, and encouraged her husband. Maximus interrupting her said: "Wicked woman, why would you have your husband die?" "I wish not his death," said she, "but that he live in God so as never to die." Maximus reproached her, and told her she desired his death because she wanted another husband. "If you suspect that," said she, "put me to death first." The judge said his orders did not extend to women; for this happened after the first edict, which regarded only the army. However he commanded her to be taken into custody: but she was released soon after, and returned to see the issue of the trial. Maximus turning again to Nicander, said: "Take a little time, and deliberate with yourself whether you choose to live or to die." Nicander. "I have already deliberated upon the matter, and have taken the resolution to save myself." The judge understood he wished to save his life by sacrificing to the idols, and began to congratulate and rejoice with one of his officers for their imaginary victory. But Nicander soon undeceived him by giving thanks to God, and praying aloud that he would deliver him from the dangers and temptations of the world. "How now," cried the governor; "you but just now desired to live, and at present you ask to die." Nicander. "I desire that life which is immortal, not the fleeting life of this world. To you I willingly

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yield up my body: do with it what you please; I am a Christian." "And what are your sentiments, Marcian?" said the judge, addressing himself to his companion. He declared that they were the same with those of his fellow-prisoner. Maximus then ordered them both to be confined in the dungeon; where they lay twenty days. After which they were again brought before the governor; who asked them if they would at length obey the edicts of the emperor. Marcian answered: "All you can say will never make us desert our religion, or abandon God. We behold him present by faith, and know whither he calls us. Do not, we beseech you, detain or retard us: but send us quickly to behold Him who was crucified, whom you stick not to blaspheme, but whom we honor and worship." The governor excusing himself by the necessity he lay under of complying with the emperor's orders, condemned them both to lose their heads. The martyrs expressed their gratitude, and said: "May peace be with you, O most clement judge." They walked to the place of execution joyful, praising God as they went. Nicander was followed by his wife Doria, with his child, whom Papinian, brother to the martyr St. Pasificates, carried in his arms. Marcian's wife, widely differing from the former, with his other relations, followed him weeping. She in particular did what she could to overcome his constancy, and continually pulled and held him back; till he having rebuked her, desired Zoticus, a zealous Christian, to keep her behind. At the place of execution he called for her; and embracing his son, with his eyes cast up to heaven, he said: "Lord, all-powerful God, take this child under thy special protection." Then with a reproach to his wife for her base cowardice, he bade her go away in peace, because she had not the courage to see him die. The wife of Nicander continued by his side, exhorting him to constancy and joy. "Be of good heart, my lord," said she. "Ten years have I lived at home at a distance from you, never ceasing to pray that I might see you again. Now I am favored with that consolation, and I behold you going to glory, and myself made the spouse of a martyr. Give to God that testimony you owe to his holy truth, that you may also deliver me from eternal death;" meaning, that by his sufferings and intercession he might obtain mercy for her. The executioner having bound the eyes of the martyrs with their handkerchiefs, struck off their heads, on the seventeenth of June.

Faith and grace made these martyrs triumph over all con-

fiderations of flesh and blood. They did not abandon their orphan babes, to whom they left the example of their heroic virtue, and whom they committed to the special protection of their heavenly Father. We never lose what we leave to obey the voice of God.

SS. MARCUS and MARCELLIANUS, MM.

From the Acts of St. Sebastian. See Tillem. T. 4. Baronius ad an. 286. n. 23.—A. D. 286.

MARCUS and MARCELLIANUS were twin-brothers of an illustrious family in Rome, had been converted to the faith in their youth, and were honorably married. Diocletian ascended the imperial throne in 284: soon after which the Heathens raised tumultuary persecutions; though this emperor had not yet published any new edicts against the Church. These martyrs were thrown into prison, and condemned by Chromatius, lieutenant of the prefect of Rome, to be beheaded. Their friends obtained a respite of the execution for thirty days, that they might prevail with them to comply; and they were removed into the house of Nicostratus, the public notary. Tranquillinus and Martia their afflicted heathen parents, together with the wives of the two martyrs with their little babes in their arms, all in tears endeavoured to move them to compliance. St. Sebastian, an officer of the emperor's household, coming to Rome soon after their commitment, daily visited and encouraged them. The issue of their conferences was the happy conversion of the father, mother and wives of the two saints; as also of Nicostratus, and soon after of Chromatius himself; who set them at liberty, and abdicating the magistracy retired into the country. Marcus and Marcellianus were hid by Castalus, a Christian officer of the household, in his apartments in the palace: but they were betrayed by an apostate named Torquatus, and retaken. Fabian, who had succeeded Chromatius, condemned them to have their feet nailed to two pillars; in which painful posture they remained a day and a night, and on the following day were stabbed with lances. They were buried in the Arenarium, since called their cemetery, two miles from Rome, between the Appian and Ardeatine roads. All the ancient martyrologies mark their festival on the eighteenth of June.

The garb of virtue is often false; the true sterling is not to be

distinguished from dross, until persecution has proved its temper. We know not what we are, till we have been tried. It costs nothing to say we love God above all things, and to shew the courage of martyrs at a distance from the danger: but that love is sincere which has stood the proof.

SS. GERVASIUS and PROTASIUS, MM.

*From St. Ambrose, Ep. 22. ad Marcellin. Soror. and St. Augustin,
de Civ. Dei, l. 22. c. 8, &c.*

ST. AMBROSE calls these saints the Protomartyrs of Milan. They seem to have suffered in the first persecution under Nero, or at least under Domitian, and are said to have been the sons of SS. Vitalis and Valeria, both martyrs; the first at Ravenna, the second at Milan. This latter city was illustrated by the glorious martyrdom and miracles of SS. Gervasius and Protasius. St. Ambrose tells us that they were prepared for their crown a long time beforehand by the good example of their lives, and the constancy with which they withstood the corruption of the world. He adds, that they were beheaded for the faith.

The faithful at Milan in the fourth age had lost the remembrance of these saints. Yet the martyrs had not ceased to assist that church in its necessities; and the discovery of their relics rescued it from the utmost danger, with which it was threatened by the furious and powerful abettors of Arianism; as may be seen in the life of St. Ambrose, which occurs on the 7th of December. In so critical a conjuncture, the martyrs declared themselves in a manner the most unequivocal the patrons and protectors of that distressed church. St. Augustin, both in his twenty-second book *Of the City of God*, c. 8, and in his *Confessions*, l. 9. c. 7, says, that God revealed to St. Ambrose by a vision the place where their relics lay. Paulinus, in his life of St. Ambrose, says this was done by an apparition of the martyrs themselves. The bishop was going to dedicate a new church, which was afterwards called the *Ambrosian basilic*, now St. Ambrose the Great. He was at a loss to find relics necessary for the dedication. The bodies of SS. Gervasius and Protasius lay then unknown before the rails which enclosed the tombs of SS. Nabor and Felix. St. Ambrose caused this place to be dug up, and there found the bodies of two very big men, with their bones entire, and in their natural position; but the heads separated from their

bodies, with a large quantity of blood, and all the marks which could be desired to ascertain the relics. They were exposed two days to the veneration of the people ; and an incredible concourse watched the two nights in prayer. On the third day, which was the eighteenth of June, they were translated from the basilic of Faustus, now called SS. Vitalis and Agricola, into the Ambrosian basilic, with the honor due to martyrs, and with the public rejoicings of the whole city. In the way happened the famous cure of a blind man named Severus, a citizen of Milan, well known to the whole town. He had been a butcher ; but was obliged by the loss of his sight to lay aside his profession. This man desired to be conducted to the place where the relics were passing by, and upon touching the fringe of the ornaments with which they were covered, he that instant perfectly recovered his sight, in the presence of an infinite multitude. This miracle is related by St. Ambrose, St. Augustin and St. Paulinus, who were all three then at Milan. Many other lame and sick persons were cured of divers distempers by touching the shrouds which covered the relics, or linen cloths which had been thrown upon them. Evil spirits in possessed persons confessed the glory of the martyrs, and declared they were not able to bear the torments which they suffered in the presence of the relics. All this is attested by St. Ambrose in his letter to his sister. Two days after the translation of the relics, he deposited them in the vault under the altar on the right hand. St. Ambrose adds, that the blood found in their tomb was also the instrument of many miracles. This blood was afterwards distributed in several churches. It was gathered and mixed with a kind of paste ; as St. Gaudentius says, *Serm. 17.* Also linen cloths dipped in this blood were sent to different places, according to St. Gregory of Tours. St. Augustin mentions a church in honor of these martyrs in his diocese of Hippo, where many miracles were wrought, and relates one very remarkable, *I. De Glor. Mart. c. 47.* St. Ambrose observes, that the Arians at Milan, by denying the miracles of these martyrs, shewed they had a different faith from that of the martyrs ; otherwise they would not have been jealous of their miracles : but this faith, as he says, is confirmed by the tradition of our ancestors, which the devils are forced to confess, but which heretics deny.

318 B. GREGORY, B. C.—ST. ALOYSIUS, C. June 20—21.

B. GREGORY LEWIS BARBADIGO, B. C.

*See his excellent Life by Ricchini, and Italia Sacra, T. 5. &c. 10.
&c.—A. D. 1697.*

ST. GREGORY was born in 1625, of an ancient and noble Venetian family. From his tender years he diligently cultivated his mind with the most excellent Christian virtues, and with the study of polite literature. Pope Alexander VII. who had been acquainted with him before his promotion to the pontifical dignity, continued ever after his great friend and admirer. Gregory was consecrated bishop of Bergamo in 1657, created cardinal by Alexander VII. in 1660, and translated to the bishopric of Padua in 1664. In every state of life St. Gregory was a perfect model of regularity, zeal, virtue and piety. So edifying was his conduct, and so laborious was he in the visitation of his diocese and in all the duties of his charge, that he was looked upon as a second St. Charles Borromeo. His charities were excessive; and it was known that he had given in alms eight hundred thousand crowns. He munificently founded a great and most convenient college in the country, for the education of youth in piety and learning; also a stately seminary in the city of Padua, which till the present revolution was the glory, not only of the Venetian territories, but also of Italy and all Christendom. But if his charities and his liberality were extraordinary, so were all his other virtues equally heroic and inimitable; every thing in him was excellent. His death, which happened on the twelfth of June 1697, was no less edifying, happy and glorious, than his life had been; and his intercession was attended with many incontestable miracles. A sudden and entire cure of a formed gangrene and other distempers, which the symptoms had declared mortal, being among many others authentically proved, this illustrious servant of God was beatified by pope Clement XIII. with the usual solemnities, in 1761.

ST. ALOYSIUS, C.

*See his authentic Life by F. Ceparius: also the Bollandists Junii,
T. 4. p. 847. &c.—A. D. 1591.*

ST. ALOYSIUS, or LEWIS GONZAGA, was son of Ferdinand Gonzaga, marquis of Castiglione, and of Martha

Tana Santena, a lady of honor to Isabel, the wife of Philip II. of Spain. He was born in the castle of Castiglione on the 9th of March 1568. As soon as he was able to speak he was taught to utter the holy names of Jesus and Mary; and the deepest sentiments of religion and the fear of God were impressed upon his tender soul. Entering the seventh year of his age he began to conceive greater sentiments of piety, and to recite every day the office of our Lady, the seven penitential psalms and other prayers, which he always said on his knees, and without a cushion; a custom which he observed all his life. Being now eight years old, his father placed him and his younger brother Ralph in the court of the grand duke of Tuscany, to learn the Latin and Tuscan languages, and other exercises suitable to their rank. At Florence the saint made great progress in the school of piety; and he conceived such an esteem for the virtue of chastity, that he never felt the least temptation either in mind or body against that virtue. He cultivated this extraordinary grace of purity by assiduous prayer, universal mortification and the most watchful flight of all occasions. He never looked at any woman, kept his eyes strictly guarded and generally cast down, and all his words and actions breathed an angelical modesty. But humility, which is the mother of all virtues, was in this saint the guardian of his purity. He never spoke to his servants by way of command, but with such modesty that they were ashamed not to obey him. No novice could practise a more exact and ready obedience than Aloysius did towards all his superiors.

Though a model of innocence and perfection, he was twelve years old before he had received the holy communion: but going to Brescia in 1580 to receive the blessing of St. Charles Borromeo, who had come thither in quality of apostolic visitor, the holy prelate exhorted him to prepare himself for that Divine sacrament, and to receive it very frequently; prescribing him rules for his devout preparation, and many other practices of piety; all which the pious youth constantly observed. He from that time conceived so tender a devotion to the Blessed Eucharist, that in hearing mass, after the consecration he often melted into tears in profound sentiments of love and adoration; and he frequently received wonderful favors in communicating. The saint at that early period fasted three days a-week; and on other days his meals were so slender, that his life seemed almost a miracle. He secretly thrust a board into his bed to rest on at night, and

rose at midnight to pray even in the coldest season of winter, which is very sharp under the Alps. He spent an hour after rising, and two hours before going to bed, in private prayer. In 1581 Aloysius and his younger brother were both made by Philip II. pages to James, his eldest son. The pious youth continued his studies; but never neglected his long meditations and devotions, which he often performed by stealth in secret corners. So great was his guard over all his senses, and so universal his spirit of mortification, that he seemed at court not to be made of flesh and blood. He at length determined to enter into the Society of Jesus, in order to devote himself to instructing and conducting souls to God. When he disclosed this to his parents, his mother rejoiced exceedingly; but his father was in excessive grief and rage. However the consent of the marquis was afterwards extorted through the mediation of friends. The infant or prince of Spain dying in 1591, Aloysius was at liberty, and returned to Italy. Having resigned his title to the marquisate of Castiglione to his younger brother Ralph, with a small reserve to himself, he went to Rome, and there entered into his novitiate at St. Andrew's on the twenty-fifth of November 1585. The saint lived just long enough after this step to edify the members of that fruitful order of saints, which then adorned the Catholic Church; and after his religious profession amongst them, fell sick of an epidemical disease contracted by attending the infected, and in great spiritual joy died a martyr of charity in 1591, after having clearly and repeatedly foretold the day of his death. He was honored with many miracles, and was canonized by Benedict XIII. in 1726.

When we see a young prince, the darling of his family and country, sacrifice nobility, sovereignty, riches and pleasures, the more easily to secure the treasure of Divine love and eternal happiness, how ought we to condemn our own sloth, who live as if heaven were to cost us nothing!

ST. ALBAN, Protomartyr of Britain.

From Bede, Usher's Collections, his ancient Life, &c.—A.D. 303.

THE Christian faith had penetrated into England at a very early period, and had received an encrease by the conversion of king Lucius in the year 180. But the first persecutions seem not to have reached this island, where perhaps the Christians retired in times of danger to places distant from

the Roman colonies ; or the mildness of their governors in so remote a province might sometimes shelter them. But the rage of Dioclesian penetrated into these recesses ; and many of both sexes here received by unheard-of torments the crown of martyrdom. The first and most renowned of these Christian heroes was St. Alban, whose death was rendered more illustrious by many miracles and other extraordinary circumstances, and whose blood was a fruitful seed of divine blessings to this country. Alban was a native of Verulam, which was for many ages one of the strongest and most populous cities in Britain. Close by its ruins rose the present town of St. Alban's. In his youth he travelled to Rome to improve himself in learning and in all the polite arts. Being returned home, he settled at Verulam, and lived there with some dignity ; for he seems to have been one of the principal citizens of the place. Though a stranger to the Christian faith, he was hospitable and compassionate ; and in recompence of his charitable disposition God was pleased to conduct him to the admirable light of the gospel. He was yet a Pagan when the edicts of the emperors against the Christians began to be rigorously put in execution in Britain. A certain clergyman, called by some writers Amphibalus, sought by flight to escape the fury of the persecutors ; and Alban afforded him a shelter, and kindly entertained him in his house. He was much edified by the holy deportment of this stranger, and admired his faith and piety, and in particular his assiduity in prayer, in which the faithful servant of God watched night and day. Being thus disposed to listen to his wholesome admonitions and instructions, he in a short time became a Christian : and with such ardor did he open his heart to the Divine grace, that he was at once filled with the perfect spirit of this holy religion. Rejoicing that he had found so precious a treasure, he no longer regarded any thing else, despising for it the whole world and life itself. He had harboured this apostolic man some days, when an information was given to the governor, that the preacher of the Christian religion, after whom the strictest enquiry was making, lay hid at Alban's house. Soldiers were dispatched thither to make diligent search after the man of God ; but he was then secretly fled. Christ promises that he who receives a prophet in the name of a prophet shall meet with the recompence of a prophet. This was fulfilled in Alban ; who by entertaining a confessor of Christ received the grace of faith, and the crown of mar-

tyrdom. He changed clothes with his guest, that the preacher might more easily escape in that disguise, to carry the news of salvation to others. Alban earnestly desiring to shed his blood for Christ, whom he had but just leisure to know, presented himself boldly in the stranger's habit to the soldiers, and was by them bound and led to the judge, who happened at that very time to be standing at the heathenish altar, offering sacrifice to his idols. When he saw Alban, he was highly provoked at the cheat which the saint had put upon him by substituting himself for his guest, and ordered him to be dragged before the images of his gods, saying: "As you have chosen to conceal a sacrilegious person and a blasphemer, the punishment which he should have suffered shall fall upon you, if you refuse to comply with the worship of our religion." The saint answered with a noble courage, that he would never obey such an order. Judge: "If you would enjoy the happiness of life, sacrifice instantly to the great gods." Alban: "The sacrifices you offer are made to devils, who neither help their votaries nor grant their petitions. Whoever shall sacrifice to these idols shall receive for his reward the everlasting pains of hell." The judge, enraged beyond measure at these words, commanded the holy confessor to be scourged; and seeing him bear with an unshaken constancy, and even with joy, the most cruel tortures, he at last condemned him to be beheaded. An exceeding great multitude of people went out to behold his execution; and the judge remained in the city almost alone. The martyr in his way to execution had a river to cross; and the stream was there exceedingly rapid. So numerous was the crowd which was gone out before, that he could scarce have passed the bridge that evening, had he waited for them to go before him. Therefore being impatient to arrive at his crown, he went to the bank, and lifting up his eyes to heaven made a short prayer. Upon this the stream was miraculously divided, and the river dried up in that part, so as to afford a passage to the martyr and a thousand persons. This river must have been the Coln, which runs between old Verulam and new St. Alban's. The executioner was converted at the sight of this miracle and the saintly behaviour of the martyr; and throwing away his naked sword, he fell at the feet of the saint, begging to die with him, or rather in his place. The sudden conversion of the headsman occasioned a delay in the execution. In the mean time the holy confessor proceeded with the crowd to the place where he was to die, which was a most

pleasant eminence covered with several sorts of flowers, about five hundred paces from the river. There Alban fell upon his knees; and at his prayer a fountain sprung up, with the water whereof he refreshed his thirst. A new executioner being found, he struck off the head of the martyr, but miraculously lost his eyes, which fell to the ground at the same time. Together with St. Alban, the soldier who had refused to embrue his hands in his blood, and had declared himself a Christian, was also beheaded, being baptized in his own blood. This soldier is mentioned in the Roman Martyrology. Some call him Heraclius or Araclius. Many of the spectators were converted to the faith; and following St. Amphibalus, the holy priest who had converted St. Alban, into Wales, to the number of one thousand, received the sacrament of baptism at his hands: but these converts were all cut to pieces by the idolaters. St. Amphibalus was brought back and stoned to death at Rudburn. St. Alban suffered martyrdom on the 22d of June, some say in the year 286, but most in 303, when Dioclesian began his great persecution; to which Constantius put a stop in Britain the year following. The place where St. Alban was beheaded is the spot on which the present town of St. Alban's is built. In the time of Constantine the Great a magnificent church of admirable workmanship was erected on the place where the martyr suffered, and was rendered illustrious by frequent great miracles. The Pagan Saxons destroyed this edifice; but Offa, king of the Mercians, raised another in 793, with a great monastery, on which he bestowed most ample possessions. Several popes honored it with extraordinary privileges and exemptions; and all the lands possessed by it were freed from the payment of the Romescot or Peter-pence. The church is still standing, having been redeemed from destruction when the abbey was suppressed under Henry VIII. It was purchased by the townsmen to be their parochial church. The saint's rich shrine was pillaged; and nothing now remains but the marble stone under which repose his sacred remains. Our island for many ages had recourse to St. Alban as its glorious protomartyr and powerful patron with God, and acknowledged many great favors received from God through his intercession.

June 23.

ST. MARY of Oignies.

*See her Life written by the devout Cardinal James of Vitry.—
A. D. 1213.*

THE parents of this saint, who were wealthy inhabitants of Nivelle in Brabant, gave her a virtuous education, and married her young to a gentleman remarkable for his piety. He imitated her in her long devotions and watchings, and in the extraordinary austeries which she practised. This fervent couple by mutual consent gave all their worldly possessions for the relief of the poor, and devoted themselves to serve the lepers in a quarter of Nivelle called Villembrone. By this abject life they exposed themselves to the railleries and contempt of their worldly friends: but humiliations only taught them to die more perfectly to themselves: assiduous meditation on the sufferings of Christ was their favourite exercise, and was to Mary a source of continual tears. Black dry bread with a few herbs made up the slender refection, which she allowed herself only once a-day. When she spun or worked she had the psalter always open before her, the more easily to prevent distractions by frequently casting her eyes on it: for she seemed in all her employments never to cease praising God in her heart. Her devotion to the Mother of God was most tender and remarkable. In her prayer she was favored with frequent raptures and extraordinary heavenly visits; and her conversation, which was ordinarily on God, inflamed and comforted exceedingly all who spoke to her. The saint on several occasions manifested a spirit of prophecy, and was endued with an eminent gift of spiritual knowledge and counsel. These graces she obtained and preserved by her profound humility. She was most watchful over her heart, that nothing might enter it but Jesus Christ and what belonged to his love. A few years before her death she left Villembrone, where visitants sometimes broke into her solitude; and settled near the church at Oignies, in a house belonging to a person of eminent virtue. She there sighed continually, in a holy impatience to enjoy God, and repeated almost without intermission rapturous aspirations of divine love. Her heart was so much inflamed with heavenly charity whenever she approached the holy communion, that it appeared in her very countenance, which seemed to dart forth rays of light. In her last sickness

she was visited by the archbishop of Toulouse and many other persons of distinction, who were all much edified by her saint-like deportment. She calmly resigned her soul into the hands of her Creator in 1213, being thirty-three, others say thirty-six years old.

ST. JOHN the BAPTIST.

ST. AUGUSTIN observes, that the Church usually celebrates the festivals of saints on the day of their death; which is in the true estimate of things their great birth-day, their birth-day to eternal life. The same Father adds, that the nativity of St. John the Baptist is an exception from this rule. The reason of which distinction is, because this saint was sanctified in his mother's womb, *Luke i. 15. 41.*; so that he was brought forth into the world in a state of holiness imparted to him by the presence of our divine Redeemer, in the visit made by the Blessed Virgin to St. Elizabeth. For the birth of the precursor of the Messiah was a mystery, which brought great joy to the world, announcing its redemption to be at hand; it was in itself miraculous, and was ushered in with many prodigies. God, who had often distinguished the birth of great prophets by signs and wonders, was pleased in an extraordinary manner to honor that of the Baptist; who both by the dignity of his office, and by the eminent degree of grace and sanctity to which he was raised, surpassed, according to the oracle of truth itself, all the ancient patriarchs and prophets. His father Zachary was a holy priest of the family of Abia, one of the twenty-four sacerdotal families into which the children of Aaron were divided, in order that they might all serve in the temple by turns. Elizabeth, the wife of this virtuous priest of the old Law, was also descended of the house of Aaron; though her mother probably was of the tribe of Juda, she being cousin to the Blessed Virgin. The Holy Ghost assures us, that Zachary and Elizabeth were both just; and that "they walked in all the commandments and justifications of the Lord without blame."

Zachary lived probably at Hebron, a sacerdotal town in the western part of the tribe of Juda, about twenty miles from Jerusalem. David, when he appointed the services of the temple which was to be built, divided the

priests into twenty-four classes; each of which was by turns to officiate in the temple a week at a time. Among these classes that of Abia was reckoned the eighth in the time of David. It was usual for the priests of every family or course, when it came to their turn, to choose by lot among themselves one who should perform the several parts of the service of that week. It fell to the turn of Zachary in the turn of his ministration to offer the daily morning and evening sacrifice of incense, on the golden altar in the inner part of the temple, called the *Sanctuary*; which sacrifice was prescribed as an emblem of the homage, which all men are bound to pay to God by morning and evening prayer. It happened that while Zachary was offering the incense one day for this sacrifice, and the people were praying without the *sanctuary*, the angel Gabriel appeared to him, standing on the right side of the altar of incense. Zachary being struck with exceeding terror and amazement, was encouraged by the angel; who assured him that his prayer was heard, and that his wife, though she was called barren, should conceive and bear him a son; adding, *thou shalt call his name John, and he shall be great before God.* *John* signifies one filled with grace. The holy Baptist was chosen by God to be the herald and harbinger of the world's Redeemer; the voice to proclaim to men the eternal Word; the morning star to usher in the sun of justice and the light of the world. It was therefore becoming that he should be adorned with all virtues in an eminent degree. An early piety and an innocence never defiled with any stain of sin is a precious grace. Therefore the angel ordered, that this child, who was to be a prodigy of divine grace, should be consecrated to God from his very birth, for an exterior mark of his holy destination; and enjoined that he should never touch wine or any other intoxicating liquor. The angel added, that he was holy and filled with an extraordinary measure of grace by the Holy Ghost, even from the womb. That the miracle of his birth might be more evident, Elizabeth was at that time advanced in years, and according to the course of nature past child-bearing. God had so ordained it, that this saint might be the fruit of long and earnest prayer, the ordinary channel of his graces. By this circumstance parents are admonished, with what assiduity and fervor they ought to address themselves to God to obtain his blessing upon their offspring. Zachary was amazed at what he heard, and begged a sign might be given him to ascertain to him

the effect of these great promises. The angel, to grant his request and at the same time to chide him for his incredulity, answered, that from that moment he should remain dumb till the child was born. Elizabeth in the sixth month of her pregnancy was honored with a visit from the Mother of God; when at the presence of the world's Redeemer the Baptist was sanctified in his mother's womb, and by an extraordinary privilege favored with the use of reason yet unborn; being the first among men who knew Christ, and beheld him before he saw the light with his corporeal eyes. Hence it is added, that he leaped for joy in the womb; *Luke i. 41*. Elizabeth after nine months brought forth her son, who was circumcised on the eighth day. On that occasion the rest of the family were for calling him by his father's name: but the mother, by divine inspiration, said his name should be John. The father confirmed the same in writing, and immediately recovering the use of his speech, broke out into the most tender expressions of love and gratitude to Almighty God for his wonderful mercy to himself, as well as to all nations by their redemption and happy deliverance from the shades of death. In the like fervent dispositions ought we this day to recite with the Church the inspired canticle of this holy prophet. The Baptist was inspired by the Holy Ghost to retire in his tender years into the wilderness. There he devoted himself to the exercises of holy prayer, leading a most austere penitential life. His garment was of rough camel's hair, girt about him with a leathern girdle; and he allowed himself no other food than what he found in the desert, namely, wild honey and locusts. These are a kind of large grasshoppers, and are used in those countries when dressed as a coarse food; but St. John eat them raw. God by revelation intimated to him in the wilderness his commission of precursor; and the faithful minister began to discharge it in the desert of Judæa itself, near the borders, where it was thinly inhabited, upon the banks of the Jordan. Clothed with the weeds of penance, he announced to all men the obligation they lay under of washing away their iniquities with tears of sincere repentance, and proclaimed the Messiah, who was then coming to make his appearance among them. He was received by the people as the true herald of the most high God; and his voice was as it were a trumpet sounding from heaven to summon all men to avert the Divine judgments. All ranks of people listened to him; and among

the rest came many Pharisees, whose pride and hypocrisy he sharply reproved. The very soldiers and publicans or tax-gatherers, persons generally hardened in habits of immorality, violence and injustice, flocked to him. He exhorted all to works of charity and to a reformation of their lives; and such as addressed themselves to him in these dispositions, he baptized in the river. The Jews practised several religious washings of the body as legal purifications; but no baptism before this of John had so mysterious a signification. It chiefly represented the manner in which the souls of men must be cleansed from sin, to prepare them for Christ's spiritual kingdom; and it was an emblem of the interior effects of sincere repentance. But it differed entirely from the great sacrament of baptism soon after instituted by Christ; to which it was much inferior in virtue and efficacy, and of which it was a kind of type. It prepared men to become Christians, but did not make them so. When St. John had already preached and baptized about six months, our Redeemer went from Nazareth, and presented himself among others to be baptized. The Baptist knew him by divine revelation, and full of awe and respect for his sacred person at first excused himself, but at length acquiesced out of obedience. The Saviour of sinners was pleased to be baptized among sinners, not to be cleansed himself, but to sanctify the waters, says St. Ambrose; that is, to give them the virtue of washing away the sins of men. St. Augustin and St. Thomas think he then constituted the holy sacrament of baptism; which he soon after administered by his disciples, whom doubtless he had first baptized himself.

Such was the veneration which the Jews entertained for the extraordinary sanctity of St. John, that several began to look upon him as the Messiah. But he declared to them, that there was one ready to appear among them, who would baptize them with the effusion of the Holy Ghost; and who so far exceeded him in power and excellency, that he was not worthy to do for him the meanest office. Yet the Jews sent to him afterwards a solemn embassy of priests and Levites from Jerusalem, to enquire of him if he was not the Christ. St. John, in the deepest sentiments of humility, *confessed and did not deny; and he confessed, I am not the Christ.* He also told the deputies, that he was *neither Elias, nor a prophet.* He was indeed Elias in spirit, being the great harbinger of the Son of God; and likewise a prophet, and more than a prophet. But his humility taught him to entertain a more

lowly opinion of his own excellence and dignity. The liberty with which he reprehended the incestuous marriage of Herod, Tetrarch of Galilee and Peræa, with Herodias, wife to his brother Philip who was still living, cost him his life. For Herod, pushed on by the wicked Herodias, first cast him into prison. During his confinement he sent two of his disciples to Christ, not doubting but that they would be convinced of his being the Messiah, when they should be witnesses of his wonderful works. St. John had now been detained a close prisoner near a year, when upon the birth-day of Herod a grand entertainment was prepared for the principal nobility of Galilee; on this occasion Salome, a daughter of Herodias by her lawful husband, so enchanted Herod with her dancing, that he promised upon oath to grant her whatever she should ask, though it were half his kingdom. Upon this she consulted her wicked mother; who persuaded her daughter to demand, that the head of St. John the Baptist should be forthwith brought to her in a dish. This was accordingly done; and the unnatural Salome was not afraid to receive the bloody present into her hands, and deliver it to her barbarous mother, who is said to have made it her pastime to prick the sacred tongue with a bodkin. Thus died the great Forerunner of our Blessed Saviour, about a year before his sacred passion. The impious Herod and his accomplices were soon punished for their wickedness, lost their kingdom, and died in misery and want in a strange country.

ST. MAXIMUS, Bishop of Turin, C.

See Cave, Labbe de Script. Eccl. Geillier, &c.—Fifth century.

ST. MAXIMUS was one of the lights of the fifth century. He was indefatigable in preaching the word of God; for which function he eminently qualified himself by making the holy scriptures the subject of his continual study and meditation. He assisted at the council of Milan in 451, and at that of Rome under pope Hilary in 465; in which latter he subscribed next to the pope. He died soon after. We have a considerable number of his homilies extant. In his homily of the holy martyrs Octavius, Aventius and Solutor, whose relics were kept at Turin, where they had received their crowns, he says: "All the martyrs are to be honored by us, but especially those whose relics we possess. They

assist us by their prayers ; they preserve us as to our bodies in this life, and receive us when we depart hence." In his two homilies On Thanksgiving, he earnestly inculcates the duty of paying daily the homage of praise to our Creator ; and he strongly insists that no one ought ever to neglect morning and evening prayer, or his thanksgiving before and after every meal ; he exhorts all persons to make *the sign of the cross* before every action, saying, "that by the sign of Jesus Christ (devoutly used) a blessing is ensured to us in all things." We have several other sermons of St. Maximus. His name occurs in the Roman Martyrology on this day.

What a glorious cloud of witnesses in every age have borne testimony to the doctrine of the holy Catholic Church ! —a doctrine professed without the smallest variation in point of faith, from the earliest periods of Christianity down to the present times ; as the most incontestable monuments prove to every unprejudiced mind, beyond a possibility of doubt. Fathers, martyrs, popes and learned doctors, all speak the language of Catholicity in their writings, how distant soever in time or country. Let those among us who have the happiness to be their fellow-partners in faith, learn to set a due value upon this incomparable blessing, and to lead a life worthy our belief : But let such as have reason to fear they are not in the right way, seek redress by earnest prayer and the utmost purity of intention in their enquiries. It is an object worth their whole attention.

SS. JOHN and PAUL, MM.

See the Hymns of Florus on SS. John and Paul in Mabil. Annal.
T. 1. p. 402.—A. D. 362.

THESE saints were both officers in the army under Julian the Apostate, and received the crown of martyrdom, probably in 362, under Apronianus, prefect of Rome, a great enemy of the Christians. SS. John and Paul glorified God by a double victory : they despised the honors of the world, and triumphed over its threats and torments. They saw many wicked men prosper in their impiety, but were not dazzled by their example. They considered that worldly prosperity and impunity in sin is the most dreadful of judgments. How false and short-lived was the seeming felicity of Julian ? In a moment he fell into the pit which he himself had dug ; and his tragical end is at once an instance of the fragility of hu-

man greatness, and a warning to posterity not to give into the excesses of the impious. Whereas the very torments of the martyrs, by reason of their heroic patience and invincible virtue and fidelity, were a spectacle worthy of God, who looked down upon them from the throne of his glory, and held his arm stretched out to strengthen them, and to put on their heads immortal crowns in the happy moment of their victory. SS. John and Paul have a proper office and mass in the sacramentaries of St. Gelasius and St. Gregory the Great; also in the ancient Gallican liturgy. In England the council of Oxford in 1222 ordered their festival to be kept of the *third class*; that is, with an obligation of hearing mass before work.

ST. BONIFACE, Apostle of Russia, M.

See his *Life in Mabil. Aet. Ord. St. Bened. Sec. 6. p. 79. Also the Bollandists, T. 3. Junii, p. 907.—A.D. 1009.*

BRUNO, called also BONIFACE, was by extraction a nobleman of the first rank in Saxony. Agreeably to his high birth he was educated in the liberal arts, under Guido the philosopher, and other great masters. From the very cradle piety was the predominant inclination of his heart; and he received very young the clerical tonsure. The emperor Otho III. called him to his court, and appointed him his chaplain. So much was this prince taken with the virtue of the young saint, and with the sweetness of his disposition, that he placed in him an entire confidence, could not forbear publicly to testify on every occasion his tender affection and esteem for him, and usually called him his *soul*. Boniface armed himself against these smiles of prosperity by the constant practice of self-denial and the most profound humility; and by his watchfulness and fervor he found his sanctification in the very place where so many others lose their virtue. One day as the saint was going into a church under the invocation of the holy martyr St. Boniface, bishop of Mentz, he felt his heart suddenly inflamed with an ardent desire to lay down his life for Christ, and in a pious transport he said to himself: "Am not I also called Boniface? Why may not I be a martyr of Jesus Christ, as he was whose intercession is implored in this place?" From that time he never ceased to sigh after the glory of shedding his blood for Him, who re-

deemed us by his most precious death. St. Romuald coming to the emperor's court in 998, Boniface, charmed with his faintly deportment, begged to be admitted into his Order, and received the habit. It was with the greatest regret that the emperor saw him quit his court; but he thought he could not oppose his holy resolution, lest by so doing he should incur the Divine displeasure.

And now he who had been accustomed to sleep on soft beds, to wear rich garments of silk, and to eat at the table of an emperor, contented himself with one poor coarse habit, walked barefoot, knew no other food but insipid roots and pulse, worked with his hands, earned his bread with the sweat of his brow, led a retired life, lay on straw or hard boards, and often after having labored all the day passed the whole or the greatest part of the night in prayer. Often he eat only twice a-week, on Sundays and Thursdays; and sometimes rolled himself among nettles and thorns: so that no part of his body was without wounds and pain; to punish his flesh for what he called a *neglect of penance and mortification* in his youth. Having spent some years, first at Mount Caffino, afterwards under the direction of St. Romuald at Piræum near Ravenna, and lastly in an eremitical life, he obtained his superior's leave to go and preach the gospel to the infidels. He therefore went to Rome barefoot, singing psalms all the way, and allowing himself no other sustenance than half a pound of bread with water, and on Sundays and Holydays a small quantity of roots or fruit. Pope John XVIII. approved his design, gave him all necessary faculties, and obliged him to accept a brief, by which he was to be ordained archbishop as soon as he should open his mission. Boniface offered himself to God as a victim ready to be sacrificed for the salvation of the infidels; and in these fervent sentiments he travelled into Germany in the depth of a severe winter. On that occasion he sometimes made use of a horse, but always rode or walked barefoot; and it was often necessary to thaw his feet with warm water, before he could draw them out of the stirrups in which they were frozen. He was consecrated bishop by Taymont, archbishop of Magdebourg; who conferred on him the pall which Boniface himself had brought from Rome. The holy man, notwithstanding the fatigues of his missions, continued his severe fasts and watchings, and devoted all his time on his journeys to prayer. The savage inhabitants of Prussia appearing to be the most obstinate in their malice and the most untractable of all

others, he made them the first objects of his zeal. Boleslas, duke of Poland, and many great lords, made him rich presents; all which he gave to the churches and the poor. He would have only heaven for the recompence of his labors. It was in the twelfth year after his conversion from the world that he entered Prussia. But the time of the visit of the Lord was not yet come for the idolaters of that country. Boniface desired at least to die a martyr among them: but they, remembering that the martyrdom and subsequent miracles of St. Adalbert of Prague had been an inducement to many to embrace the faith, refused him the wished-for happiness of sealing his love for Christ with his blood. Wherefore he left Prussia, and advancing to the borders of Russia, on the other side of Poland, began there with great zeal to announce the gospel. The Russians at that time were all barbarous idolaters, and had abated nothing of their ancient ferocity. They sent St. Boniface an order to leave their territories, and forbade him to preach the faith in their dominions. The servant of Christ paid no regard to this prohibition; and as he advanced into the country, the king of a small province was desirous to hear him. But when he saw him barefoot and meanly clad, he treated him with contempt, and would not hear him speak. The holy bishop withdrew, and having put on a plain suit of clothes, which he carried with him to say mass in, returned to the court. The king told him he would believe in Christ, if he could see him walk through a great fire without receiving any harm. The saint by a divine inspiration undertook to perform the miracle in presence of the king; who seeing him wonderfully preserved amid the flames, desired to be instructed in the faith, and was baptized with many others. The barbarians were alarmed at this progress of the gospel, and threatened the holy man with death, if he proceeded farther into the country. But words could not daunt him, who thirsted after nothing more earnestly than the glory of martyrdom. The infidels soon after seized and beheaded him, with eighteen companions, in the year 1009. The Roman Martyrology mentions his name on the 19th of June, and again on the 15th of October, probably on account of some translation.

ST. RUMOLD, B. M. Patron of Mechlin.

From the Bollandists; Ward, Act. &c.; S. Rumoldi, Lov. 1662, 4to, &c.—A. D. 775.

ST. RUMOLD, according to the most common opinion, was born in Ireland, and of royal extraction. He renounced the world in his youth, and embraced a state of voluntary poverty; being convinced, that whatever exceeds the calls of nature is an useless burden to him who bears it. By frugality, disinterestedness and purity of heart, he tasted the most solid pleasure which virtue gives in freeing a man from the tyranny of his passions. He had faithfully served God many years in his own country; when an ardent zeal for the Divine honor and the salvation of souls induced him to travel into Lower Germany to preach the faith to the idolaters. He first made a journey to Rome, to receive his mission from the chief pastor, and with the apostolic blessing went into Brabant; great part of which country about Mechlin he converted to the faith. He was ordained a regionary or missionary bishop, without any fixed see. He frequently interrupted his exterior functions to renew his fervor in retirement and holy prayer, and was slain in his solitude on the twenty-fourth of June, in 775, by two wicked men; one of whom he had reproved for adultery. His body was thrown into a river; but being discovered by miracle, it was honorably interred by his virtuous friend and protector, count Ado. He is mentioned in the Roman Martyrology on the first of July. The city of Mechlin keeps his feast a solemn Holyday, and honors him as its Patron and Apostle. Janning the Bollandist gives a long history of his miracles. Ware says, that the feast of St. Rumold was celebrated as a double festival with an office of nine lessons throughout the province of Dublin before the Reformation. It was extended to the whole kingdom of Ireland in the year 1741.

ST. PETER, Prince of the Apostles.

From the Gospels, the Acts and ancient Fathers. See Tillemont, Calmet, and Ceillier.

ST. PETER, the most glorious prince of the Apostles, and the most ardent lover of his Divine Master, before his

vocation to the apostleship was called Simon. St. Epiphanius says, that though he was the younger brother, he was made by Christ *the chief of all the Apostles*. St. Chrysostom, on the contrary, takes him to have been the elder brother, and the oldest man in the apostolic college. He originally resided at Bethsaida, *John i. 4.* a town situated in the tribe of Nephthali, in Upper Galilee, on the banks of the lake or sea of Gennazareth. This town was honored with the presence of our Lord, who in the course of his ministry preached and wrought miracles there. However its inhabitants were for the most part a stupid and obstinate set of men; and their abuse of the grace offered them deserved the dreadful woe which Christ denounced against them. St. Peter and St. Andrew were religious, docile and humble, in the midst of a perverse and worldly-minded people. They were educated in the laborious trade of fishing, which probably was their father's calling. From Bethsaida St. Peter removed to Capharnaum, where his wife's mother dwelt. This place was equally commodious for fishing, being seated on the bank of the same lake, on the confines of the tribes of Zabulon and Nephthali. Andrew accompanied his brother thither; and they still followed their trade as before. They lived in the daily expectation of the Messiah. St. Andrew became a disciple of St. John the Baptist; and most are of opinion that St. Peter was so too. The former having heard St. John call Christ *the Lamb of God*, repaired to our Lord, and continued with him the remainder of that day, and according to St. Augustin the following night. By the conversation of Jesus he was abundantly convinced, that he was the Christ, the world's Redeemer; and coming from him, he went and sought out his brother Simon, and told him in a transport of holy joy, that he had found the Messiah; *John i. 42.* Simon believed in Christ before he saw him; and being impatient to behold him with his own eyes, and to hear the words of eternal life from his divine mouth, he without delay went with his brother to Jesus, who looking upon him, in order to give him a proof of his omniscience, told him not only his own, but also his father's name. On this occasion he gave him the name of Cephas; which in the Syro-Chaldaic tongue, then used in Judea, signifies *a rock*, and is by us changed into *Peter*, a Greek word of the same import. SS. Peter and Andrew, after having passed some time in the company of our Divine Redeemer, returned to their fishing trade; yet often resorted to him, to hear his

holy instructions. Towards the end of the same year, the first of Christ's preaching, Jesus saw them washing their nets on the banks of the lake ; and going into Simon's boat to shun the press, he preached to the people who stood on the shore. After his discourse, as an earnest of his blessing to his entertainer, he bad him cast his nets into the sea. Though Peter had toiled all the foregoing night to no purpose, and had drawn his boat into the harbour ; yet in obedience to Christ he again launched into deep water, and let down his net. Scarce had he done this, when such a shoal of fish was caught by the first draught, as filled not only their own boat, but also that of James and John, the sons of Zebedee, who were fishing near them, and were forced to come and help them to drag in the net, which was ready to break with the load. Upon this occasion Christ bad Peter and Andrew follow him. They instantly obeyed ; and with such perfect dispositions of heart, that St. Peter afterwards said to Christ with confidence : *Behold, O Lord, we have left all things, and have followed thee;* Matt. xix. They were possessed of little ; having only a boat and nets to leave : but they renounced all future hopes and prospects in the world with a perfect disengagement of heart : and what went far beyond all this, they also renounced themselves and their own will. In requital, Christ promised them, besides never-ending happiness in the world to come, even in this life a hundred-fold of true joys and spiritual blessings. From this time St. Peter and St. Andrew became constant attendants upon their Divine Master.

After the feast of the Passover in the year 31, Christ chose his twelve Apostles ; in which sacred college the chief place was from the beginning assigned to St. Peter. Our Divine Redeemer, who had always distinguished him above the rest, promised to commit his whole Church to his care, above a year before his sacred passion, Matt. xvi. 18, 19. ; and confirmed to him that charge after his resurrection, John xxi. 15. ; having exacted of him a strong testimony of his faith on the first occasion, and on the second a proof of his ardent love of God and zeal for souls. When certain weak disciples deserted Christ, being offended at his doctrine concerning the wonderful mystery of the Blessed Eucharist, our Saviour asked the Twelve : *Will you also go away ?* St. Peter answered : *Lord, to whom shall we go ? Thou hast the words of eternal life.* As upon the testimony of his divine word he readily assented to the most sublime mysteries ; so by the most ardent and tender love he was desirous to keep continually in his

holy company, and never to be separated from him. In a transport of this same love he cried out when he beheld the transfiguration of our Redeemer: *Lord, it is good for us to be here: ever to be with thee, and to have our eyes fixed on the adorable object of thy glory.* When he heard Christ foretel his barbarous death, this love moved him to persuade his Master to preserve himself from those sufferings, which he was about to undergo; for he did not then understand the advantages of the cross, nor the mystery of our redemption by it. For this he was called by Christ Satan, or adversary; and that reprimand opened his eyes. He twice cast himself into the sea to meet Jesus; for his heart melted at his sight, and he had not patience to wait till the boat came to the shore. Once before the passion when the Apostles were crossing the lake, and Jesus came to them from the shore walking on the waves, St. Peter obtained his leave to step upon the waters to meet his divine Master. But a sudden fear seizing him, he began to sink. Whereupon our Lord gently upbraided his want of faith, and supported him by the hand; *Matt. xiv.* St. Peter at the last supper, when our blessed Saviour offered to wash his feet, cried out in surprise: *Lord, dost thou wash my feet? Thou shalt not wash my feet for ever.* Yet this great Apostle, so fervent, so humble, and we may add so full of grace, falls at last by surprise into secret presumption, and by it into the grievous crime of denying his divine Master! His protestation that he was ready to die with him, was accompanied with some degree of confidence in his own courage and in the strength of his resolution: whereas an entire and perfect distrust in ourselves is an essential part of true humility. To curb this rising presumption Christ told him, that before the crowing of the cock and break of day he would thrice deny him. He was one of the three who was present in the garden of Gethsemani, when our Lord retiring the distance of a stone's throw, fell into his agony and sweat of blood. Notwithstanding Peter's fervor in the cause of his Master, Christ was obliged to reproach him with his two companions, that he was not able to watch with him one hour, when he ought to have been arming and strengthening himself by humble prayer against the assaults of the enemy. When Judas led the Jews to apprehend Christ, St. Peter drew his sword, and struck Malchus, one of the busiest among the rabble. But Christ taught him, that the arms of his disciples are patience and

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humility. He followed Jesus still, when he was in the hands of his enemies; but at a distance, as St. Luke takes notice. He who just before thought of dying for his Master, and drew his sword in his defence, was now afraid of sharing his disgrace. Bad company soon completed the misfortune of this Apostle. He mingled with the enemies of Christ; and thrice denied with oaths and imprecations, that he ever knew his divine Master. After the third denial Jesus turning looked on him with an eye of compassion, and touched his heart with his powerful grace, by which he instantly became a perfect penitent. He went out and gave full vent to a flood of tears, which flowed from a heart broken with contrition. He set no bounds to his sorrow; and his cheeks are said to have been always furrowed with the streams of tears which he continued to shed to the end of his life. And as he fell by presumption, he ever after made the most profound humility the favorite and most distinguishing part of his virtue; as St. Chrysostom observes. According to the remark of the Fathers, and as it appears from Christ's own words, *Luke xxii. 32*, St. Peter never lost his faith. For "though he had a lie in his mouth, his heart was faithful;" as St. Augustin says, *L. contra Mendac. c. 6*. From his example we must be apprised, that if we confide in our own strength, we are vanquished without fighting.

After the resurrection of our divine Saviour, Mary Magdalene and the other devout women who went early on the Sunday morning to the sepulchre, were ordered by an angel to go and inform Peter and the rest, that Christ was risen. Peter and John immediately hastened to the sepulchre. To manifest the greatness of his mercy to repenting sinners, Jesus appeared first to Magdalen, and then to St. Peter before the rest of the Apostles; and after requiring of him a triple testimony of his love in opposition to his three former denials, he gave him charge over all the faithful. *Feed my lambs: feed my sheep.* Jesus after this foretold to St. Peter his martyrdom by the cross; and this Apostle was well pleased to drink the bitter cup, and to make his confession as public as his denial had been, that he might make some reparation for his former sin. When the Apostles had spent some time in Galilee, they returned to Jerusalem; where ten days before the feast of Pentecost, Christ favored them with his last appearance, and commanded them to preach baptism and penance, and to

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After our Lord's ascension up to heaven, the Apostles waited the coming of the Divine Spirit in retirement and prayer. In the mean time, at the motion of St. Peter St. Matthias was elected into the college of the Apostles. After the descent of the Holy Ghost upon the disciples, St. Peter made a sermon to the Jews, who were assembled upon the fame of this prodigy ; and he converted three thousand. The new converts with the faith received also a share of the Holy Spirit ; and selling all their possessions, they gave the price to the Apostles to be distributed among the poor brethren. Their humility, simplicity of heart, meekness, patience, and even joy in suffering, were such, that they seemed on a sudden to be transformed into angels. The faith was much propagated by a wonderful miracle. St. Peter and St. John going to the temple at three o'clock in the afternoon, one of the hours for public prayer among the Jews, they saw a man who was a cripple from his birth, and was begging alms at the gate of the temple called the Beautiful ; and being moved with compassion, St. Peter commanded him in the name of Jesus to arise and walk. The poor man found himself instantly cured, and entered into the temple exulting and praising God. After this miracle St. Peter preached to the people a second time ; the effect of which was the conversion of five thousand persons. Upon this the priests and Sadducees, moved with envy and jealousy, prevailed upon the captain of the guard of the temple to come up with a troop of soldiers, and conduct the two Apostles to prison, upon pretence of a sedition. Next morning they were summoned before the great court of the Sanhedrim ; in which Annas, Caiphas, John and Alexander, were their principal prosecutors. Here St. Peter boldly declared, that it was in the name of Jesus, in which all men must be saved, that the cripple had been made sound. The judges not being able to contest or stifle the evidence of the miracle, contented themselves with giving the Apostles a severe charge not to preach any more the name of Jesus. But to their threats St. Peter resolutely replied : " Whether it be just to obey you rather than God, be you yourselves judges." The two Apostles being discharged, returned to the other disciples ; and after they had prayed together, the house was shaken for a miraculous sign of the Divine protection ; and the whole

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company found themselves replenished with a new spirit of fervor and courage. But neither miracles, nor the company and example of the saints could extinguish the passion of avarice in the hearts of Ananias and Saphira. Being rich, they pretended to vie with the most charitable, and sold their estate; but while they hypocritically affected to resign the whole price to the public use, they secretly retained a part to themselves. St. Peter, to whom God had revealed their hypocrisy, reproached them separately, that they had put a cheat upon their own souls, by telling a lie to the Holy Ghost in the person of his ministers. At this severe reprimand, first the husband, and afterwards the wife, fell down dead at his feet. The Apostles confirmed their doctrine by many miracles, curing the sick and casting out devils. The people laid their sick on beds in the streets, *That when Peter came, his shadow at least might overshadow any of them, and they might be delivered from their infirmities.* The high priest Caiphas and the other heads of the Sanhedrim caused the Apostles to be taken into custody. But God sent his angel in the night, who opening the doors of the prison set them at liberty. Early the next morning they appeared again preaching publicly in the temple. They were again taken up and examined. They made no other defence, but that they ought to obey God rather than men. The high priest and his faction deliberated by what means they might put them to death. But Gamaliel, a famous doctor of the law, advised them to wait the issue, and to consider whether this doctrine, confirmed by miracles, came not from God; against whom their power would be vain. However they condemned the servants of God to be scourged. The Apostles thought themselves happy in thus bearing a part in the ignominy and sufferings of the cross. After the martyrdom of St. Stephen the disciples dispersed into different provinces, and preached the faith wherever they came: so that this dispersion, instead of extinguishing the holy fire, spread it the more on all sides. The Apostles themselves remained still at Jerusalem to encourage the converts. St. Peter and St. John went thence to Samaria to confirm the Samaritan converts, whom St. Philip had gained over to the faith. In the mean while the persecution ceased at Jerusalem upon the conversion of St. Paul; and St. Peter made a progress through the adjacent country to visit the faithful. At Joppe, moved by the tears of the poor, he raised to life the virtuous and charitable widow Tabitha. During his stay in this place, he was ordered by an angel to

go and baptize Cornelius the Centurion, a Gentile. Upon that occasion God manifested to the prince of the Apostles, both by this order and by a distinct vision, the great mystery of the vocation of the Gentiles to the faith. It seems to have been after this, that the Apostles dispersed themselves into other countries to preach the gospel; beginning in the adjoining provinces. In the partition of nations which they made among themselves, "St. Peter was destined to carry the gospel to the capital of the Roman empire and of the world," says St. Leo. But the Apostles stopped some time to preach in Syria and other countries near Judæa, before they proceeded farther; and St. Peter founded the church of Antioch, which was the metropolis not only of Syria, but of all the East. St. Jerom, Eusebius and others, assure us, that this was his first see. St. Chrysostom says, that St. Peter resided there a long time: the common opinion is, seven years, from the year thirty-six to forty-two. During this interval he made several excursions to carry the faith into other countries. He preached to the Jews dispersed throughout all the East, in Pontus, Galatia, Bithynia, Cappadocia and the Lesser Asia, before he went to Rome; as Eusebius testifies. He announced the faith to the Gentiles also, as occasion offered, throughout these and other countries; as appears by many instances. St. Peter is the only Apostle whom the gospel mentions to have been married before his vocation to the apostleship. St. Clement of Alexandria, St. Jerom and St. Epiphanius, expressly affirm, that from the time of their call to the ministry, or the commencement of their apostleship, all the Twelve embraced a state of perpetual continency. St. Chrysostom proposes St. Peter as an illustrious model of chastity. So mortified and abstemious was the life of this great Apostle, that as St. Gregory Nazianzen relates, his diet was only one pennyworth a-day of an unsavory and bitter kind of pulse called lupines; though on certain occasions he eat of what was set before him.

Having planted the faith in many countries, he arrived at length at Rome. Divine Providence, which had raised the Roman empire for the more easy propagation of the gospel, was pleased to fix the fortress of faith in that great metropolis. Eusebius in *Chron.* St. Jerom, and the old Roman calendar, say that St. Peter held the see of Rome twenty-five years; though he was often absent upon his apostolic labors in other countries. Some weak Protestants have contested whether Peter ever was at Rome; but have been solidly refuted

by the most learned divines of their own communion. St. Peter's imprisonment at Jerusalem under king Agrippa probably happened after his first journey to Rome. Being miraculously delivered by an angel, he travelled through many countries of the East, and established in them bishops; as St. Agapetus assures us. He was at Rome soon after; but was banished that city, together with the Jews, in 49. However they were soon allowed to return. St. Peter went again into the East, and in 51 was present at the general council held by the Apostles at Jerusalem; in which he shewed, that the obligation of the Jewish ceremonies was not to be laid on the Gentile converts. His determination was formed by the council into a decree. St. Peter whilst he preached in Judea, labored chiefly to convert the Jews. These being tenacious of the legal ceremonies, the use of them was for some time tolerated in the converts, provided they did not regard them as of precept: for this was always condemned as an error in faith, and was called the Nazarean heresy.

St. Peter wrote two canonical epistles. The first is addressed chiefly to the converted Jews, though the Apostle also speaks to the Gentile converts. His second epistle was written from Rome a little before his death, and may be regarded as his spiritual testament. In it he strongly exhorts the faithful to labor earnestly in the great work of their sanctification, and cautions them against the snares of heresy. We cannot doubt but that he preached the gospel over all Italy, as Eusebius and Rufinus affirm; and likewise in other provinces of the West; according to the commission which the Apostles received to carry the gospel over the whole earth. Our island among others is said to have been visited by St. Peter; though for this we have only modern authority. St. Peter and St. Paul had often fled from persecutors in times of danger; till being assured of their martyrdom by revelation, they courageously went to meet it. A little before their death Simon Magus came to Rome, and there gained a high reputation. The Fathers assure us, that this famous magician had promised the emperor Nero to fly in the air borne up by his angels; thus pretending to imitate the ascension of Christ. Accordingly he raised himself in the air by his magical power in presence of the emperor. SS. Peter and Paul seeing the delusion, betook themselves to their prayers: upon which the impostor fell to the ground, was much bruised, and died a few days after in rage and confusion: according to Suetonius his blood even stained the balcony in which the emperor

stood. The great progress which the faith made in Rome by the miracles and preaching of the Apostles, was the cause of the persecution raised by Nero against the Church. St. Ambrose tells us, that the Christians entreated St. Peter to withdraw for a while; with which request he reluctantly complied. But as he was going out of the city, he met Jesus Christ, and thus accosted him: "Lord, whither art thou going?" Jesus answered: "I am going to Rome to be crucified again." St. Peter readily understood this to be meant of himself, and taking it for a reproof of his cowardice, and a token that it was the will of God he should suffer, returned into the city, and was thrown into prison with St. Paul. The two Apostles are said to have remained there eight months; during which time they converted the captains of their guards with many others. St. Peter after having been scourged, was led to execution together with St. Paul, according to an ancient tradition at Rome; though some say he suffered a year before St. Paul, but on the same day of the month. Being arrived at the place of execution, he requested of the officers that he might be crucified with his head downwards, alledging that he was not worthy to suffer in the same manner as his divine Master had done before him. They easily granted this extraordinary request. St. Peter suffered about the year fifty-five. St. Gregory writes, that the bodies of the two Apostles were buried in the Catacombs, two miles out of Rome. From those Catacombs or vaults, where now stands the church of St. Sebastian, the body of St. Paul was carried a little farther from Rome on the Ostian road, and that of St. Peter to the Vatican hill. At present their heads are kept in silver bustos in the church of St. John Lateran. One half of the body of each Apostle is deposited in a rich vault in the church of St. Paul; the other in the Vatican.

ST. PAUL the Apostle.

From his Epistles and the Acts of the Apostles. See Tillmont, T. I.

THIS great Apostle was of the tribe of Benjamin. At his circumcision he received the name of Saul. His father was by sect a Pharisee and a denizen of Tarsus, the capital of Cilicia, honored by Augustus with the freedom of Rome, on account of its great attachment to Caesar's cause. Hence

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St. Paul was by privilege a Roman citizen; to which quality a great distinction and several exemptions were granted by the laws of the empire. His parents sent him young to Jerusalem; where he was educated in the strictest observance of the law of Moses by Gamaliel, a learned and noble Jew, and probably a member of the Sanhedrim. He embraced the sect of the Pharisees, of all others the most severe, though by its pride the most opposite to the humility of the gospel. It was a rule with the Jews, that all their children should learn with their studies some trade, were it but to avoid idleness, and to exercise the body as well as the mind in something serious. It is therefore probable, that St. Paul learned in his youth the trade of making tents, which he exercised even after his apostleship.

By a blind zeal for the Jewish law and traditions, he became a blasphemer, a persecutor, and the most outrageous enemy of Christ; *Gal. i. 14.* He was one of those who combined to murder St. Stephen; and by keeping the garments of all who stoned that holy martyr, he is said by St. Augustin to have stoned him by the hands of all the rest. He ascribes his conversion to the prayers of St. Stephen. "If Stephen," says he, "had not prayed, the Church would never have had St. Paul;" *Ser. 116.* But the time of his conversion was not yet come; and he distinguished himself above all the rest of the persecutors of the disciples of Christ at Jerusalem. In the fury of his zeal he applied to the high-priest and Sanhedrim for a commission to take up all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as public examples for the terror of others. But God was pleased to *shew forth in him his patience* and mercy, and changed him in the very heat of his fury into a *vessel of election*. He was almost at the end of his journey towards Damascus, when about noon he and his companions were on a sudden surrounded with a great light from heaven, brighter than the sun; *Acts ix. 3, &c.* They all saw the light, and being struck with amazement fell to the ground. Then Saul heard a voice, saying: *Saul, Saul, why dost thou persecute me?* He answered: *Who art thou, Lord?* And the Lord said: *I am Jesus of Nazareth, whom thou persecutest.* Upon which Saul, trembling and quite astonished, cried out: *Lord, what wilt thou have me to do?* Christ bad him arise and proceed on his journey to the city; where he should be informed of what he expected from him. Our Lord would not instruct him directly by himself, as St. Augustin

observes, *Qu. Evang. I. 2. c. 40.*; but sent him to the ministry which he had established in his Church, to be directed in the way of salvation. The convert rising from the ground, found that, though his eyes were open, he saw nothing. This was a true emblem of the spiritual blindness in which he had lived. He was led by the hand into Damascus; whither Christ seemed to conduct him in triumph. He remained blind three days, without eating or drinking; and doubtless spent this time in great bitterness of soul, not yet knowing what God required of him. There was a Christian of distinction in Damascus, much respected by the Jews for his irreproachable life and great virtue; his name was Ananias. Christ appeared to this holy disciple, and commanded him to go to Saul, then in the house of one Judas at prayer. Ananias trembled at the name of Saul. But our Redeemer overruled his fears, saying: *Go; for he is a vessel of election to carry my name before Gentiles and kings, and the children of Israel: and I will shew him how much he has to suffer for my name.* For tribulation is the test and portion of all the true servants of Christ. Saul in the mean time saw in a vision a man entering and laying his hands upon him to restore his sight. Ananias arose, went to Saul, and laying his hands upon him, said: *Brother Saul, the Lord Jesus, who appeared to thee on thy journey, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost.* Immediately something like scales fell from his eyes; and he recovered his sight. Ananias added: *The God of our fathers has chosen thee, that thou shouldst know his will, and see the just one, and shouldst hear the voice from his mouth: and thou shalt be his witness unto all men to publish what thou hast seen and heard.* Arise therefore, be baptized and washed from thy sins, invoking the name of the Lord. Saul then arose, was baptized, and took some refreshment. He staid some few days with the disciples at Damascus, and began immediately to preach in the synagogues that Jesus was the Son of God, to the great astonishment of all who heard him. These said one to another: *Is not this he who persecuted at Jerusalem those who invoked the name of Jesus, and who is come hither to carry them away prisoners?* Thus a blasphemer and a persecutor was made an Apostle, and chosen to be one of the principal instruments of God in the conversion of the world.

After Saul had thus repaired the scandal which his violent persecution of the innocent disciples of Christ had caused, he

retired into Arabia. It is not mentioned how long he lived in this retirement; but returning to Damascus, he began again to preach the faith, and confuted the Jews with wonderful force. That obstinate people seeing themselves unable to enter the lists against him, laid a plot to take away his life, and prevailed with the governor of Damascus to promise them his concurrence. But the holy convert was let down by the brethren in a basket over the wall by night. He had then continued three years partly at Damascus and partly in his retirement, and took this occasion to pay a visit to St. Peter at Jerusalem. St. Barnabas, who knew him, introduced him to SS. Peter and James, and satisfied them and the Church of the sincerity of his conversion; for many of the Christians at first shunned his company, fearing some design in one who had been their most furious enemy. He staid fifteen days at Jerusalem; till his ardent zeal armed the fury of the Jews against him. The disciples, to rescue him out of their hands, conducted him to Cæsarea, and thence sent him by sea to Tarsus, his native city. He remained there upwards of three years, and preached in the neighbouring countries of Cilicia and Syria with great success. The disciples who had fled from Jerusalem to Antioch upon the martyrdom of St. Stephen, disposed the hearts of many to receive the gospel. St. Barnabas coming thither in 43, made a motion to the other disciples, that St. Paul might be sent for; to which they readily agreed. He therefore went to Tarsus, and brought St. Paul down to Antioch. Such was the success of their joint labors there, that the disciples at Antioch were first called Christians. In the great famine in 44, foretold by Agabus, the Christians of Antioch sent to Jerusalem by the hands of SS. Paul and Barnabas a charitable collection, for the relief of the distressed in that church. After the execution of this commission the two saints returned to Antioch.

It seems to have been about this time that St. Paul was favored with that extraordinary ecstacy, in which he was taken up into the third heaven or paradise, and heard and saw mysteries, which it was not lawful for man to utter; 2 Cor. xii. 4. While the faithful and the holy doctors at Antioch were joining together in fasting and prayer, (which pious public exercises have always attended the election of new ministers in the Church) the Holy Ghost commanded by the mouth of some of the prophets, that Saul and Barnabas should be set apart for the special office of preaching. On this occasion they were raised to the dignity of Apostles.

Though the other Apostles lived by the gospel, St. Paul chose not to make use of that liberty, and gained his subsistence by making tents. Nevertheless this Apostle sometimes received the voluntary alms of the Christians, rather for their sake than for himself; *Phil. iv. 15.* For as to himself he was prepared to live in hunger and in want, as well as in abundance; ever content with his condition wherever he was. Taking with him St. Barnabas in 44, he travelled from Antioch to Seleucia, and sailed thence to Cyprus. He preached first in the Jewish synagogue at Salamis, and afterwards up and down the island, till he arrived at Paphos, a large city on the other side of the isle, in which resided Sergius Paulus, the Roman proconsul. This governor was a wise and prudent man, but was seduced by the magical arts of a Jewish impostor, one Barjesus, otherwise called Elymas. The proconsul was moved by the reputation of St. Paul, and desired to hear him speak. Elymas opposed the preaching of the Apostle; but was struck with blindness upon the spot; so that he could not see the sun. Sergius Paulus at the sight of this miracle, and by hearing St. Paul, was converted, and received the sacrament of baptism. Some think that the Apostle took the name of Paul from this illustrious Roman; and St. Luke from this time usually calls him so. St. Paul leaving Cyprus, went by sea to Perge in Pamphylia, and thence to Antioch, the capital of Pisidia; where he preached in the synagogue on two Sabbath-days. Many were induced by his discourses to believe in Christ; but the more obstinate Jews drove him and Barnabas out of their country. They preached next at Iconium with great success, and remained there a considerable time to instruct both Jews and Gentiles, who had embraced the faith; till they were forced to quit this city also, to escape being stoned by the enemies of truth. After this they visited Lystra, Derbe, and other towns and villages in that country. At Lystra happened the cure of a man who had been lame from his birth; to whom St. Paul restored strength and the use of his limbs, by bidding him to stand upright on his feet, in the midst of a public assembly. Upon this the Heathens prepared to offer sacrifice to the two Apostles, thinking they were gods; and were with great difficulty prevented. St. Paul was stoned soon after by the same giddy mob, and was dragged out of the city for dead; but by the care of the dis-
tinguished his visit and returned with them into the city.
3 Z 2

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Derbe, where they converted great numbers. After an absence of about three years, they returned by Lystra, Iconium and other places (ordaining priests in each church), to Antioch in Syria. During the four following years St. Paul preached over Syria and Judæa : and that interval seems to have been the time in which he carried the gospel from Jerusalem into the West as far as Illyrium, *Rom. xv. 19.* It would be endless to relate all the zealous enterprises, journeys and sufferings of this holy Apostle for the service of God and the propagation of the gospel. We must beg leave to refer our reader to the *Acts of the Apostles* for a more detailed and satisfactory account. St. Paul himself speaking of his missions, passes over the innumerable conversions, miracles and wonders, which he wrought, and only mentions his sufferings : for the cross was his glory. He tells us, that he had undergone more labors, and suffered more frequent imprisonments and more stripes, than any other. He was often near death from rivers, thieves and the malice of the Jews, and from the treachery of false brethren, in towns and in deserts. He endured all manner of fatigues, frequent watchings, fasting, hunger and thirst, and nakedness. He had been five times publicly scourged by the Jews, and thrice beaten with rods by the Romans or Gentiles ; had thrice suffered shipwreck, and had been a day and a night in the depth of the sea ; *2 Cor. xi. 23.*

In the year 52 he wrote from Corinth his two epistles to the Thessalonians ; which are the first of his writings. In 55 he wrote to the Galatians ; and the year after that, on occasion of an unhappy schism among the Corinthians, he wrote also to them. The year following he sent his second epistle to the Corinthians ; whom he visited shortly after. St. Augustin is of opinion, *Ep. 118. ad Jan.* that he then regulated the rite and manner of assisting at the Divine mysteries ; particularly that the body of our Lord should not be received at supper, but only by persons fasting. From Corinth in 58 the Apostle wrote to the Romans, expressing a great desire to see the faithful of that illustrious city. In his return to Jerusalem with alms for the poor of that church, he staid a month at Troas. Here so great was the ardor of the faithful to hear Paul preach, that they listened to him from morning till midnight without taking any refreshment. On this occasion a young man called Eutychus, quite overcome with sleep, fell down to the ground from the third story, and was taken up dead. But St. Paul immediately restored him to life, and

continued his instructions till break of day. At Jerusalem he distributed the alms which he had brought with him ; but had much to suffer from the implacable hatred of the Jews ; who after unmercifully abusing him, twice impeached him of sedition. St. Paul the second time appealed to the emperor, that he might not be abandoned to the rage of malicious prosecutors. In consequence of this appeal he was delivered to a certain centurion, to be conducted to Rome. The Apostle had with him Luke, Aristarchus and some others. During a long and tedious voyage they were tossed by a dreadful storm ; and for fourteen days never saw the sun, moon or stars ; and were almost famished for want of food. All gave themselves up for lost : but St. Paul assured them, that they should all escape with their lives ; but that the vessel should be lost. This happened accordingly. For the vessel running a-ground, the ship was dashed to pieces ; but the whole company got safe on shore, some by swimming, others on planks. The inhabitants of the place (which was the isle of Malta) treated the distressed strangers with great humanity, and made for them large fires to dry their clothes. While St. Paul was busy throwing a bundle of sticks on the fire, a viper, concealed in the wood, fastened on his hand : but he shook it off into the flames without receiving any hurt. The people expected he would soon swell, and drop down dead ; and cried out, he must be some murderer pursued by Divine vengeance. But seeing his miraculous preservation, they said, he must surely be some god. Here St. Paul by his prayers restored to health the governor's father, sick of a fever and dysentery ; and after him many others were also healed of their infirmities. The Apostle and his company arrived at Rome in the year 61. He was detained there prisoner two years ; and then, as no one appeared against him, he was set at liberty. During his custody he had preached with great fruit to those who resorted to him, both Jews and Gentiles. Here St. Luke ends his history of the acts of the Apostles ; which from the thirteenth chapter is a narrative of the travels of St. Paul. The Philippians sent Epaphroditus, their bishop, with money for the Apostle's relief during his imprisonment : and he wrote to them his most tender epistle in 62 ; in which he exhorts them to be upon their guard against false teachers. The same year he wrote also his epistle to the Colossians. It was also in Italy that he wrote his epistle to the Hebrews, probably about the year 63.

Some time after his enlargement he returned again from

Rome into the East, as he had promised in all the above-mentioned epistles. There he undertook new voyages, preached again over many countries, and suffered over again chains, prisons, torments, conflicts and continual dangers of death. In this journey he established the faith in Crete, and left St. Titus bishop there; as he did St. Timothy at Ephesus. He wrote to St. Titus from Greece, or Achaia. He made several other voyages, in which he had much to suffer: and no distance of nations could confine the ardor of his zeal. Having a foresight of his martyrdom, as SS. Athanasius, Augustin and other Fathers testify, he went to Rome a second time, about the year 64. St. Peter had begun to preach there, probably sixteen years or more before the arrival of St. Paul; and great numbers, and among these many illustrious persons, had embraced the faith; when Nero began the first general persecution of the Church. The zeal of the two Apostles was the cause of their imprisonment and martyrdom. St. Chrysostom tells us, that St. Paul whilst in prison converted among others a cup-bearer to the emperor; which enraged the tyrant still more against him.

His confinement must have continued at least a year: for in his second epistle to Timothy he desires him to come to Rome before winter. Yet he did not suffer before the following year. Besides this second epistle to Timothy, he wrote one to the Ephesians; in which he styles himself the prisoner of Jesus Christ, as the most honorable of his titles. His martyrdom happened in the year sixty-five, on the 29th of June; when he consummated his sacrifice by the sword. His head is kept in the church of St. John Lateran: but his body lies with St. Peter's, half in the Vatican and half in his own church, in sumptuous vaults. His chains were also preserved in Rome; and St. Chrysostom, who earnestly desired to travel from Antioch to Rome, that he might salute them and apply them to his eyes, says, "they made the devils tremble, and were reverenced by the angels;" *Hom. 8. in Ephes.*

29 MR 59

END OF THE FIRST VOLUME.

